

**FATAWA ISLAMIYAH
ISLAMIC VERDICTS**

فتاوى إسلامية

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[Volume 8]

Jihad, Da'wah Employees And Workers, Teachers And Students, Dreams and Visions, Bribery and its Effects, The Orphan's Wealth, Pictures, Media, Singing and Music, Collection of Various Topics.

From the Noble Scholars:

Shaykh 'Abdul-'Aziz bin 'Abdullah bin Baz
Shaykh Muhammad bin Salih Al-'Uthaimin
Shaykh 'Abdullah bin 'Abdur-Rahman Al-Jibreen

Along with:

The Permanent Committee and
the decisions of the *Fiqh* Council

Collected by

Muhammad bin 'Abdul-'Aziz al-Musnad



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**Jihad, Da'wah and
Commanding Good and
Forbidding Evil**

**Muslims Protecting Their Countries
is a Form of Jihad**

Q Your children (figuratively) at the front lines are asking you, noble Shaykh, whether they will get the reward of those who fight in the way of Allâh Almighty. As you know, they are facing an enemy that has not only consistently broken all treaties, but has also shown a lack of any humanity. They also ask, “Defending one’s country, honor, or land – are these considered *Jihad*?” They further ask you to advise them with anything you may deem pertinent.

A The Book and authentic Sunnah clearly establish that the one who fights in the front lines is fighting in the way of Allâh Almighty, provided that his intention is sincerely for Allâh Almighty alone:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“O you who believe! Endure and be more patient (than your enemy), and guard (your territory by stationing army units permanently at the places from where the enemy can attack you), and fear Allâh, so that you may be successful.”^[1]

The Prophet ﷺ said,

^[1] *Āl-Imran* 3:200.

«رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِّنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَإِنْ مَاتَ، جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُهُ، وَأُجْرِي عَلَيْهِ رِزْقُهُ، وَأَمِنَ الْفِتَانَ»

“Guarding the front lines for a day and night in the path of Allâh is better than fasting and praying (at night) for a month. If he dies, the deeds that used to do continue for him, and He will continue to receive his sustenance, and he will be safe from the trials (of the grave).”^[1]

He ﷺ also said:

«رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِّنَ الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعُ سَوْطِ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِّنَ الدُّنْيَا وَمَا عَلَيْهَا، وَالرَّوْحَةُ يَرُوحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ أَوْ الْغَدْوَةُ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا»

“Guarding the front lines in the way of Allâh is better than the world and what is in it; the area in Paradise equal to a whip that one of you has is better than the world and what is in it. An afternoon that a servant spends in the way of Allâh, or a morning, is better than the world and what is in it.”^[2]

In *Sahih Al-Bukhari*, it is recorded that the Prophet ﷺ said:

«مَنْ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ حَرَّمَهُ اللَّهُ عَلَى النَّارِ»

“Whoever’s feet become dust-covered in the path of Allâh, Allâh will make the Fire forbidden for him.”^[3]

There is no doubt that protecting one’s religion, self, family, wealth, or country – all these are among the legislated types of *Jihad*. Whoever is killed in such cases, while being a Muslim, he is included under the description “martyr” due to the saying of the Prophet ﷺ:

«مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ

[1] Muslim no. 1913.

[2] Al-Bukhari no. 2892 and Muslim no. 1881.

[3] Al-Bukhari no. 907.

دُونَ دَمِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ»

“Whosoever dies protecting his religion, he is a martyr; whosoever dies protecting his wealth, he is a martyr; whosoever dies protecting his family, he is a martyr; and whosoever dies protecting his blood (his life), he is a martyr.”^[1]

We advise you, defenders of the front lines, to fear Allâh Almighty, to purify your intention for Him in all of your actions, to pray your five prayers in congregation, to remember Allâh Almighty frequently, to be steadfast in obedience to Allâh and His Messenger, to strive toward unity, to avoid disunity, to have patience which will bring tranquility, to think well of Allâh, and to beware of disobeying Him in any way.

From the most comprehensive of Verses concerning what we have mentioned is the Saying of Allâh in *Surat Al-Anfal*:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَسْرِعُوا بِالنَّفْسِ وَالْأَرْجُلِ فَتَقَدُّوا مِنْهُ قَدْ أَجْرَأْتُمْ وَالْقَدْرَ وَالْجُنُودَ وَالْأَسْبَابَ وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾﴾

“O you who believe! When you meet (an enemy) force, take a firm stand against them and remember Allâh much (both with tongue and mind), so that you may be successful. And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allâh is with the patient.”^[2]

May Allâh correct your steps, make you steadfast in His religion, aid you and those with the truth, and with you disgrace the falsehood and its people. Indeed, the affair belongs to Him, and He is All-Capable.

Ibn Baz

^[1] At-Tirmithi no. 1421, Abu Dawud 4772, An-Nasa'i no. 4100 and Ibn Majah no. 2580.

^[2] *Al-Anfal* 8:45,46.

When is it Permissible to Pray the Fear Prayer

Q Is it permissible for those who are working on weapons at the front lines to pray the Fear Prayer? And how can that be if there is no fighting taking place?

A In this case, they cannot pray the Fear Prayer; only when they are in lines facing the enemy or if they fear attack from them, they can do so. This is because Allâh Almighty says:

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَنْتَمَّ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا
أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ
يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ
عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً﴾

“When you (O Muhammad) are among them, and lead them in the Salah, let one party of them stand up (in prayer) with you, taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you, taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush.”^[1]

In the Two *Sahih*s there is a narration from Salih bin Khawwat about those who prayed the Fear Prayer with the Prophet ﷺ during the battle of Thatur-Riqa'. A group of the Companions lined up behind the Prophet ﷺ meanwhile, another group of Companions faced the enemy. The Prophet ﷺ prayed one *Rak'ah* of prayer with the first group; he remained standing as they completed the second *Rak'ah* themselves, after which they departed and took their position to face the enemy. The second group came, he prayed the *Rak'ah* that remained, then remained seated while they finished by themselves, then he said the *Taslim* with them. This is the wording of Muslim.

^[1] *An-Nisa'* 4:102.

Also in the Two *Sahihs*, it is recorded that Ibn 'Umar said: "I participated in a battle with Allâh's Messenger ﷺ in Najd. We faced the enemy and arranged ourselves in rows. Then Allâh's Messenger ﷺ stood to offer the *Salah* and one party stood to offer the *Salah* with him while the other faced the enemy. Allâh's Messenger ﷺ and the former party bowed and performed two prostrations. Then that party left. Then they took the place of those who had not offered *Salah*. They (the second group) joined Allâh's Messenger ﷺ who prayed one *Rak'ah* and performed two prostrations and finished his *Salah* with the *Taslim*. Then everyone of them bowed once and performed two prostrations individually." This is the wording of Al-Bukhari.

It is also recorded from Jabir, that he said, "I participated with Allâh's Messenger ﷺ in the Fear Prayer. We formed two rows, a row was behind Allâh's Messenger ﷺ with the enemy between us and the *Qiblah*. The Prophet ﷺ said the *Takbir* and we all said the *Takbir*. Then he bowed and we all bowed. Then he raised his head from the bowing position and we all raised. Then he went down to prostrate alone with the line which was closest to him, while the rear line remained standing to fight the enemy. When the Prophet ﷺ finished the prostration and the line that was nearest him stood, the rear line went down to prostrate, then stood. Then the rear line advanced while the forward line went back, then the Prophet ﷺ bowed, and we all bowed. Then he raised his head from the bowing position and we raised. Then he went down to prostrate with the line nearest to him, which was the rear line in the first *Rak'ah*. The rear line remained standing to fight the enemy. When the Prophet ﷺ finished the prostration with the line nearest to him, the rear line went down to prostrate, they prostrated, then the Prophet ﷺ said the *Taslim* and we all said the *Taslim*." This was recorded by Muslim in his *Sahih*.

And with Allâh is the facilitation to do what is right.

The Greatest *Jihad*

Q Is *Jihad* in the way of Allâh the same level regardless of whether it is with one's life, wealth, or supplication, even if somebody is capable of the type that involves one's life?

A There are different kinds of *Jihad* — with one's self, wealth, supplication, teaching, giving guidance, or helping others in good in any form. The highest form of *Jihad*, however, is with one's life; then comes *Jihad* with one's wealth and *Jihad* with teaching and guidance, and in this way *Da'wah* is a form of *Jihad*, but *Jihad* with one's life is the highest form.

Ibn Baz

Calling Somebody "Martyr" or "*Marhum*" (One Who Has Been Shown Mercy)

Q I have recently found out that it is not permissible to name a deceased person '*Marhum*' or '*Shaheed*' (martyr). What substitute name do you recommend people in journalism, the news, or anyone else for that matter to use?

A Regarding the first term, '*Marhum*': If it is used as information to describe the person, then it is not allowed because none knows if he has been shown mercy or not. But if it is intended as a supplication, then there is no harm in it.

Just as one may say, "So-and-so, may Allâh have mercy on him," or, "So-and-so, may Allâh forgive him,..."

There is no harm in this.

As for the word *Shaheed* (martyr): Such usage affirms the rulings associated with the martyr for this person, and this is not allowed because bearing witness that a person is a martyr is an affirmation of the ruling that applies to the martyr — that he is one of the people of Paradise, as Allâh Almighty said:

﴿وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ﴾

“And the martyrs with their Lord, they shall have their reward and their light.”^[1]

And His Saying:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرَوِّقُونَ﴾

“Think not of those who are killed in the way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision.”^[2]

This cannot be said about anyone without a text, or a consensus of the Muslims. Al-Bukhari, may Allâh have mercy upon him, entitled one of his chapters, “It should not be said that so-and-so is a martyr.”

Yet there are many forms of death a person may suffer in which the *Shari'ah* ruling is that they have died as a *Shaheed*. Then in these cases it may be said in a general way, since whoever dies in such circumstances is a martyr, and it is hoped that this man will be among the martyrs.

As for what has become popular in the news and the like with this title, that it is bestowed upon such persons whom it is certain are not even believers, yet he is honored with the title of martyrdom, then it is incumbent upon people to be careful about what they say, be it a reporter or not, because they will be held accountable for everything they say. Allâh Almighty says:

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عِينٌ﴾

“Not a word does he (or she) utter, but there is a watcher by him ready (to record it).”^[3]

What we can say, though, when someone dies in one of the ways

[1] *Al-Hadid* 57:19.


[2] *Āl-Imran* 3:169.


[3] *Qaf* 50:18.

a martyr dies, is that it is reported in a *Hadith* that whoever dies in this way is a martyr, so we hope him to be one of them. Thus not being attributing it with certainty about a specific person.

Ibn 'Uthaimin

Someone Who Dies Fighting the Spread of Drugs is a Martyr

 There is no doubt that the Office of Drug Enforcement struggles to stop the means by which the poison of drugs enters this pure country. Despite continued attempts by drug traffickers, by the help of Allâh and the efforts of the drug-prevention officers, the attempts of the drug traffickers fail at every turn. My question to you, O honored Shaykh, is: If an officer is killed in a raid on a group of traffickers, is he a martyr? And what about those who help those officers to find the hideouts of traffickers? What is their reward?

 Without a doubt, fighting intoxicant and drug traffic is one of the greatest forms of *Jihad* in the way of Allâh. Individual in the society helping in its prevention is one of the most important obligations because it is for the benefit of the society and because its spread and proliferation is detrimental to society. Therefore if someone is killed in its prevention, and if his intention was good, he died a martyr. And whosoever helps to stop these traffickers and informs the authorities about them then he will be rewarded for that as one who struggles in the way of the truth, and in the cause of benefit for the Muslims, and protecting their society from harm.

So we ask Allâh to guide those drug dealers and to protect them from the evil of their own selves as well as from the plots of *Shaytan*. We also ask Allâh Almighty to help the agencies that fight the spread of drugs and to make them victorious over the party of *Shaytan*. And He is the Best to ask.

Ibn Baz

The Secret Behind the Enemies of Allâh Being Stronger

Q We know very well that all things, including us were created by Allâh. “But while we have submitted to Allâh and have believed in Him, the keys to our livelihood are in the hands of our enemies – the disbelievers.” How can we explain this?

A Muslims believe that Allâh Almighty has created everything and that everything occurs according to His Will — what He wills, happens; what He doesn't will, doesn't happen.

Furthermore, He is the One Who gives life and brings death; He alone gives and takes away; He alone causes both sickness and the cure. No one can prevent what He gives, and no one can give what He prevents. Everything that happens to man, including all harms and sufferings, was decreed — Allâh fully knew those matters, and He has written them in the *Al-Lawh Al-Mahfuz*. Then Allâh Almighty protected His servants, the believers, those who do good, the people of truth and sincerity. He protects them and makes them victorious. Allâh Almighty says:

﴿إِن نَّصُرُوا اللَّهَ يَنْصُرْكُمْ﴾

“If you help (in the cause of) Allâh, He will help you.”^[1]

He aids them with strength, and the angels descend to fight with them and to defend them against the plots of the disbelievers:

﴿إِنَّ اللَّهَ يَنْفَعُ عَنِ الَّذِينَ آمَنُوا﴾

“Truly, Allâh defends those who believe.”^[2]

He breaches the disbelievers' machinations to destroy the Muslims, even if it be atomic bombs or chemical weapons or other than that. They are all under Allâh's will and control.

[1] *Mohammad* 47:7.

[2] *Al-Hajj* 22:38.

They are only given supremacy over a people when that people has disobeyed, opposed the truth, or associated partners with Allâh in what He has revealed no authority for. They spread wickedness, abandon acts of worship, shun the *Masjids*, abandon the society and congregations, they legitimize fornication and other than that, drinking wine, consuming drugs, abandoning the prayer, following desires. So then Allâh gave their enemies authority over them, just as Allâh gave Fir'awn authority over the Children of Israel, punishing them with an evil punishment. In a *Hadith Qudsi*, Allâh Almighty says:

«إِذَا عَصَانِي مَنْ يَعْرِفُنِي سَلَّطْتُ عَلَيْهِ مَنْ لَا يَعْرِفُنِي»

“If one who knows Me disobeys Me, I will give a free hand over him to one that doesn't know Me.”^[1]

In these times, only those who have abandoned the rulings of the *Shari'ah* have been subjugated, exchanging it for man-made laws, legitimizing many unlawful things and leaving most of the obligations.

When these evils become prevalent among the Muslims, the disbelievers subjugate them, kill them, and plunder them. But when the people of Islam return to their true religion, Allâh Almighty gives them their turn and helps them to victory:

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

“So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.”^[2]

Ibn Jibreen

^[1] *Al-Bidayah wa-Nihayah* 13/88.

^[2] *Al-Imran* 3:139.

Taking Care of the Orphan Children of the *Mujahidin*

Q What is the reward for providing for an orphan? What about the orphans of the *Mujahidin* in Afghanistan? Is there a reward for taking care of them?



The Prophet ﷺ said:

«أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا»

"I and the sponsor of the orphan will be in paradise like these two." [1]

He then indicated with his index and middle finger. To sponsor in this case means raising the orphan, training him, educating him, and doing whatever benefits and betters him. And yes, the orphan children in Afghanistan are included in this as are other orphan children.

Ibn Jibreen

Fighting the Hypocrites is not Like Fighting the Disbelievers

Q What is the best way to defend Islam against those who are born Muslims but when they grow up become secular or adopt other precepts that go against Islam?



It is an obligation for the Islamic nation to counter every weapon pointed at them with what is suitable for each weapon. We can neutralize those who fight Islam with their ideas and speeches by exposing the falsehood they follow by logical arguments supported by *Shari'ah* evidences.

Taking necessary economic steps – according to Islamic principles – to counteract those who try to wage war against

[1] Al-Bukhari no. 6005.

Islam economically. And physical weapons should be used against those who attack us physically. Allâh Almighty said:

﴿يَأْتِيهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ وَيَسَّ
الْمَصِيرُ﴾

“O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell — and worst indeed is that destination.”^[1]

And it is well known that the *Jihad* against the hypocrites is not like the *Jihad* against the disbelievers, because *Jihad* against hypocrites is with knowledge and elucidation, while *Jihad* against the disbelievers is with the sword and arrow.

Ibn ‘Uthaimin

Advising Youth Who are Spreading Islamic Awareness

Q What is your advice for the youth of today who are spreading Islamic awareness?

A This is an awakening that delights every believer, and it can correctly be described as an Islamic revivalist movement. Such awakening is obligatory to encourage and that it must focus on adherence to the Book and the Sunnah. The leaders and individuals that make up this movement must abstain from any form of exaggeration and excessiveness, for Allâh Almighty said:

﴿يَأْهَلِ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ﴾

“O People of the Scripture (Jews and Christians)! Do not exceed the limits in your religion.”^[2]

And the Prophet ﷺ said:

[1] *At-Tahrim* 66:9.

[2] *An-Nisa'* 4:171.

«يَاكُمْ وَالْغُلُوَّ فِي الدِّينِ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوَّ فِي الدِّينِ»

"Beware of exaggeration in religion, for what destroyed those before you was exaggeration in religion."^[1]

He ﷺ also said:

«هَلَكَ الْمُتَنَطِّعُونَ» قَالَهَا ثَلَاثًا

"The exaggerators are destroyed;" he said it three times.^[2]

It is obligatory for them to continually focus on seeking the guidance of Allâh, reformation of the hearts and deeds, and adherence to the truth. They should hold fast to the Noble Qur'an, in a complete manner – by reciting it, reflecting on its meanings, and applying its precepts. They should also adhere to the pure Sunnah, because it is the second source, and because it explains the Book of Allâh, as Allâh Almighty said:

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

"And We have also sent down unto you (O Muhammad ﷺ) the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought."^[3]

And He said:

﴿وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾

"And We have not sent down the Book (the Qur'an) to you (O Muhammad ﷺ), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe."^[4]

[1] An-Nasa'i no. 3059

[2] Muslim no. 2670.

[3] An-Nahl 16:44.

[4] An-Nahl 16:64.

It is also required for those who call to the way of Allâh that they cooperate and advise those who are involved in these Islamic movements, struggling to remove any skepticism that confounds such work, due to the Saying of Allâh Almighty:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“Help you one another in Al-Birr and At-Taqwa (virtue, righteousness, and piety); but do not help one another in sin and transgression.”^[1]

Ibn Baz

For Whom is it Obligatory to Call to Allâh?

Q Is calling to Allâh an obligation on every male and female Muslim, or is it only compulsory for scholars and students of knowledge to do so?

A When a person has insight into what he is calling to, then there is no difference whether he is a great and famous scholar, a serious student of knowledge, or an average person, as long as he has certain knowledge about the issue. Indeed, the Messenger of Allâh ﷺ said:

«بَلِّغُوا عَنِّي وَلَوْ آيَةً»

“Convey (to others) from me, even if it is a single Verse.”^[2]

So, it is not a condition that the *Da'iyah* (caller) have reached a great level of knowledge, but he must be knowledgeable about what he is calling to.

As for the case of someone standing up out of ignorance to call to something merely because he is emotionally charged about it, this is not allowed.

We have seen many brothers who call to Allâh who have but a

^[1] *Al-Ma'idah* 5:2.

^[2] *Al-Bukhari* no. 3461.

little knowledge. We find them, out of their strong feelings, forbidding what Allâh did not make unlawful, and they make compulsory that which Allâh did not make compulsory for His servants. This is indeed a grave mistake. This is because prohibiting what Allâh allows is like allowing what Allâh prohibited. So, the two are the same, one rebukes another, making something lawful, while the other rebukes them, making it prohibited. Indeed Allâh considers these the same, He said:


﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِيَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٧﴾ مَتَّعٌ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٨﴾﴾

“And say not concerning that which your tongues put forth falsely: ‘This is lawful and this is forbidden,’ so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper. A passing brief enjoyment (will be theirs), but they will have a painful torment.”^[1]

Ibn ‘Uthaimin

Successful Ways of Calling to Allâh Almighty

Q What are some successful ways of calling to Allâh Almighty during these times?

 The most effective and beneficial means during this time is the media. This is because it is effective and because it is a double-edged sword. When these means are used in calling to Allâh, and guiding people to what the Messenger ﷺ came with, be it with radio, newspapers or television, then this is something by which Allâh gives great benefit to the Muslim people, wherever they may be. Additionally, Allâh will cause it to bring benefit to non-Muslims as well, such that they are familiar with Islam, understand it, learn of its merits, and learn that it is the path to success in this world and the Hereafter.

^[1] *An-Nahl* 16:116,117.

It is therefore obligatory on those calling to Islam, and the Muslim leaders to strive in this endeavor. They may do so in whatever way they can; by means of radio broadcasts, newspapers, television, public addresses, sermons on Friday. Or, any other means with which it is possible to convey the truth to the people, in every language spoken, in order to bring this call and advice to all nations in their languages.

In the same way, it is also obligatory for all who are able among the scholars, the Muslim leaders, and those who call to Allâh Almighty, until they convey the message to the entire world, in every arena, in every language that people speak.

This is the proclamation which Allâh Almighty ordered in His Saying to His Prophet:

﴿يَأَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾

“O Messenger! Proclaim (the Message) which has been sent down to you from your Lord.”^[1]

So the Messenger ﷺ must deliver the Message, and the same with all of the Messengers, may Allâh grant them peace and blessings. Not only were all of the Messengers ordered to spread the message, but so were their followers. The Prophet ﷺ said:

«بَلِّغُوا عَنِّي وَلَوْ آيَةً»

“Convey from me, even if it is a single Verse.”^[2]

And when he would give a sermon he would say:

«فَلْيَبْلُغِ الشَّاهِدُ الْغَائِبَ، فَرُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ»

“And let those who are present convey to those who are absent, for perhaps the one to whom it is conveyed might comprehend it better than the present audience.”^[3]

[1] Al-Ma'idah 5:67.

[2] Al-Bukhari no. 3461.

[3] Al-Bukhari no. 1741 and Muslim no. 1354.

It is therefore a responsibility on everyone from this nation – scholars, leaders, tradesmen, and everyone else – to convey the Message of Islam to people of all lands and persuasions in a clear and coherent manner. They must explain its merits, its wisdom, its benefits, and its reality, to make the enemies of the Muslims familiar with it, as well as the ignorant, and the truth-seekers.

And with Allâh is the facilitation to do what is right.

Ibn Baz

The Requirements for those Calling to Allâh Almighty and Books that Explain Them

Q What is a good way of calling to Allâh Almighty? From where do we derive the principles of *Da'wah* (calling to Allâh Almighty)? Are there any conditions to be met for one who wants to call to Allâh Almighty? Also, please mention some books that discuss this topic.

A First, a successful *Da'wah* is one wherein the caller invites to Allâh Almighty using knowledge and insight. Allâh Almighty said:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾^(٢٢)

“And who is better in speech than he who invited to Allâh, and did righteous deeds, and said: ‘I am one of the Muslims.’”^[1]

And He said:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾

“Say (O Muhammad ﷺ): This is my way; I invite unto Allâh with sure knowledge, I and whosoever follows me with sure knowledge.”^[2]

[1] An-Nisa' 41:33.

[2] Yusuf 12:108.

Second, the correct view is that the principles of a successful *Da'wah* are derived from the Book of Allâh, the Sunnah of His Messenger ﷺ, the application of the Companions, the generation after them, and of the generation after them.

Third, some of the conditions necessary for the one who invites to Allâh are mentioned by Allâh in the story of Shu'ayb:

﴿قَالَ يَاقَوْمِ اَرَأَيْتُمْ اِنْ كُنْتُمْ عَلٰى بَيِّنَةٍ مِّنْ رَبِّيْ وَرَزَقْنِيْ مِنْهُ رِزْقًا حَسَنًا وَمَا اُرِيْدُ اَنْ اُخَالِفْكُمْ اِلٰى مَا اَنْهَيْتُكُمْ عَنْهُ اِنْ اُرِيْدُ اِلَّا الْاِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيْقِيْ اِلَّا بِاللّٰهِ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ﴾

“He said: O my people! Tell me, if I have a clear evidence from my Lord, and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform as far as I am able, to the best of my power. And my guidance cannot come except from Allâh, in Him I trust and unto Him I repent.”^[1]

This Verse explains that the conditions are knowledge, lawfully earned sustenance, and application of what one is calling to.

So, one stays away from what Allâh has prohibited, and adheres to the Orders of Allâh, with a good intention and leaving the entire matter up to Allâh Almighty, depending upon Him, with the awareness that He is the One in Whose Hand is the inspiration, as well as the facilitation, to do what is right.

Some other conditions that the caller must meet are mentioned by Allâh in His Saying:

﴿ادْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَحَدِّثْ لَهُمْ بِالَّتِي هِيَ اَحْسَنُ﴾

“Invite to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.”^[2]

[1] *Hud* 11:88.

[2] *An-Nahl* 16:125.

As well as patience, for He said:

﴿وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ﴾

"And endure you patiently, your patience is not but from Allâh."^[1]

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾

"And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord (i.e., your companions who remember their Lord with glorification, praising in prayers, and doing other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair (deeds) has been lost."^[2]

Fourth, as for the books that deal with this topic, the Noble Qur'an is replete with wisdom that guides the caller to Islam. You should therefore read it, reflect upon its meanings, apply its precepts, and invite others to apply those precepts. You should read the Sunnah of the Messenger of Allâh ﷺ because his Sunnah explains the Qur'an. Some books of Sunnah the *Sahihs* of Al-Bukhari and Muslim, *Muwatta' Malik*, *Musnad Al-Imam Ahmad*, and the *Sunans* of Abu Dawud, At-Tirmithi, An-Nasa'i, and Imam bin Majah. We also recommend for you to read the books of Shaykhul-Islam Ibn Taimiyyah, Ibn Al-Qayyim, and Muhammad bin 'Abdul-Wahhab and his followers.

The Permanent Committee

[1] *An-Nahl* 16:127.

[2] *Al-Kahf* 18:28.

Discord is not Mercy

Q You wrote in your book *Zadud-Da'iyah Ilallah* the following: "Discord and partisanship pleases no one but the enemy of Islam and the enemy of the Muslims." But the Messenger of Allâh ﷺ said, "Difference in my nation is a mercy." What is meant by this difference that is mercy? And what is the discord that you referred to?

A The *Hadith* mentioned is weak; it is not authentically attributed to the Prophet ﷺ. And remember that Allâh Almighty says:

﴿وَلَا يَرَاوُنَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ﴾

"But they will not cease to disagree – except him on whom your Lord has bestowed His Mercy and for that did He create them."^[1]

So, Allâh Almighty describes discord as a quality of those who are not given mercy. It is imperative for us not to differ and disagree; Allâh's Mercy for the Prophet's nation is that it doesn't differ. I don't say that we don't differ among ourselves in speech or opinions, but I do say that we don't differ in our hearts.

Supposing the *Hadith* to be authentic, it could mean that difference of opinion among us is a mercy from Allâh Almighty, meaning that Allâh Almighty rewards whoever from us expends his faculties to arrive at the truth, even if his end conclusion is wrong. The Messenger of Allâh ﷺ said:

﴿إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ، ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ﴾

"If a judge is right in his ruling after having exhausted his faculties (to arrive at the truth), he gets two rewards; if he is wrong, he gets one."^[2]

[1] *Hud* 11:118,119.

[2] Al-Bukhari no. 7352.

Were it to be a proof, this would be the meaning of the *Hadith* mentioned by the questioner; however, the correct view is that it is weak. So there is no contradiction between what was written in *Zadud-Da'iyah* and between the above-mentioned *Hadith*.

Ibn 'Uthaimin

Principles of Cooperation with Other Islamic Movements or Groups

Q For sure, it is imperative for different callers to Islam to cooperate, so that their efforts may be successful. The arena for Islamic work, though, is filled with a variety of workers. Just as these workers differ in personality and method, they sometimes differ in their take on important issues, such as *'Aqidah*. What are the principles that should guide us when working with other people, groups, or organizations? The callers to Islam are in need of your guidance in this matter.

A There is no doubt that the guiding rule in issues of difference is clarified in Allâh's Saying:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾ (٥٩)

"O you who believe! Obey Allâh and obey the Messenger, and those of you (Muslims) who are in authority. (And) if you differ in anything among yourselves, refer it to Allâh and His Messenger, if you believe in Allâh and in the Last Day. That is better and more suitable for final determination."^[1]

And His Saying:

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِن شَيْءٍ فَحُكِّمُوهُ إِلَى اللَّهِ﴾

[1] *An-Nisa'* 4:59.

“And in whatsoever you differ, the decision thereof is with Allâh.”^[1]

It is vital for those who have strayed from the truth – whether in issues of *Aqidah* or of actions and deeds – to be reminded or instructed of the truth; if they return to the truth, then that is from Allâh’s blessings on them; if they don’t, then that is an affliction from Allâh Almighty for them.

We should enlighten them and point out their error to them, yet we should not lose hope, for Allâh Almighty has guided many people to the Sunnah after a period wherein they were practicing dangerous innovations.

Most people are aware that Abu Hasan Al-‘Asharee was following beliefs of the *Mu’tazilah* for forty years, then he changed to what was at least somewhat better for a while, and then finally, Allâh Almighty guided him to the way that is most upright, to the *Mathhab* (school) of Imam Ahmad bin Hanbal, the *Mathhab* that is *Ahlus-Sunnah wal-Jama‘ah*.

The issue of creed is very important, and just as we should advise others about issues of actions and deeds, we should advise others about issues of creed. The difference between the two is that there is a broader scope or range for difference in issues of actions and deeds, but to a lesser degree regarding issues of creed. Scholars disagree only in a few issues in matters of belief – like whether the Fire is eternal, some matters concerning the punishment in the grave, the Scales on the Day of Judgement. When we look at the difference of opinion in matters of deeds, we can be complacent about the fact that scholars disagree very little in matters that have to do with creed, and to Allâh is all praise. Still, we should council those who deviate from the truth in either of the two categories.

Ibn ‘Uthaimin

[1] *As-Shura* 42:10.

Advice to the Youth Inviting to Allâh: Refuting the People of Innovation and How to Seek Knowledge

Q All praise belongs to Allâh alone, and may his peace and blessing be on His last Prophet.

First, we live in a small village, where we live in discord as a result of innovated matters that are not from the religion. Please advise us on what to do, so that we can correctly apply the principles of Islam and so that we can refute those who have introduced the innovations. Please suggest some books, that discuss these issues, for us to read.

Second, we are young Muslims, who despite being continually scorned by our parents, have tried to apply Islam to the best of our ability. Our parents try to steer us in the direction of worldliness and materialism, while we seek the direction of following the precepts of our religion. They deny us spending money because they know that we will use it to buy good books or that we will use it to fight their innovations. Please send us a list of books that will teach us how to correctly worship Allâh Almighty. Is it true that there are *Hadith* that are fabricated or weak? If so, how do we know what is authentic from what is weak.

Third, in our community there are people from many different *Tariqahs* — such as the *Shathliyyah*, the *Ahmidiyah*, the *Sa'diyah*, the *Burhaniyah*, and others. How do we refute these groups? Please suggest some useful books that will help us.

Fourth, The Imams from each school differ with those of the others. The result of this is that they always dispute among one another and sometimes some people will not come for prayer because an Imam from an opposing group is leading it. What should we do? Should we follow one school of thought? How do we bring harmony between the different schools?

Fifth, some people have the temerity to interpret the Qur'an according to their whims and desires. For example, some will falsely interpret the following Verse:

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ﴾

“Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides.”^[1]

They interpret this Verse to mean dancing and chanting invocations, invocations that contain words of no meaning. Then the leader of this ritual will repeat the phrase ‘*Allâh Hayy*’ (Allâh is alive).

In our community, some people advocate birth control and music, for example. Please advise us about our religion and about how we can understand it correctly. Also, please refute the innovators — those who corrupt our religion.



First, you didn't mention what the particular innovations that you want a response to, so we can not mention the refutation of them. Nevertheless, we want to point out to you an important principle. The rule is that matters of worship are not allowed unless there is *Shari'ah* proof that supports that act. So one can not say that a given act of worship is permitted in its basis, its number, or how it is performed, except with a *Shari'ah* proof.

Whoever initiates something in Allâh's religion that He did not legislate, then there is no basis for his act, and it will be rejected. The Prophet ﷺ said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

“Whoever does a deed that is not in accordance with our matter, then it is rejected.”^[2]

[1] *Āl-Imran* 3:191.

[2] Muslim no. 1718.

In another narration he said:

«مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

“Whoever introduces into this matter of ours what is not of it, then it is rejected.”^[1]

Second, we advise you to recite Allâh’s Book, to reflect on its meanings, to apply its precepts, and to call to those precepts. Also, read as much Sunnah as is required from *Sahih Al-Bukhari*, *Sahih Muslim*, and from the other books of the Sunnah. Then ask the people of knowledge about issues that you are confused about.

Third, the *Tariqah* of the *Shathliyyah*, the *Ahmadiyah*, the *Sa’diyah*, the *Burhaniyah*, and their like are all deviant sects; a Muslim is not allowed to follow any one of them. Rather the Muslim is obligated to follow the way of the Prophet ﷺ, of his *Khalifahs*, of his Companions, and of those after them who followed the Sunnah. The Messenger of Allâh ﷺ said:

«لَا تَزَالُ طَائِفَةٌ مِّنْ أُمَّتِي قَائِمَةٌ بِأَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ أَوْ خَالَفَهُمْ، حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ عَلَى النَّاسِ»

“There will always remain a group of my nation that will remain upon the truth; they will be victorious; those who abandon them will not hurt them nor will those who go against them, until Allâh’s Decree comes.”^[2]

He ﷺ also said,

«خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»

“The best people are my generation, followed by the next generation, followed by the generation after that.”^[3]

In another *Hadith*, the Prophet ﷺ said:

[1] Al-Bukhari no. 2697, and Muslim no. 1718.

[2] Muslim no. 1037, 1923.

[3] Al-Bukhari no. 2652.

«افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَافْتَرَقَتِ النَّصَارَى عَلَى ثِنْتَيْنِ
وَسَبْعِينَ فِرْقَةً، وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي
النَّارِ إِلَّا وَاحِدَةً»

“The Jews divided into seventy-one sects; the Christians divided into seventy-two sects; this nation will divide into seventy-three sects — every one of them is in the fire except for one.”^[1]

The Companions asked, “Which one, O Messenger of Allâh.” He said:

«مَنْ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي»

“(The one that) is upon what I and my Companions are upon today.”^[2]

To refute these groups, one must know the details of their beliefs, their innovations, and their arguments, and confront them with the Book and Sunnah.

To help you do this, you might refer to the book *As-Sunan wal-Mubtada'at* or *Masra' At-Tasawuf* by 'Abdur-Rahman Al-Wakil. Other books that might help include the following: *Al-'Itisam* by Ash-Shatibi, *Al-Ibda' Fi Madhar Al-Ibtida'* by Shaykh 'Ali Mahfuz, and *Ighathatul-Lahfan* by Ibn Al-Qayyim.

Fourth, there are number of reasons why there are differences of opinion among the Imams of the four *Mathhabs*. One of them might deem a *Hadith* to be authentic while the other doesn't because the *Hadith* may have reached only one of them; there are a number of other reasons for differences of opinions.

The Muslim should think well of each of the four Imams, for each of them was a skilled jurist, and each of them sought the truth according to his understanding. If one of them was correct in an issue, he will have two rewards (one for striving for the

[1] Abu-Dawud no. 4596.

[2] At-Tirmithi no. 2128.

truth and one for realizing it); if he was wrong, he will have one reward.

As for *Taqlid* (blind following) regarding these four Imams; if one is able to arrive at the truth then he is obligated to follow whatever the proofs dictate. However, if he is not able to do so, then he should follow the scholar that he trusts most. These differences in matters of jurisprudence must not prevent people of one school from praying behind one from another school. Indeed, they are required to pray one behind the other. The Companions ﷺ differed among themselves in certain issues of jurisprudence, but they still prayed behind one another, and the same can be said of the *Tabi'in* (the generation that followed the Companions) and those who faithfully followed them.

Fifth, the correct way of interpreting the Qur'an is by the Qur'an, the Sunnah of Allāh's Messenger ﷺ, and the opinions of the Companions and of the *Tabi'in*. All of this in accordance with knowledge of the language and the intent of the *Shari'ah*.

Regarding the interpretation you mentioned of Allāh's Saying:

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ﴾

“Those who remember Allāh (always, and in prayers) standing, sitting, and lying down on their sides.”^[1]

— that some people interpret it to refer to singing and other utterances, and chanting unintelligible words, swaying right and left while saying *Allāhu Hayy* — as mentioned in the question: This is a false interpretation that has no foundation whatsoever. To know the true meanings of this Verse, we advise you to refer the *Tafsir* of Ibn Jarir (At-Tabari), the *Tafsir* of Ibn Kathir, the *Tafsir* of Al-Baghawi, and others that are similar. Thus, by reading the discussions of the dependable people of *Tafsir*, you will become familiar with the truth concerning this and the like.

Indeed with Allāh is the facilitation to do what is right, and may

[1] *Āl-'Imran* 3:191.

He grant peace and blessings on Muhammad, his family, and his Companions.

The Permanent Committee

The Character of the Caller to Islam

Q What should be the qualities of one who invites to Allâh?

A He should be diligent in seeking knowledge, and struggle in being aware of the *Shari'ah* proofs. He should expend all of his energies in calling the people to singling out Allâh in worship, following His *Shari'ah*, abiding by His orders and prohibitions, with his entire self, struggling to bring about the judgements of the *Shari'ah* until he reaches the rank of those who invite to Allâh Almighty in his speech, actions, conduct, and character.

Indeed with Allâh is the facilitation to do what is right.

Ibn Baz

Requisite Qualities of a Muslim *Da'iyah*

Q What are the essential qualities that a caller to Islam must possess? And can I become a caller to Islam, even though I have not memorized the whole Qur'an?

A One who invites to Islam has to know what he is ordering and what he is inviting to. He has to be gentle and patient. But he doesn't have to be one who has memorized the Qur'an in its entirety, nor does he have to be thoroughly acquainted with the fine details of any branch of knowledge. What is required of him is that he has learned the obligations and prohibitions of the religion that he is inviting others to.

Thereafter, he should learn the proofs that are convincing enough to those he is inviting. It is also befitting for him to learn the methods of oration, and how to make the listener under-

stand and appreciate what he is calling to:

Ibn Jibreen

Traveling Abroad for the Purpose of Calling to Islam — What if My Parents Refuse to Give Permission?

Q Can I travel for the purpose of calling people to Islam, even though my parents don't permit me to go? Please support your answer with a *Hadith*.

A The sphere of inviting to Allâh is vast, but obeying your parents is compulsory. Since *Da'wah* is an optional act of worship in these times — because there are those who are working in this field — you should obey your parents and serve them according to your ability.

Meanwhile, you should invite those people to Islam who are in your own country, whether individuals or groups. By doing this, you will get the reward for *Da'wah* while you are with your parents. But remember, you have to be an example to others, a person who is far above sin and disobedience to Allâh Almighty; then, your *Da'wah* will be successful and Allâh Almighty will guide whom He pleases through you and your efforts, and Allâh knows best.

Ibn Jibreen

Take From Him His Knowledge, But Leave Alone His Actions

Q What is your opinion regarding some who invite to Allâh, outwardly displaying sincerity in intention and deed, but who perpetrate some acts of disobedience and sin? Should this stop us from benefiting from their knowledge and what they are inviting to?

A It is not a requisite for a teacher or caller to be perfect in order for us to listen to him, rather benefit can be derived

from him even if he has some deficiencies in his character.

This, however, should not prevent us from advising him and instructing him to what is good with gentle words and in a good manner. The teacher may be lazy about praying in congregation, so he must be advised. He might be someone who lets his garment fall below the ankles, so he must be advised. He might shave his beard and so he must be advised, for the Messenger of Allâh ﷺ said:

«خَالِفُوا الْمُشْرِكِينَ وَفَرُّوا اللَّحَى وَأَخْفُوا الشَّوَارِبَ»

“Trim your moustaches and let your beards grow, and be different from the idolators.”^[1]

Ibn Baz

Dissociation or *Da'wah*?

Q It is well known that it is compulsory to part company with a disobedient person, but if we wish to invite him to the right way what should we do? Should we be kind to that person and sit with him?

A Parting with a disobedient person is not something that is “well known” as the questioner claims, but parting from disobedience is what is well known. The only situation wherein it is allowed to break off relations with a sinner is when there is a benefit in doing so – when he will desist because his nature does not permit him to bear reproach from others. In such circumstances, breaking relations is something desirable. Otherwise, no one should break off relations with him. As for sitting with him, being kind to him, and calling him back to guidance and *Taqwa*, then this is a desirable matter. But it is not allowed for someone to sit and talk with him, without caring about his disobedience.

Ibn ‘Uthaimin

^[1] Al-Bukhari no. 5892 and Ahmad 2/229.

What is the First Thing to Call to?

Q If someone wants to invite another, how should he start and what should he say?

A As the questioner seems to want to invite to Allâh, inviting to Allâh must be done with wisdom, good speech, and gentleness. He should always begin with what is most important. The Prophet ﷺ used to advise those messengers of his that he would send abroad, and he used to order them to begin with what is most important. He said to Mu'ath when he dispatched him to Yemen:

«فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَى أَنْ يُوحِدُوا اللَّهَ تَعَالَى، فَإِذَا عَرَفُوا ذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا صَلَّوْا فَأَخْبِرْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ زَكَاةً فِي أَمْوَالِهِمْ، تُوْخَذُ مِنْ غَنِيِّهِمْ فَتُرَدُّ عَلَى فُقَيْرِهِمْ»


“Let the first thing you call them to be the testimony that there is none worthy of worship except Allâh and that Muhammad is the Messenger of Allâh. If they answer this call, then let them know that Allâh has made the five prayers compulsory upon them in a day and a night. If they answer to this call of yours, then let them know that Allâh has made charity obligatory upon them; it is taken from the rich from among them and to be distributed among their poor.”^[1]


So he begins with the most important thing, then the next in importance. He should look for the right opportunity to convey his message in terms of place and time. The situation might call for him to invite the person to his house and then talk to him there; at other times he may deem it more propitious to go to the other person's house and speak to him there. At any rate, though, the insightful and wise Muslim knows how to act when calling other people to the truth.

Ibn 'Uthaimin

^[1] Al-Bukhari no. 7372 and Muslim no. 19.

Criticizm of the Scholars

 What is your opinion, noble Shaykh, concerning some students of knowledge who have made it a habit to criticize and find fault with other students of knowledge and to warn others about them. Is this a legislated action that is rewarded, or is this is a sin that deserves punishment?

 In my view, this practice is unlawful. If it is unlawful to backbite a Muslim brother who is bereft of knowledge, then how can it be lawful to backbite his believing brothers who are scholars? A Muslim is required to abandon any backbiting against his brothers, for Allâh Almighty says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ ۗ﴾

“O you who believe! Avoid much suspicion; indeed, some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And fear Allâh.”^[1]

Someone who defames a scholar should realize that he is not only taking people away from that scholar, but he is also taking people away from the truth that that scholar is preaching. Then the sin of repressing the truth will be upon the person who has attacked that scholar, because defaming a scholar is in reality not defaming him as a person, but it is speaking evil of what the Prophet ﷺ has left in terms of inheritance.

Indeed, the scholars are the heirs of the Prophets. If the scholars are slandered, people will lose trust in the knowledge that they have, knowledge that is inherited from the Messenger of Allâh ﷺ. What follows is that they will not trust in anything that

^[1] Al-Hujurat 49:12.

scholar has to say about the *Shari'ah*. I don't say that every scholar is without error, for every human being is susceptible to error.

If you, in your conviction, believe that a scholar has erred, call him and come to an understanding with him. If you come to realize that he is upon the truth, you are required to follow him. If you remain unconvinced about his view, but you do see his reasoning, then leave him alone to his opinion.

Now suppose, however, that you still disagree with him and you don't find any excuse for him in his opinion, then be wary of what he says because sanctioning a false view is not permissible. But don't attack his character — he may be a scholar who is known for his sincerity. If we were to criticize the characters of scholars who are known for their sincerity, but who have erred in certain issues of jurisprudence, we would have had to criticize the character of some eminent scholars. Therefore, adhere to what I have just said. Thus if you discuss a matter with a scholar who you disagree with in an issue, you will either be convinced of his view and follow him, or he will be convinced of your view and follow you. In case that neither party becomes convinced of what the other presents, let each go his own way in that issue and with each guarding his tongue from slandering the other.

All praise is due to Allâh, difference of opinion is not something unique to this time; difference of opinion was present in the times of the Companions and continues unabated until the present. If someone's mistake becomes clear, but he is adamant in his views, just to be in the right, you should point out the wrong opinion and warn others of it. But don't attack the character of this man or seek revenge against him, because he might be upon truth in issues other than the one you debated him in.

What is important, though, is that I warn my brothers from this affliction and sickness. I ask Allâh Almighty to cure us from anything that will harm us in our religion and in our worldly affairs.

The Many Islamic Groups and Their Differences

Q These days we hear talk of many different Islamic groups that call to Allâh Almighty. Which of these groups should we follow? And what should the Muslim's stance be on the issue of differences among the various groups?

A I feel that this situation is painful and disquieting, for the Islamic awakening of today might wane as a result of it. Because if people differ, they will be as Allâh Almighty describes:

﴿وَلَا تَنَزَعُوا فَإِنَّكَرًا وَتَذَهَبَ رِجَالَكُمْ﴾

"And do not dispute (with one another) lest you lose courage and your strength departs."^[1]

All enemies of Islam — those who oppose Islam openly or those who openly support Islam but inwardly plot against it — are pleased by this disunity. They are indeed the ones who are fuelling the fire of discord, by planting seeds of hatred and rancor in the hearts of some Muslims against the hearts of other Muslims, who are all calling to Islam.

What is obligatory for us is to stop the plotting of the enemies of Allâh Almighty, His Messenger ﷺ, His religion. Let us be one nation, gathering together and benefiting from one another. Let us be as one caller to Islam. The way to this unity is by gathering the leaders in different countries — those whose people listen to — so that they can study the situation and make a plan that is universally applied by all. It is not important that their methods of calling to Allâh Almighty are different. What is important, though, is that they are loving brothers who are united upon the truth.

The questioner asked which of these groups is the best. If I said

^[1] *Al-Anfal* 8:46.

that such and such group is the best, I would accept the disunity, and I don't accept it. I believe that we should look at the predicament we find ourselves in with honesty and sincerity to Allâh Almighty, to His Book, to His Messenger ﷺ, to the Muslim Imams, and to the common Muslims. Let us be one hand, and the truth – all praise belongs to Allâh – is clear. It remains unclear to only one of two people – to someone who turns away from it or to someone who is proud. As for he who proceeds to the truth with sincerity and submission, he will certainly be guided to it.

Ibn 'Uthaimin

Warn People Against Deviants

Q Is it permissible to mention peoples' names and characters when one wants to criticize them and their thinking?


A If someone writes something that contradicts the pure *Shari'ah*, and distributes that material, or if he promulgates that view in the media, it becomes compulsory to refute him and expose the falsehood of what he says. There is nothing wrong in mentioning that person's name or in warning people about him if he calls to innovation, *Shirk*, or if he calls people to what Allâh has prohibited or to disobedience. Until this day, there are knowledgeable and believing people from the callers to the truth and bearers of the *Shari'ah* fulfilling this obligation, sincerely for Allâh Almighty and for the benefit of His servants, rebuking the wrong, inviting to the truth, warning others against those who propagate falsehood and destructive rhetoric.

Ibn Baz

Islamic Audio Cassettes


Q What is your view concerning the distribution of Islamic audio cassettes that contain speeches and


sermons? What about Islamic hymn *Nashid*?^[1]

 There is no harm in Islamic tapes that consists of speeches, sermons, and purposeful hymn *Nashid* and all of this is desirable.

Ibn Baz

A Muslim Invites to Allâh Almighty According to His Ability

 Because we studied in America, we have been asked to give lectures about Christianity and Judaism. Can we give such lectures?

 Yes, you may speak about them in accordance with your knowledge, but it is not allowed to speak about them, nor other subjects without knowledge. It is well known that the *Shari'ah* of the Tawrah and the Injil are among those that Allâh Almighty sent down to His Messengers, codes that were suited to the people and their conditions at the time of revelation. And Allâh Almighty is All-Wise, All-Knowledgeable in what He legislates and decrees. Allâh Almighty says:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شَرْعَةً وَمَنْهَاجًا﴾

“To each among you, We have prescribed a law and a clear way.”^[2]

In *Surat Al-Ma'idah* after mentioning the revelation of the Tawrah, the Injil, and the Qur'an, Allâh Almighty says:

﴿إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾

“Certainly your Lord is All-Wise, All-Knowing.”^[3]

[1] Good verse that is melodiously chanted but is not accompanied by any musical instruments.

[2] *Al-Ma'idah* 5:48.

[3] *Al-An'am* 6:83.

Then the Christians and the Jews distorted and changed the contents of their *Shari'ah*, inserting into them what didn't belong there.

Then Allâh sent His Prophet Muhammad ﷺ with a universal message, universal to every human being and jinn. He prescribed a common *Shari'ah* for them all, thus abrogating the *Shari'ah* of the Tawrah and the Injil. He made it obligatory for everyone on the earth to follow the *Shari'ah* that He revealed to Muhammad ﷺ, to follow it solely in place of all other sources of law. Allâh Almighty addresses His Prophet ﷺ in *Surat Al-Ma'idah* saying:

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَرَئَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا﴾

“And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Muhayminan (trustworthy in highness and a witness) over it (previous Scriptures). So judge between them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way.”^[1]

He also said:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

“But no, by your Lord, they can have no faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.”^[2]

[1] *Al-Ma'idah* 5:48.

[2] *An-Nisa'* 4:65.

And:

﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ﴾

“Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allāh for a people who have firm faith.”^[1]

There are many other Verses that give a similar meaning. Whoever reads the Qur’an reflectively, seeking benefit thereby, Allāh Almighty will guide him to the truth, for He says:

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ﴾

“Verily, this Qur’an guides to that which is most just and right.”^[2]

Ibn Baz

Inviting Others to Something that You are not Able to Practice Yourself

Q If after repeated attempts, a person is not able to apply something that he exhorts others to do, is it still permissible for him to call others to do that action? What if he does so supposing that the person he is calling will be able to apply what he failed to apply himself?

A When one is inviting others to a good thing that he is not himself capable of doing, then yes, he should call others to do it. An example of this is if someone calls others to pray late at night while he himself is not able to do so. If someone calls others to give charity, but he himself has no sufficient resources to give charity, then we tell him to go ahead and invite others to give charity. But as for him calling to something that he is capable of applying, but doesn’t, then this is foolish in intellect and astray in religion.

Ibn ‘Uthaimin

[1] Al-Ma’idah 5:50.

[2] Al-Isra’ 17:9.

One Inviting others to Allâh Should be Gentle with a Smiling Face

Q Some people whom we consider to be very religious Muslims deal harshly with others, and it seems that some of them are constantly frowning. What is your advice to them? How should a Muslim act with his brother who has shortcomings in his adherence to the religion?

A That which is supported in the pure Sunnah — the Sunnah of the Prophet ﷺ is that it is obligatory to invite others to Allâh Almighty with wisdom, gentleness, and ease in manner. Allâh Almighty said to His Prophet Muhammad ﷺ:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَحَدِّ لَّهُم بِالَّتِي هِيَ أَحْسَنُ﴾

“Invite to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.”^[1]

He also said:

﴿فَمَا رَحِمَهُ مِنَ اللَّهِ لَئِن لَّهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ﴾

“And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh’s forgiveness for them).”^[2]

When Allâh Almighty sent Musa عليه السلام and Harun عليه السلام to Fir‘awn, he told them:

﴿فَقُولَا لَهُ قَوْلًا لَيْسَ لَنَا لَمَلٌ يُتَذَكَّرُ أَوْ يَخْشَى﴾

“And speak to him mildly, perhaps he may accept admonition or fear Allâh.”^[3]

^[1] An-Nahl 16:125.

^[2] Āl-‘Imran 3:159.

^[3] Al-Baqarah 20:44.

The Prophet ﷺ declared:

«إِنَّ اللَّهَ يُعْطِي بِالرِّفْقِ مَا لَا يُعْطِي بِالْعُنْفِ»

“Indeed, Allāh gives because of gentleness that which He does not give because of harshness.”^[1]

When he used to send people on expeditions, the Prophet ﷺ used to say:

«يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا تُنْفِرُوا، فَإِنَّمَا بُعِثْتُمْ مُبَشِّرِينَ وَلَا مُنْفِرِينَ»

“Make matters easy, not difficult; give glad tidings, don’t repel (people); for verily, you were sent as people who make matters easy, not as people who make matters difficult.”^[2]

This is exactly how a *Da‘iyah* (one who invites) should be — gentle, smiling, composed — if he is striving to affect people. Furthermore, his *Da‘wah* should be to Allāh Almighty, not to himself. When he is calling to Allāh Almighty, Allāh Almighty makes his affairs easy and will guide people through him according to His will. But if he is calling to himself, it is as if he is seeking attention or that he wishes to overcome his opponent. In this case his *Da‘wah* Will be deficient and void of blessing. Thus one should invite people out of compassion for them and to exalt and aid in Allāh’s religion.

Ibn ‘Uthaimin

Priorities in *Da‘wah* — the Principal Priorities Never Change

Q Do priorities in calling to Islam change from generation to generation or from society to society. And are callers from all generations required to begin their call to ‘*Aqidah* as the Messenger of Allāh ﷺ did with his *Da‘wah*?

[1] Muslim no. 2593

[2] Al-Bukhari 69 and Muslim no. 1732.



There is no doubt that the Islamic call – since the advent of the Messenger ﷺ, until the Hour is established – its priorities and fundamentals are the same, it does not change with the change of time.

However, some principles are already present in some societies, without ideas that contradict them or degrade them, so the caller focuses on other topics in which the people are deficient.

The principles of *Da'wah* to Islam, though, never change. When he dispatched Mu'ath to Yemen, the Messenger of Allâh ﷺ said to him:

«فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَى أَنْ يُوحِّدُوا اللَّهَ تَعَالَى، فَإِذَا عَرَفُوا ذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا صَلَّوْا فَأَخْبِرْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ زَكَاةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ غَنِيِّهِمْ فَتَرُدُّ عَلَىٰ فُقَيْرِهِمْ»

“Let the first thing you call them to be the testimony that there is none worthy of worship except Allâh and that Muhammad is the Messenger of Allâh. If they answer this call, then let them know that Allâh has made the five prayers compulsory upon them in a day and a night. If they answer to this call of yours, then let them know that Allâh has made charity obligatory upon them; it is taken from the rich from among them and to be distributed among their poor...”^[1]

These are the fundamentals of *Da'wah* that we must adhere to when we invite disbelieving people to Islam. But if we are inviting Muslims who know of the first part of the *Hadith*, which is *Tawhid*, without deficiencies and contradiction to it, then we move on to what comes after it, as is clear in the *Hadith*.

Ibn 'Uthaimin

^[1] Al-Bukhari no. 7372 and Muslim no. 19.

Giving Advice Requires Knowledge and Foresight

Q A questioner asks: Sometimes when I give advice to people who I see committing an error, I am overcome with the feeling that I will one day be like them, for there is a saying that goes, “Don’t find fault with your brother, so that Allâh Almighty will cure him and afflict you.”

A This feeling you describe is from the plots of *Shaytan*, so that he can wear out your will to give good advice. Fear Allâh Almighty, don’t obey His enemy, and continue advising those you find speaking and acting contrary to the pure *Shari’ah*, with knowledge and foresight, for Allâh Almighty says:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾

“Say (O Muhammad ﷺ): This is my way; I invite unto Allâh with sure knowledge, I and whosoever follows me.”^[1]

He also said:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُم بِالَّتِي هِيَ أَحْسَنُ﴾

“Invite to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.”^[2]

And:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْتُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَرِّحَهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

“The believers, men and women, are Awliya’ (helpers, supporters, friends, protectors) of one another; they enjoin Al-Ma’ruf (i.e., Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e., polytheism and disbelief of

[1] Yusuf 12:108.

[2] An-Nahl 16:125.

all kinds, and all that Islam has forbidden); they perform the prayer, and give the Zakah, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.”^[1]

I ask Allâh Almighty to guide us, to make us steadfast upon the truth, and to protect us from the whispers of *Shaytan*; He is the Best to ask.

Ibn Baz

Allâh Almighty Guarantees the Victory of His Religion But We Must Make the Effort

Q Some people have said that because Allâh Almighty has guaranteed the victory of His religion, the callers – who are serving Islam – are wasting their time. How can we refute these people?

A Refuting such people is simple since their claim is that of rejecting the usage of the means. There can be no doubt that rejecting the means is a form of deviation in religion as well as intellectual foolishness.

Indeed, Allâh Almighty has guaranteed the victory of this religion, but only when efforts are exerted to cause that to happen. These efforts are exerted by those who propagate the religion, and explain it to the people.

This view is similar to the view of someone who says, “Don’t get married, because if Allâh Almighty decrees for you a son, that son will come.” Or someone who says, “Don’t strive for your sustenance, because if Allâh Almighty decrees it for you, it will come.” Yes, Allâh Almighty says:

﴿ إِنَّا مَعَكُمْ نَزَلْنَا الذِّكْرَ وَإِنَّا لَهُ لَنَافِعُونَ ﴾

“Verily We: It is We Who have sent down the Remembrance

^[1] At-Tawbah 9:71.

(i.e., the Qur'an) and surely, We will guard it (from corruption)."^[1]

Allâh Almighty says this, though, because of His Knowledge that He is All-Wise and that results don't come without causes. Thus Allâh Almighty decrees such causes as will protect this religion.

This is why we find that, when we study the early scholars of Islam, these scholars would write, speak, and clarify issues for people. Allâh Almighty protected His religion from innovated beliefs and actions through them. We should also do our duty in protecting this religion and in spreading it among the people by doing so the objective will be achieved.

Ibn 'Uthaimin

Part of Inviting to Allâh is the Distribution of Beneficial Islamic Cassettes

Q Despite my young age, I wish to be a *Da'iyah*; however, I don't have suitable skills to do so. Is it enough for me to distribute Islamic books and audio cassettes?

A Yes, it may happen that someone is not able to call others by himself, but is able to call by distributing good Islamic books and tapes. But based on the assumption that he is not himself qualified for such *Da'wah*, he should not distribute these books or cassettes until he has presented them to a student of knowledge in order to learn of any errors they may contain. In this way he will not be unknowingly distributing harmful material.

Another way for one who is unable to call others, is that he can financially underwrite a project wherein a student of knowledge writes something inviting others to do good.

Ibn 'Uthaimin

^[1] *Al-Hijr* 15:9.

Your Crying is a Blessing from Allâh Almighty

Q When I stand in front of an audience to exhort them to do good and forbid them from doing evil, I feel a natural rush of consciousness; sometimes, from fear of Allâh Almighty, I cry. I do not, however, cry when I am alone. Is this from hypocrisy or showing off? And should I stop exhorting people to do well and to abandon evil from fear of being a hypocrite, and from fear of nullifying my good deeds?

A You should be diligent in calling to Allâh Almighty, enjoining good, and forbidding evil. Don't cease doing so, for the *Shaytan* would love for you to stop that. He might convince you that you are doing this to earn people's praise. Fear Allâh Almighty, invite others to Allâh, and always be diligent in rectifying your intentions. Ask Allâh Almighty for help; He will help you. You should supplicate, "O Allâh, help me to remember You and to be grateful to You." If you cry sincerely, without seeking praise from people, then this is a blessing from Allâh Almighty.

Ibn Baz

Reading Books of the Early Generations Rather than Modern Generations

Q Some people warn others against reading books of the callers of this time, saying that they should only read the books of our pious predecessors. Is their opinion correct? What is the correct view on this issue?

A Taking our *Daw'ah* from the Qur'an and the Sunnah is superior to everything else. And without a doubt, we all share this view. Then come the sayings of the rightly-guided caliphs, the Companions, and then the early Imams of Islam.

As for what modern and present-day scholars say that deals with things that have only recently occurred, then if the people take

what is beneficial from their books, they have done all that they can do. We know that the modern scholars only take from the knowledge that the early generations had. So let us then take from what they have taken. But there are new issues that have arisen recently that they are more aware of than us, and such matters did not occur during the time of the *Salaf*, this is why I feel that people should take the good of both.

First, one should depend on the Qur'an and the Sunnah. Second, one should depend on what the rightly-guided caliphs, the Companions, and the early Muslim Imams left behind. Finally, one should read books by present-day scholars concerning issues that have only recently arisen, issues that did not exist in the time of the *Salaf*.

Ibn 'Uthaimin

Changing An Evil By Force Is the Duty of the Leaders Who Are Responsible For the Affairs of the Muslims

Q There are those who do not desist from evil except if they are forced to desist. How do we deal with such people?


A Force that does not serve the general welfare and that causes more harm than good is not permitted. It is obligatory to follow wisdom, and only those who are in authority can apply force – beating and imprisoning. The general population should propagate the truth and warn against evil. Changing evil, though, especially when it is with the hand, is left to the authorities. They are the ones who are obligated to remove an evil according to their ability, and they will be asked about this responsibility.


If a person were to remove an evil with his hand at every opportunity, an evil perhaps greater than the original evil may result. This is why it is necessary to use wisdom in this matter. A person can, though, remove an evil with his hand (by force) if

that evil is committed in the house that he is the head of. But forcefully changing an evil that occurs in the marketplace would be worse than having left it to remain. Yet, in this case, it is obligatory for that person to inform those who have the authority of changing such evils in the marketplace.

Ibn 'Uthaimin

The Different Methods Used in *Da'wah* is A Blessing


 Some callers increase the awareness of their audience by educating them; others may just remind them of good or stir up their feelings with emotional speech. Which of the two techniques is more effective?

 I see that this is a favor that Allâh Almighty has given to the servants. He has made them different in the means and methods they use to call to Him. Allâh Almighty has endowed the preacher with graceful, elegant, and moving speech. Therefore, he is better off giving sermons. Another may have been endowed with knowledge, but not with speaking power; he should educate the people.

Allâh's favors are distributed among His servants, and He has raised the rank of some over others. This is why I feel that a person should use that method which he deems to be useful and most suitable to him, without embarking upon something that he is incapable of performing, but instead make himself firm in seeking the aid from Allâh Almighty such that He grant him sincerity.

Ibn 'Uthaimin

Muslims Are Obligated To Convey Allâh's Message

 Are we Muslims not responsible for the future of the non-Muslims around the world, responsible to call them to the truth? What will be our status on the Day of Judgement if they claim, "neither a warner nor an invitation came to us?"

A For sure, Muslims are obligated to convey Allâh’s religion to all of mankind, but who is the individual that can do that? For something to be obligatory, it has to be possible and within the realm of ability, for Allâh Almighty has made ability a requisite for obligatory acts. Allâh Almighty says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

“So keep your duty to Allâh and fear Him as much as you can.”^[1]

And the Prophet ﷺ said:

﴿إِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ﴾

“If I order you to do something, then do from it what you are able.”^[2]

We Muslims must convey Allâh’s religion and *Shari’ah* to all of creation, but according to our ability. Who can convey Allâh’s religion to all of mankind? Whoever can do that must do it. Whoever cannot do that, then Allâh Almighty does not give a soul greater responsibility than it can bear.

Ibn ‘Uthaimin

The Ruling on One who Thinks that Right is Wrong and Wrong is Right

Q What is your opinion about people whose judgements have become perverse: they deem evil to be good, and good to be evil?

A The people you have described – those whose understanding has been distorted until they see good as evil and evil as good, making it such that they do not rebuke evil at all nor approve of any good – in my opinion, they have exited from the religion and we seek refuge in Allâh Almighty from that.

^[1] *At-Taghabun* 64:16.

^[2] *Al-Bukhari* no. 7288 and *Muslim* no. 1337.

This is because when somebody perceives something good in the *Shari'ah* of Allâh Almighty as being evil, he has disbelieved in the *Shari'ah*. The same can be said for someone who makes out what is evil to be good. This kind of person has believed in the *Taghut*,^[1] and faith is not complete except by rejecting the *Taghut* and believing in Allâh.

I advise such people to reflect and give thought to their own situation; they were nothing once and their end consists of their passing away from this earth. Allâh Almighty says:

﴿ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴾

"Has there not been over man a period of time, when he was nothing to be mentioned."^[2]

He also said:

﴿ كُلُّ مَنَّ عَلَيْنَا فَاَنٍ ﴿١٦﴾ وَيَبْعَثُ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴾

"Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will abide forever."^[3]

And:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ﴾

"Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full."^[4]

If a brief period of contemplation does them no good, let them delve deep into the matter; they will see people coming and going, this one being born and that one dying; this one sick and that one healthy; this one suffering from his wealth and that one suffering from his family. After realizing that there is no eternal

^[1] One who has exceeded the boundaries. It is used to describe a false deity or the devil. It is being used here in the same context as in *Surat Al-Baqarah* (2:256).

^[2] *Al-Insan* 76:1.

^[3] *Ar-Rahman* 55:26,27.

^[4] *Al-Imran* 3:185.

life for them on this earth, they should return to Allâh Almighty, and they should know right for what is right, and wrong for what is wrong. And whoever repents to Allâh Almighty, Allâh Almighty accepts his repentance.

Ibn 'Uthaimin

Remaining Silent When Evil Takes Place

Q I was asked to give the Friday *Khutbah* (sermon), but those who made this request stipulated that I don't speak about interest, *Hijab*, unveiling of the face, or women who display their beauty to strangers. Should I agree to their request?

A If these evils are widespread in the society you live in, don't allow yourself to be silent about them, for not speaking about these evils is tantamount to sanctioning them.

It is obligatory to rebuke evil. For sure, these are evils that the *Shari'ah* has forbidden. If any given country sanctions these evils, saying that they are lawful, individuals in that society who know these things to be evil are not allowed to remain silent, they must rebuke them. The one giving the sermon is responsible for clarifying the inherent evil in these practices whenever possible; he should support his denouncement of these evils by proofs from the Qur'an and Sunnah, proofs such as Allâh's Saying:

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾

"Allâh Almighty has permitted trading and forbidden usury (Riba)."^[1]

And:

﴿وَلَا تَبْرَحْ تَدْرِجَ الْجَهْلِيَّةِ الْأُولَى﴾

^[1] Al-Baqarah 2:275.

“And do not display yourselves like that of the times of ignorance.”^[1]

It is not possible that anyone could refute the clear arguments proven by the Book of Allâh and the Sunnah of His Messenger ﷺ. In case where these evils do not exist in the marketplace, or in the society where you live, then there is no need to mention them to the people.

Ibn Jibreen

How to Rebuke Evil with the Heart

Q In regard to the *Hadith* about changing evil: does it mean that we should leave a place wherein evil is being perpetrated or that we should stay in that place but hate that evil in our hearts?

A Muslims are at different levels regarding the rebuke of evil. For some, it is compulsory to remove a wrong by force — like in the case of the authority in a land and those who represent that authority, the father with his son, the master with his slave, or the husband with his wife — if the person committing the evil will not desist except by force.

For others, they are obligated to correct an evil by advising and warning against it, without using force, for the fear that disorder or anarchy may result.

Finally, there are some Muslims who are required to rebuke evil with their hearts only, either because they are too weak to enforce it or weak with their tongues. This level is the weakest level of faith. The Prophet ﷺ explained this when he said:

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أضعَفُ الْإِيمَانِ»

^[1] Al-Ahzab 33:33.

“Whoever from you sees an evil, he should change it with his hand; if he is not able, then with his tongue; and if he is not able, then with his heart. And that is weakest of faith.”^[1]

If the benefit of staying in a place where evil abounds is greater than the harm of leaving it, one should stay there and remove evil according to his ability, as long as he doesn't fear being tempted into that evil himself. If he does fear this, he should flee from that place to protect his religion.

The Permanent Committee for Scientific
Researches and Religious Verdicts

Members:

‘Abdullah bin Qa‘uwd, ‘Abdullah bin Ghadyan

Assistant to the Chairman of the Committee:

‘Abdur-Razzaq ‘Afifi

Chairman:

‘Abdul-‘Aziz bin ‘Abdullah bin Baz

The Best Way to Command Good and Forbid Evil

Q What are the different levels of commanding good and forbidding evil? Some people say that removing an evil can result in evil greater than the original evil. Should one give *Da'wah* in coffee shops and other similar places? What is the best way of ordering to good and forbidding from evil?

A The ruling for commanding good and forbidding evil was made clear by Allâh Almighty in His Book and the Sunnah of His Messenger ﷺ. Allâh said:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ ﴾

“You are the best of peoples ever raised up for mankind; you enjoy all that is good and forbid all that is evil, and you believe in

^[1] Muslim no. 49.

Allâh.”^[1]

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيَطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

“The believers, men and women, are Awliya’ (helpers, supporters, friends, protectors) of one another; they enjoin Al-Ma’ruf (i.e., Islamic Monotheism and all that Islam orders one to do), and forbid from Al-Munkar (i.e., polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform the prayer, and give the Zakah, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.”^[2]

The Prophet ﷺ said:

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

“Whoever from you sees an evil, he should change it with his hand; if he is not able, then with his tongue; and if he is not able, then with his heart. And that is weakest of faith.”^[3]

Verses and Hadiths on this topic are many. But it is obligatory, with all of this, to be gentle, and to use good manners, for Allâh Almighty says:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِّلْهُمْ بِأَتْيِ هِيَ أَحْسَنُ﴾

“Invite to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.”^[4]

It is also obligatory that commanding good and forbidding evil

[1] Āl-‘Imran 3:110.

[2] At-Tawbah 9:71.

[3] Muslim no. 49.

[4] An-Nahl 16:125.

be done with insight, into what is being ordered and prohibited, as Allâh Almighty said:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾ (١٧٨)

“Say (O Muhammad ﷺ): “This is my way; I invite unto Allâh with sure knowledge, I and whosoever follows me. And Glorified and Exalted is Allâh (above all that they associate as partners with Him). And I am not of the idolators.”^[1]

One must have patience, seeking the reward from Allâh, and doing the deed sincerely for Him alone. He must beware of showing off, or doing his work to be popular, or with some other objective that would nullify his sincerity. Just as Allâh Almighty said:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾ (١٣٣)

“And who is better in speech than he who invites to Allâh, and does righteous deeds, and says: ‘I am one of the Muslims.’”^[2]

He also said:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

“And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him).”^[3]

In the following, Allâh Almighty narrates the advice Luqman gave to his son:

﴿يَبْنَئُ أَعْمَرَ الضَّلَاةَ وَأَمْرٌ بِالْمَعْرُوفِ وَأَنَّهُ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ﴾ (٧)

[1] Yusuf 12:108.

[2] Fussilat 41:33.

[3] Al-Bayyinah 98:5.

"O my son! Perform the prayer, enjoin (people) for all that is good, and forbid (people) from all that is evil and bad, and bear with patience whatever befalls you. Verily! These are some of the important commandments ordered by Allâh with no exemption."^[1]

I ask Allâh Almighty to benefit His servants through you, to grant you patience and sincerity, for He is Most Generous. As a *Da'iyah*, you should seek out those places where evil is perpetrated, so that you can guide the people there to Allâh and to the truth with a method that is gentle and wise. And in this regard, there is no difference between a coffee shop, the marketplace, or any other place where evil is perpetrated.

Ibn Baz

The Mediums Available For *Da'wah*

Q Those who invite others to Allâh Almighty disagree among themselves about various mediums of *Da'wah*. Some of them say that *Da'wah* is a form of worship, which must be done in accordance with what is prescribed. Those who say this will inevitably be against sports, educational events, and plays as means of giving *Da'wah* to the youth. Others say that means of giving *Da'wah* change according to the times. They say that we should use any lawful and effective means of calling others to Allâh Almighty. Please, noble Shaykh, clarify this issue for us?

A All praise is for Allâh Almighty, Lord of the Worlds. For sure, *Daw'ah* to Allâh Almighty is worship, for Allâh Almighty commanded us to do it:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ يَتْلَىٰ هِيَ أَحْسَنُ﴾

"Invite to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better."^[2]

^[1] Luqman 31:17.

^[2] An-Nahl 16:125.

The one who invites others to Allâh Almighty feels that he is following Allâh's Commands and drawing nearer to Him by doing so. There is also no doubt that the best way of calling to Islam is with Allâh's Book and the Sunnah of His Messenger ﷺ, since the Book of Allâh is most important exhortation for people:

﴿يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

﴿٥٧﴾

"O mankind! There has come to you a good advice from your Lord (i.e., the Qur'an, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy, and differences, etc.) which is in your breasts – a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers."^[1]

Also, the Prophet ﷺ would give the most poignant of sermons; the Companions said that those sermons would cause hearts to shake and eyes to shed tears. So if one can use such means that there is no doubt that this is the best way, whether it is with the Book of Allâh or the Sunnah of His Messenger ﷺ.

If, however, he wishes sometimes to add to that other lawful means, he is at liberty to do so, on condition that the means he uses do not contain anything unlawful in them – lying, playing the role of disbelievers in plays, acting the role of a Companion – may Allâh be pleased with them – or of a famous Muslim Imam, or something similar that we fear might belittle noble Muslim Imams. Also, no male actor should play a female role and vice versa, because the Prophet ﷺ cursed such a practice. He cursed men who imitate women, and women who imitate men.

If some of these means are used for some benefit, and they don't contain anything unlawful, I don't see anything wrong in using these means. However, I don't agree with exaggerating and over-

^[1] Yunus 10:57.

emphasizing these means by making them the only way of calling to Allâh Almighty, while disregarding the Qur'an and Sunnah. In fact, I see this to be unlawful, because to divert people from the Qur'an and Sunnah is unlawful. But as I said before, if used moderately without anything unlawful, I don't see the wrong in using these means.

Ibn 'Uthaimin

To Be Shy From Speaking the Truth is Merely to Be Weak

Q My complaint is that a feeling of fear or dread overcomes me when I want to remove an evil or when I want to ask a question to gain knowledge. What is the cure to this condition?

A This fear and dread you speak of is from the *Shaytan*, so be wary of it. Be strong, and don't be shy, for Allâh Almighty is not shy of the truth. Therefore, you should be able to both ask a question to a scholar and prevent someone from doing evil without feeling the least bit of shyness. Shyness that prevents you from speaking the truth is not shyness at all, but only weakness. The shyness that is approved by the *Shari'ah* is shyness that prevents you from falsehood and evil. It is the shyness the Prophet ﷺ intended when he said:

«الْحَيَاءُ مِنَ الْإِيمَانِ»

“*Al-Haya'* (shyness and modesty) is from faith.”^[1]

Or, when he said,

«الْحَيَاءُ خَيْرٌ كُلُّهُ»

“*Al-Haya'* is good — (it is) all that is good.”^[2]

[1] Al-Bukhari no. 24 and Muslim 36.

[2] Muslim no. 37

Shyness therefore is legislated when it prevents you from perpetrating fornication, from drinking alcohol, from associating with the enemies of Islam, and from all that is evil. This is the prescribed type of shyness.

Ibn Baz

Forsaking a Sunnah For the Sake of *Da'wah*

Q Regarding Allâh's Saying:

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾

"And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge."^[1]

Can we infer from this Verse that the *Da'iyah* should abandon a Sunnah if by applying it, people will curse that Sunnah – for example, wearing a garment raised high above the ankles?

A Leaving a Sunnah has nothing to do with others cursing, so the Verse does not apply here. But perhaps, leaving a Sunnah can be taken from another proof, from the Sunnah itself. The Prophet ﷺ abstained from building the Ka'bah on the original foundation that Ibrahim built it, fearing that it would be a trial for the people, who had only recently accepted Islam.

For example, if a Sunnah is strange and new to the general population, perhaps it would be better for someone to introduce to them that Sunnah by saying before he presented it to them by doing. Thus he should clarify the Sunnah to people in gatherings and in the mosques, and whenever the opportunity arises. Thereafter, when he practices that Sunnah, the people will already be acquainted with it, a fact that will go a long way in making them comfortable with it.

And I am sure that the general population might despise a

^[1] *Al-An'am* 6:108.

Sunnah if one person does it, but they won't despise it if another person did it. Therefore, they will not find fault in a Sunnah if a respected and venerated scholar, for example, were to raise his garment to a level much higher than his ankles (to halfway up his calves). Another person, who the people do not trust, may cause uproar for doing the same thing. Because this is a known reaction of people, we should teach the common people in a gradual and progressive manner.

Ibn 'Uthaimin

If He Informs the Authorities About A Drug dealer, He Will Fear For His Life

Q If someone knows people who are drug dealers, should he inform the authorities about them, even though he fears that if he tells on them, they will physically harm him or even kill him? Or what if the drug dealers are relatives?

A First of all, these drug dealers shouldn't have to know who it was that told the authorities about them; it is the responsibility of the authorities to keep the identity of their informant secret. If authorities began announcing who their informants are, nobody would step forward to offer information. Therefore, it is the responsibility of the authorities to keep the names of their informants secret, for it is only natural that those informants will fear assault against themselves. In case when the informant does not trust the authorities, he will hesitate to do what is necessary; he will hesitate to inform the authorities about the drug dealers, especially if he does not have strong faith. This hesitancy, however, can be removed when those in authority are responsible about keeping their sources confidential.

Ibn 'Uthaimin

The Mediums For *Da'wah*

Q Are the means of *Da'wah* set, meaning that it is not allowed to utilize new mediums, such as that of the media? Does that mean we can use only those means that were used during the life of the Messenger ﷺ?

A We must first learn the principle that means are in accordance with their objectives. The scholars, who stipulate that those means in no way consist of anything unlawful, recognize this principle. This is because there is no good in what is unlawful. On the contrary, if the means are lawful and they lead to the realization of the *Shari'ah* objective, then there is nothing wrong with those means. However, this does not mean that we should turn away from the Qur'an and Sunnah and from what they contain in terms of profound wisdom. There are means of *Da'wah* that some deem to be beneficial to use while others do not; in this case, it is perhaps better to use those means that are accepted by all, to avoid discord.

There is a difference, however, between amicability and *Da'wah*. Sometimes, it is best to unite the youth with lawful activities after we have already invited them to the Qur'an and Sunnah, activities that are not harmful to the religion or to the *Da'wah*, activities that give them a break from constant seriousness.

Ibn 'Uthaimin

Da'wah with Audio Cassettes is Resorted to Only When Necessary

Q I know that we are supposed to call to Islam; is it sufficient, though, for me to give an audio cassette as a gift to someone who I invite, especially since I don't have suitable skills to call people in other ways?



For sure, inviting others orally will have more profound effects than merely giving somebody a book or tape that they may or may not read.

He will usually benefit from that tape when he is already seeking out the truth, but he will usually not benefit when he is coerced into listening to it. So when someone does not have much time, for example, he could give somebody a tape or a cassette. Otherwise, he will be more successful in his *Da'wah* if he speaks face to face with the person who he wants to invite.

Ibn 'Uthaimin

Rulings For Employees And Workers

Are There Any Types of Work That Are Not Honorable?

Q Some people believe that it is undignified to work in certain vocations — as a cook, a barber, a shoemaker, a cleaning person, and so on. Is there any *Shari'ah* proof to support this notion? And does the Arab disposition have an inborn distaste for these kinds of jobs?

A We do not know of any harm in working in a lawful job, as long as the worker fears his Lord, and does not cheat in his work. This is due to the generality of the *Shari'ah* proofs regarding that.

For example, the Messenger of Allāh ﷺ was asked which livelihood is best. He said:

«عَمَلُ الرَّجُلِ بِيَدِهِ وَكُلُّ بَيْعٍ مَبْرُورٍ»

“What a man (makes by) working with his hands and (by) every proper business transaction.^[1]”

Recorded by Al-Bazzar and Al-Hakim declared it authentic.”

He ﷺ also said:

«مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ
دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ»

“Nobody has ever eaten better food than the one who eats from the labor of his hands, and Allāh’s Prophet Dawud used to eat from

[1] Ahmad 4/141, Al-Mustadrak 2/20 and Masnad Al-Bazzar 2/83.

the labor of his hands."^[1]

Society needs people to work in the fields you mentioned; leaving this work will harm the Muslims by making them need such services from their enemies.

It is also required for a cleaning person to strive to be careful about the cleanliness of his body and clothes, removing any impurity that may result from his work. And with Allâh is the facilitation to do what is right.

Ibn Baz

Intermediaries

Q Is using an intermediary (a connection or contact who intercedes for you in something to get you what you want) unlawful? For example, if I want to get a job or get accepted into a school, can I use a connection to help realize that?

A First, if someone intercedes for you to get a job, a job wherein you are not as qualified as the other applicants — in terms of knowledge and skill — then that intercession is unlawful. It is unlawful because it is a wrong against someone who is more deserving, and ultimately, a wrong against the employer because he is not getting the best person for the job. Furthermore, it is unlawful because it is a wrong against Islamic society, a society that should be allowed to benefit by the most skilled and professional workers. This practice breeds mistrust and jealousy. However, if no person's rights are infringed, then it is not only permissible, but it is also recommended by the *Shari'ah* and the intermediary will be rewarded, if Allâh wills. It is confirmed that the Prophet ﷺ said:

«اشْفَعُوا تُؤَجَّرُوا، وَيَقْضِي اللهُ عَلَيَّ لِسَانَ نَبِيِّهِ مَا شَاءَ»

[1] Al-Bukhari no. 2072.

“Intercede and you will be rewarded, and Allāh brings about what He wills upon the tongue of His Messenger.”^[1]

Secondly, schools, institutes and universities hold the duty on behalf of the Muslim people to teach what benefits their students in their religion and in worldly matters. No one person has more right to that than another, except in cases of charities.

So, if it is known by the intermediary that his effort prevent another who is more worthy, or more qualified, or because he has seniority, etc., then such mediation is not allowed because of the wrong that results thereby. Another more worthy candidate may, for example, be forced to travel to a more distant school, unnecessarily causing him fatigue, just so the candidate who used an intercessor could relax. Such practices can only serve to undermine trust in society and to cause rancor and jealousy to flourish.

May peace and blessings be upon our Prophet Muhammad, his family, and his Companions.


The Permanent Committee

Getting a Job Based on a Degree That Is Obtained by Cheating

Q There is a student who obtained a university degree, but throughout his years of study, he would sometimes cheat by bringing his notes with him into the examination room or by getting answers from classmates. He did this to help him get through the years and to eventually get his degree. After he graduated, he got a job based on that degree. Is the money he earns from this job lawful or unlawful? Keep in mind, though, that he does actually properly perform all of the tasks of his job; in fact, he sometimes works extra hours without pay to complete his work. If what he did in the


^[1] Al-Bukhari no. 1432 and Muslim no. 2627.


university was unlawful, what can he do now to fix that wrong?

 He should have a sense of grief and repent to Allâh for what he did. As for the job, it is lawful, and so is the salary he makes from it, as long as he performs the duties that are required of him – and all praise is due to Allâh, I repeat though, that he must repent from this evil behavior and repentance obliterates what preceded it.

Ibn Baz


This is a Form of Cheating and Deceit


 I am an employee in a government service. I was given special papers for a medical examination. Other than the eye test, I went through all of the tests. For the eye test, I had asked one of my relatives to take it. Ten years have passed and I am still working in my job. What should I do?

 You are not allowed to deceive or to cheat, whether it is what you did for the eye test, or for anything else. You should inform your employer about what you did. If you have been performing your job properly, then — all praise is due to Allâh — the past work is correct. But you should not return to this kind of deception; you should ask Allâh Almighty to forgive you for your cheating.

Ibn Baz

Paying a Bribe in Order to Get What is Rightfully Yours

 I work for a man who often resorts to bribery in his business. I handle his accounts and oversee his work, for which I get a salary. Am I sinning for working with him?

 First, you have to know that bribery is unlawful when someone does it to achieve what is not rightly his or what

is unlawful. An example of this is when somebody bribes a judge to wrongfully rule in his favor, or to bribe an employee in a government institution to get what the government forbids. This form of bribery is unlawful.

A bribe that someone pays, however, to get what rightfully belongs to him is unlawful for the one who receives the bribe, not unlawful for the one who pays it. This is because the person paying the bribe is only doing so to get his right, while the one receiving it is getting money that does not rightfully belong to him.

I take this opportunity to warn against this reprehensible act, an act that the *Shari'ah* forbids, and an act that sound intellect abhors. Some people — and we ask Allâh Almighty to guide them — cannot give other people their due except by pocketing some money; this base act is unlawful and is a form of treachery. I exhort these people to fear Allâh Almighty and to honestly perform the trust that has been given to them.

As for the case that you mentioned, wherein you are working for someone who takes bribes, working for him is unlawful, because working for somebody who does unlawful is equivalent to helping him in his unlawful; working for him makes you his partner in sin.

But first consider: is he dealing in bribery only to get something that is rightfully his? If so, there is no sin upon you, and you may continue to work for him.

Ibn 'Uthaimin

He Purchased A Car For Work, But In His Name

Q Someone gave another man some money as a trust to spend on a school dedicated for the memorization of the Qur'an. This man collected a lot of money in this way, with which he bought a car, claiming that it is for the school. He registered the car, though, in his own name. What is the

ruling in this matter?



This action of his requires some explanation. First, registering the car in his name was a big mistake and a wrong against the Qur'an memorization school. If there is ever a dispute between him and the school, the car will ostensibly be his; a judge that will rule between him and the school – if the issue goes that far – will rule in his favor because the car is in his name. Therefore, it is not permissible for someone to put a company car or any other company property in his name. An exception for this may be if someone directly represents the owner or if someone is guardian of a company or another similar circumstance. What is important is that it is established that the car does not truly belong to the employee who is using the car.

Second, in case that the money was given for the overall benefit of the school, he is allowed to buy a car for the use of the school. But if the money was designated for teachers and students, he is not allowed to spend that money on other than them.

Ibn 'Uthaimin

Keeping Company With People Who Are Sinning Is Equivalent To Being Partners to Them In That Sin



My colleagues at work, since the day I met them – speak profanely about things like dirty magazines. I am not in the least pleased with the situation, but because of circumstances at work, I am forced to sit with them sometimes. To show that I am against their talk, I sometimes leave the office; however, I am put in a difficult situation because if the boss doesn't find me at my desk, he reproaches me. Whenever he finds them talking about evil, he joins them without the display of any shame or guilt. What should I do?



If these people are incorrigible – they cannot be corrected through advice – it is compulsory for you to leave this job for another. Sitting with people while they are sinning with the ability of leaving them is tantamount to participating with them in their sin. Allâh Almighty says:

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِذْ أَنْتُمْ إِذَا مِثْلَهُمْ﴾

“And it has already been revealed to you in the Book (this Qur’an) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.”^[1]

It is obligatory for you to seek another job where you will not be associated with such sin if you are incapable of changing the situation. When Allâh knows that your intention is to flee from these unlawful things, then Allâh will make your affairs easy for you; He Almighty says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِّنْ أَمْرِهِ يُسْرًا﴾

“And whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.”^[2]

He also said:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

“And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.”^[3]

[1] An-Nisa’ 4:140.

[2] At-Talaq 65:4.

[3] At-Talaq 65:2,3.

This Practice is Unlawful

Q I have a relative who works as a telephone operator; he sometimes transfers long-distance calls for me for free, without letting his employer know that he does so. Am I sinning, even though the company is well off and isn't affected by what we do?

A This practice is unlawful unless your relative attains permission from them; it is treachery on the part of your relative. I ask Allâh Almighty to guide us all.

Ibn Baz

Firing an Employee Who Doesn't Pray

Q Should I endeavor to fire a Muslim employee who works in my department but doesn't pray?

A It is incumbent upon you to advise him first, and perhaps Allâh Almighty will guide him; if the advice has no effect, fire him, because by not praying he has become a disbeliever, an apostate.

Ibn 'Uthaimin

Distinguishing some Workers over Others

Q There are some people at work who are distinguished and consulted with more than the others, even though they are ignorant of the work they are consulted for. Is this allowed?

A Such distinction that occurs, by giving preference to one person over another is a form of oppression and wrongdoing. It is obligatory to treat customers and workers equally, according to their seniority or rank. As for consultation with those who are deficient in their abilities, this is also unlawful because it is a breach of the trust of the employees. Rather it is

required for workers to seek the consultation of each other to solve any problem, and if that does not work, then they bring the matter up with their supervisor to absolve themselves of any guilt.

Ibn Jibreen

Try to Clear up the Matter

Q I live with a group of friends; suddenly one of them showed signs of becoming rich. His salary, however, in no way corresponded with his prodigious spending. As a result, feelings of doubt about him found their way into my heart. Should I continue to live with him or should I part company with him?

A It is necessary for you to ask your friend about his sudden richness. Maybe he received a gift from a friend; maybe he received payment for a special job; maybe he inherited some money. There are many possibilities. Ask him first; if he tells you that he acquired the wealth through lawful means, then that will end the skepticism. But if you find out that he acquired his new wealth through means that are unlawful, you must advise him. Then, if he doesn't accept your advice, part company with him so that you are not a partner with him in eating of that which is unlawful.

Ibn 'Uthaimin

Using Government-Owned Materials For One's Own Benefit

Q What is the ruling for using government-owned materials for one's own benefit at the office, small things like a pen, a ruler, etc.?

A It is unlawful to use those things at the office that the government owns for personal benefit. This practice

undermines the trust that Allâh Almighty has prescribed. An exception can be made to things that aren't affected by use, such as a ruler. But it is not permissible to utilize things that are consumed when used — like pens, paper, or a copy machine.

Ibn 'Uthaimin

Using A Duty Car For Personal Errands

Q Is it allowable for a person who works in a government administration to use the duty car for personal errands, despite the fact that he owns his own car?

A A government employee is exactly like an employee in the private sector, in that he has a trust and duty to fulfill. He is trusted with what he is given in terms of materials or equipment, things that he uses to perform the tasks of his job. Thus he can only use a government-owned car for employment related reasons; he cannot use it for personal needs. Similarly, he should not use the phone for personal calls, nor should he use books, papers, pens, or anything else that belongs to the office he works in. In one's quest toward becoming upright and trustworthy, one should refrain from using these items for personal benefit. Allâh has said:

﴿وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ﴾

“Those who are faithfully true to their trusts and to their covenants.”^[1]


Ibn Jibreen

Prayer for a Watch Guard

Q A soldier or policeman is required to guard a place; the time for the 'Asr prayer comes and goes, but he does not pray it until after the time for the *Maghrib* prayer. He delayed

^[1] *Al-Mu'minun* 23:8.

his prayer because he did not find anyone to replace him in his post. Does he sin when he delays it? And what should someone in this situation do?

 Neither a guard nor anyone else is allowed to delay the prayer until after its time, for Allâh Almighty says:


﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا ﴿١٠٣﴾﴾


“Verily, the prayer is enjoined on the believers at fixed hours.”^[1]

There are other evidences from the Book and the Sunnah as well. He must pray on time while maintaining his guard, just as the Companions would do when they prayed the fear prayer with the Prophet ﷺ, lining up for prayer while facing the enemy.

Ibn Baz


Hanging Up Verses of the Qur’an On the Office Wall

 Is it permissible to hang up certain verses of the Qur’an on the office wall? And is it true that the ruling in this issue is the same as that for hanging up pictures?

 Hanging up pictures (of animals or of humans) is not allowed; we don’t know anything wrong about hanging up verses of the Qur’an or *Hadiths* in the office as a reminder. And with Allâh is the facilitation to do what is right.

Ibn Baz

Is This Practice Allowed?

 I am a young man who calls to prayer, but I don’t get any stipend for doing so because for some reason, I am not qualified to get a stipend. The *Imam* of the *Masjid* said that he wanted to write to the charitable agency responsible for stipends, to ask them to give a stipend for the one who

^[1] *An-Nisa’* 4:103.

calls to prayer; he wanted to write this demand, not using my name, but some other person's name, so that they would approve the request. He wanted me to take the stipend and continue to call to the prayer. Is this falseness or not? If it is and I have already taken some of the money, what should I do? Should I give it to the poor?



This is wrong, false, and not allowed. You should return the money to the agency. If that seems impracticable, give the money in charity to the poor or the like since it is wealth that is unlawfully acquired, and difficult to return to its rightful owners. Then it is obligatory for you to give it in a good cause – to the poor, to fixing washrooms (by the Masjid), etc.

Ibn Baz

Working in a Restaurant that Serves Alcohol and Pork



All praise is due to Allâh, and may peace and blessings be upon His Messenger, his family, and his Companions.

The Permanent Committee for Scientific Researches and Religious Verdicts received the following question from Nabil bin 'Abdullah Shahin (No. 204 9/2/1402H):

We, here in Holland, are a group of young practicing Muslims – and all praise is due to Allâh for His religion. The only work available to us is in stores that sell alcohol or in restaurants that serve, along with other meat, pork. Can we wash dishes that are used to serve meals made from pork?



It is not permissible for you to work in establishments that sell or serve alcohol to its clientele, nor are you permitted to work in restaurants that serve or sell pork, even if other kinds of meat are sold there as well. The ruling in this matter equally applies whether you are selling, serving, or washing dishes that serve them. This is because you are helping

to promote sin and transgression, and Allâh Almighty forbade us from that:

﴿وَلَا تَمَآوَأُوا عَلَى الْإِنۡمِ وَالْمُذۡمِنِ﴾

“But do not help one another in sin and transgression”^[1]

There is no necessity that can force you to do that kind of work, because Allâh’s earth is vast and wide and there are a number of Muslim countries in the world. So stick to the Muslims in the land in which it is easy for you to work in what is lawful. Allâh Almighty said:

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مِّنْ أَمْرِهِ يُسْرًا﴾

“And whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him”^[2]

He also said:

﴿وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ فَذَ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾

“And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then he will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.”^[3]

May Allâh send peace and blessings upon Muhammad, upon his family, and upon his Companions.

The Permanent Committee


[1] Al-Ma'idah 5:2.

[2] At-Talaq 65:4.

[3] At-Talaq 65:2,3.

Working in a Factory that Makes Alcohol

Q A Muslim who sells alcohol or drugs – do we call him a Muslim? What is the ruling concerning someone who works in a factory that produces pork products? What if he can find no other job?

 Selling alcohol or any other unlawful thing is a great evil, and so is working in a factory that produces alcohol and other vile products. Allâh Almighty says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“Help you one another in virtue, righteousness, and piety; but do not help one another in sin and transgression.”^[1]

Without a doubt, selling alcohol, drugs or cigarettes comes under the second part of this verse. Allâh Almighty says about alcohol:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩١﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩٢﴾﴾

“O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab, and Al-Azlam are an abomination of Shaytan’s handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaytan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from As-Salah (the prayer). So, will you not then abstain?”^[2]

In an authentic *Hadith*, the Messenger of Allâh ﷺ cursed alcoholic drink, the one who consumes it, one who gives it for others to drink, the one who prepares it, the one who has it prepared, the carrier of it, the one it is carried to, the buyer, the

[1] *Al-Ma'idah* 5:2.

[2] *Al-Ma'idah* 5:90,91.

seller, and the one who benefits from its profits.

In another authentic *Hadith*, the Prophet ﷺ said,

«إِنَّ عَلَى اللَّهِ عَهْدًا، لِمَنْ يَشْرَبُ الْمُسْكِرَ، أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْحَبَالِ»

“Indeed, upon Allâh is a covenant that whoever drinks alcohol, he will give him Tinatul-Khibal to drink.”

Somebody asked, “O Messenger of Allâh, what is *Tinatul-Khibal*. He said,

«عَرَقُ أَهْلِ النَّارِ»

“The (gastric) juices of the inhabitants of the Fire,”

Or he said,

«عُصَارَةُ أَهْلِ النَّارِ»

“The sweat of the inhabitants of the Fire.”^[1]

The ruling upon the kind of person you described is that he is a wicked sinner and that his faith is deficient; on the Day of Judgement, he will be under Allâh’s will; if Allâh Almighty wills, He will forgive him; if He Almighty wills, he will punish him if he died before repenting, this is the view of *Ahlu-Sunnah wal-Jama’ah*. Allâh Almighty says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

“Verily, Allâh forgives not that partners should be set up with Him in worship, but He forgives, except that (anything else) to whom He pleases.”^[2]

This, though, is the ruling for someone who does not deem lawful what he is doing. If he deems it lawful, he has disbelieved. His body is not to be washed, nor is he to be prayed for. This is the opinion of all of the scholars, because he is blatantly rejecting Allâh Almighty and His Messenger ﷺ. The same ruling

[1] Muslim no. 2002.

[2] *An-Nisa’* 4:48.

applies for somebody who deems lawful any act that the scholars agree upon as unlawful – homosexuality, usury, fornication, killing somebody wrongfully, not being dutiful to one's parents are all examples.

When somebody perpetrates these wrongs knowing that they are wrong and knowing that he is disobeying Allâh Almighty for committing those wrongs, he is not a disbeliever, but he is a wicked person; he is under Allâh's will on the Day of Judgement, as we have already mentioned in case of someone who drinks alcohol.

Ibn Baz

Ruling For Someone Who is Obligated to Do Wrong

Q “Al-Muslimoon” magazine published a ruling by Shaykh Ahmad Kattani's – he is from Morocco – that it is okay for a man to work in a coffee shop that serves alcohol because he falls under the ruling of someone who is compelled or obliged. What kind of an obligation or necessity is this? Please clarify this issue because the Messenger of Allâh ﷺ cursed everyone that works with alcohol.

A It is true that the Messenger of Allâh ﷺ cursed everyone who works with alcohol – everyone, whether he be the seller, buyer, drinker, producer, server, etc. If this person works with alcohol, as stated in the question, it is unlawful for him to work in that coffee shop, as stated in the *Hadith*. If he works in another area of the shop, like in preparing food or coffee or in washing those dishes that are used for coffee, and if he has no connection with the alcohol that is served and the people that it is served to, there is no sin upon him. It is better, though, to stay away from such places; he can only work in such a place if he finds no other job or means of lawful sustenance. And Allâh knows best.

Ibn Jibreen

Working in A Company that Manufactures unlawful Products Like Cigarettes

Q I used to work in a very difficult and demanding job; I couldn't continue there so I looked for a job that was less fatiguing and laborious. The only job I ended up finding was for a company that manufactures cigarettes. I have been working there for a few months; however, I do not smoke any type of cigarettes. I am sincere and dedicated to my job. What is the ruling concerning the salary I receive from working for this company? Is it lawful or unlawful?

A You are not permitted to work in this company, because producing, buying, and selling cigarettes is unlawful. By working for this company, you are helping them in their unlawful activities. Allâh Almighty says in His Book:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“Help you one another in virtue, righteousness, and piety; but do not help one another in sin and transgression.”^[1]

Your remaining in that company is unlawful; your salary that you receive from it is also unlawful. You should repent to Allâh Almighty and you must leave that company. A small salary that is derived through lawful means is always better than an excellent salary derived through unlawfully: the person who earns his income unlawfully will never be blessed in his wealth. If he gives some of it in charity, it will not be accepted from him, and if his family inherits it from him, he will be held accountable for it.

Know that the Prophet ﷺ said,

«إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا»

“Indeed, Allâh is Tayyib (good), and He doesn't accept other

^[1] Al-Ma'idah 5:2.

than what is good.”

Indeed Allâh ordered the believers with the same command He gave to the Messengers:

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾﴾

“O (you) Messengers! Eat of the Tayyibat [all kinds of lawful (legal) foods], and do righteous deeds. Verily! I am Well-Acquainted with what you do.”^[1]

And:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَأَشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾﴾

“O you who believe! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship.”^[2]

In one *Hadith*, the Prophet ﷺ mentioned a man who was unkempt and dust-covered because of a long journey; he would raise his hands to the sky and say, “O Lord, O Lord.” However, his food and clothing were unlawful and he was sustained by what is unlawful. After mentioning this, the Messenger of Allâh ﷺ said,

«فَأَنَّى يُسْتَجَابُ لِذَلِكَ»

“How can his prayers then be answered!”^[3]

The Prophet ﷺ seemed to rule out the possibility that this man’s prayers would be answered, despite the fact that he did what was required in terms of supplicating to Allâh Almighty for his needs. But this is because his food was unlawful, his clothing was unlawful, his drink was unlawful, and his nourishment was unlawful. If it is unlikely that this man’s prayers are answered

[1] *Al-Mu’minun* 23:51.

[2] *Al-Baqarah* 2:172.

[3] *Muslim* no. 1015.

while the causes of a supplication being answered are present, then it is obligatory for one to beware of consuming what is unlawful and to stay away from it.

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿١﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

“And whoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.”^[1]

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٤﴾﴾

“And whosoever fears Allāh and keeps his duty to Him, He will make his matter easy for him.”^[2]

My advice to you then, my brother, is to fear Allāh Almighty, to quit your job with this company, and to seek sustenance that is lawful, so that Allāh Almighty will bless you in that sustenance.

Ibn ‘Uthaimin

Receiving Extra Money Without Working And Outside of the Work Shift

Q I am an employee who works for the government. We sometimes receive a bonus from the managers of our department, without us working any extra hours for that bonus. The manager of our department knows about this bonus and approves of it; they say that it is a bonus that, from time to time, employees receive. Can I take this money? If it is not allowed for me to take it, what about the money I received in this way before, money that I have already spent?



If the situation is as you described it, it is not permissible for you take that money, and taking it is considered treachery. It is necessary for you to return that money to the Government treasury. If you can't do that, then spend it in


^[1] At-Talaq 65:2,3.


^[2] At-Talaq 65:4.

charity, to the poor or to any other good cause. Then repent to Allâh Almighty and make a firm intention not to return and do that sin again. A Muslim is not permitted to take anything from the Muslim treasury except through lawful means approved by the *Shari'ah*, means that the government knows about and approves of. And with Allâh is the facilitation to do what is right.

Ibn Baz


Can I Take This Money?


 I am a government employee and recently, I was sent as a representative to work for twenty days in another city. I completed the required work there in seven days and then I returned to my city and to my office there. After a while, I was given compensation for twenty days of service. The manager of the department knows that I was only there for seven days, but he still approved of me being paid for twenty full days. Can I take the extra money or not?

 If you were commissioned to do a difficult task that under normal circumstances requires twenty days of work, but you drove yourself hard to finish it in the short period you mentioned, you deserve the money that was given based on the longer period, especially since the management is fully aware of what happened.

Ibn Jibreen

Papers That Have Allâh's Name Written on Them

 Work-related papers come to me at my desk that have Allâh's name written on them. What can I do to dispose of those papers?

 You must protect those papers from abuse and degradation until you are finished with them. When you finish with them, you must do one of the following: bury them in pure

ground, burn them, or store them in a safe place, a place where they will be protected from debasement – for example, in a filing cabinet, drawer, or shelf.

Ibn Baz

Taking a Bonus For Doing A Good Job

Q If an employer gives an employee a bonus for doing his job well, is this considered a bribe, particularly if we consider that it is more than the originally agreed upon salary?

A No, as long as this is an encouragement from the employer, this bonus is not a bribe. However, it is a bribe when the employee will do his agreed upon job only if he receives a bonus. It is unlawful in this situation because he is receiving extra money for work that he is already paid for and is already required to do. There is a clear distinction between giving money as a bonus to encourage an employee to do his job and between giving a bonus to an employee so that he will do his job. An employee must do what he is obligated to do whether he receives a bonus or not.


So taking a bonus is permissible in the case you mentioned. But sometimes an employee may get so used to the idea of a bonus, that he will be expecting it in the future, and when he doesn't get it, he will be remiss in his work duties. If this result is feared, the employer should not give a bonus because the means to something carries the same judgement at the end.

Ibn 'Uthaimin

Costs of Treatment Should Be Deducted From Your Salary


Q Outside of work time, I got an accident. I needed treatment, and since I could not afford the cost of that treatment, I claimed that the accident was job-related. The company I work for paid for the treatment, though I now


regret what I did. Is what I did unlawful?

 You are required to inform your company about what you did and you should offer either to return the money they paid for the treatment or to have that money deducted from your salary. If they forgive you that money, there is no longer any burden upon you. If not, you must return to them that money. And ask Allâh Almighty to forgive you for your deception and wrongdoing.

Ibn Jibreen


Take A Raise But Don't Accept Compensation You Don't Deserve


 Because of my position at work, I sometimes get compensation for being commissioned to do jobs abroad; however, I sometimes get this compensation without actually travelling. The manger of the department is the one who approved of this extra compensation. Can I take it?

 It is not permitted for somebody who has been given responsibility and duties to take money for those duties until he performs them. This is particularly the case in government departments, regardless of whether the manager sanctions the extra compensation. Instead of giving you compensation for work you do not perform, the manager should give you a raise or something similar.

Ibn Jibreen


You Don't Deserve This Money


 A colleague and I were commissioned to do a job somewhere for a period of four days. I didn't go with him, though, and I later received compensation for that commission. Can I spend that money or not? If I can't spend it on myself, can I spend it on office supplies I need for work?

 It is incumbent upon you to return that money because you didn't do what you have been asked to do. If that is not possible, you must spend it on a good cause, such as charity for the poor. You must ask Allâh Almighty to forgive you, and you must repent and not repeat that act again.

Ibn Baz

I Was Given Compensation For Work I Didn't Perform

 I received some money in the form of compensation, but I never did work outside of my office. Extra compensation is normally awarded to someone who is commissioned to do some work abroad. What should I do with this money? Can I donate it for the building of a *Masjid*?

 In this kind of situation, I think that a person who receives compensation for work he did not do, should inform the manager's superior about what happened. His superior can then discipline him for his treachery as he sees fit. Managers and heads of departments who accustom their employees to cheating undermine trust and honesty in our society.

You should not only inform your manager's superior, but you should also return that money to the country, because by keeping it, you will be taking the nation's money without a right. What right does your manger have and what right do you have to spend the nation's money when you didn't earn that money.

It has been said to me, "We do this because the commissioned person is productive but we do not have the authorization to increase his salary. So we arrange it so that we can give him a business trip without him actually having to go."

But this is obviously not correct because if a person is productive in his work then what he drinks and eats will be lawful, and Allâh will reward him. If he does more work than he

is required then there is no problem, he can be given a letter of gratitude, or presented with a certificate that he can keep, or, a request can be made to the higher officials to compensate him a raise for doing work that he was not required to do. But cheating someone, ourselves or our country, is not allowed.

Ibn 'Uthaimin

Working as a Barber

Q A barber frequently has to shave people's heads and beards; what is the ruling regarding this?

A Shaving the beard is unlawful, and taking it as an occupation is unlawful, because the barber who does so is cooperating and helping others in doing unlawful acts, an act that Allâh Almighty has forbidden in His saying:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالْقَوَىٰٓ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

"Help you one another in virtue, righteousness, and piety; but do not help one another in sin and transgression."^[1]

Shaving the head, though, is permitted according to the *Shari'ah*, so there is no sin upon the one who earns money by shaving other peoples' heads.

May Allâh send peace and blessings upon Muhammad, upon his family, and upon his Companions.

The Permanent Committee

Speak Graciously to Your Boss

Q Somebody outwardly speaks respectfully to his boss and gives him presents, but he inwardly hates doing so and wishes that someone else were in his place. Is this hypocrisy? Despite his aversion to being subordinate, the boss does

^[1] *Al-Ma'idah* 5:2.

happen to be someone of noble character.



In the Name of Allâh and All praise is for Allâh. This person should be sincere in his dealings, sincere in speaking to his boss, and sincere in supplicating for him. But he should desist from giving him presents, as this may in some situations be equivalent to giving a bribe. Nevertheless, he should pray for his boss at the end of *Salah* and ask Allâh to help him fulfill his trust.

The believer is the mirror of his brother, so beware of hypocrisy and bribery. Speaking kind and gracious words is good and admirable, words that signify a sincere concern for the person being spoken to.

Ibn Baz

Deeds are Judged by Their Intentions



I donated some money at work to a worthy cause, but only because I was afraid of embarrassing myself in front of my immediate supervisor? If the matter were in my hands, I wouldn't have given even half a penny. Will I be rewarded for this donation just as if I had given it with a pleased heart? Please support your answer with a proof?



If the matter is as you described it, you will not be rewarded because you did not intend Allâh's pleasure by giving that donation; rather, you gave it for your supervisor because you were afraid of him. The Messenger of Allâh ﷺ said in an authentic *Hadith*,

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ»

“Deeds are by their intentions; indeed, every person will get what he intended.”^[1]

The Permanent Committee

[1] Al-Bukhari no. 1 and Muslim no. 1907.

Rewarding an Evil With Another

Q Somebody at work spread false rumors against a colleague, an ignoble deed that caused the former some harm and anguish. The slandered and disgruntled man returned the favor to his attacker by doing exactly the same to him. What is the ruling in this?

A Each one of them has wronged the other, and each one of them should ask the other to absolve him for the wrong. If that doesn't happen, then it is Allâh Almighty Who will judge between His servants on the Day of Judgement. Both of them should also sincerely repent to Allâh Almighty.

The Permanent Committee

Don't Accept the Extra Money

Q I work for a maintenance company and I receive a specific monthly salary for that work. Sometimes, though, I go to people's houses to fix something, and the owners insist on giving me a tip for my service. I refuse them despite their continued entreaties. What should I do?

A Prudence dictates that you should not accept it from them because the Messenger of Allâh ﷺ sent a man named 'Abdullah bin Al-Lutaybah to collect charity. When he returned with the charity, he said, "This is for you, and this was a gift for me." The Prophet ﷺ delivered a sermon and rebuked this act by saying,

«فَهَلَّا جَلَسَ فِي بَيْتِ أَبِيهِ أَوْ بَيْتِ أُمِّهِ فَيَنْظُرَ أَيُّهُدَى لَهُ أَمْ لَا؟»

"Should he not have sat in the home of his father or the home of his mother to see if he would get a gift or not."^[1]

This expression suggests a warning against taking gifts for

^[1] Al-Bukhari no. 2597 and Muslim no. 1832.

workers, for if you remained in your home then these people would not have given you any gift. What is safer and more careful, then, is not to accept anything other than your salary. And Allâh Almighty knows best.

Ibn 'Uthaimin

The Ruler Has Forbidden People From Smoking in Public Buildings — Disobeying Him in That is Treachery

Q The authorities have issued a ruling that prohibits people from smoking in government-owned buildings. Some building and office managers are taking this law seriously and are striving to enforce it; others go against it. Are those who go against this rule being deceitful against the trust that the authorities have given them?

A These people who do not adhere to the order are deceitful with their trust and committing two acts of disobedience. The first is smoking, which is unlawful because of the grave harms that result from it, and because of the intoxication it sometimes causes.

The second is disobeying those in authority, who have forbidden employees from committing this sin. Allâh Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ﴾

“O you who believe! Obey Allâh and obey the Messenger, and those of you (Muslims) who are in authority.”^[1]

The Prophet ﷺ said,

«مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَمَنْ أَطَاعَ
أَمِيرِي فَقَدْ أَطَاعَنِي وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي»

“Whoever obeys me has obeyed Allâh; whoever disobeys me has

^[1] An-Nisa' 4:59.

disobeyed Allâh. Whoever obeys the 'Amir (leader or ruler) has obeyed me; whoever disobeys the 'Amir has disobeyed me."^[1]

Recorded by Al-Bukhari and Muslim, this is the wording of Muslim.

This *Hadith* means that it is obligatory to obey the 'Amir in what is good because the Prophet ﷺ said,

«إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»

"Indeed, obedience is in what is good."^[2]

Ibn Baz

A Manager is Responsible For His Workers

Q Is a manger at an office responsible for his workers – responsible for reminding them to pray, especially those who don't, or to do anything else according to the *Shari'ah*? Does this come under the *Hadith*,

«كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ»

"Each one of you is responsible for his flock."^[3]

A Every employer must order those who work under him to fulfill the duties Allâh ordered them with. Especially in such issues as praying in congregation, fulfilling one's duties at work, and avoiding what Allâh prohibited like cheating, deceit, and harming, customers, etc. And yes, doing so does fall under the saying of the Prophet ﷺ:

«كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ»

"Each one of you is responsible for his flock."^[4]

[1] Al-Bukhari no. 2957 and Muslim no. 1835.

[2] Al-Bukhari no. 7257 and Muslim no. 1840.

[3] Al-Bukhari no. 893 and Muslim no. 1829.

[4] Al-Bukhari no. 893 and Muslim no. 1829.

Recorded by Al-Bukhari in his *Sahih* from the *Hadith* of Ibn ‘Umar, may Allâh be pleased with them.

Ibn Baz

Quit Your Job, But Don’t Shave Your Beard

Q If I want to work in a job that requires me to shave my beard, what should I do?

A The Prophet ﷺ said in an authentic *Hadith*,

«إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»

“Indeed, obedience is only in what is good.”^[1]

He ﷺ also said,

«لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ»

“There is no obedience to a creature in disobedience to the Creator.”^[2]

Fear Allâh Almighty and don’t agree to this requirement; remember that the doors of sustenance are open, not closed, and they are many — all praise is for Allâh Almighty who said:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾

“And whoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).”^[3]

Don’t take any job that requires you to disobey Allâh, regardless whether that job is in the army or in any other profession. Seek a job that Allâh Almighty has made lawful, but don’t cooperate with and promote transgression and evil, for Allâh Almighty says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

[1] Al-Bukhari no. 7257 and Muslim no. 1840.

[2] Sharh-us-Sunnah for Baghwi 10/44 no. 2455 and Tabrani 18/170 no. 381.

[3] *At-Talaq* 65:2.

“Help you one another in virtue, righteousness, and piety; but do not help one another in sin and transgression.”^[1]

We hope that, with Allâh’s permission, we will be guided to do what is right.

Furthermore, the rulers and authorities in all Islamic lands should fear Allâh, and not force people to do what Allâh has forbidden them to do; rather, they should let Allâh’s *Shari’ah* judge in every matter that arises and order accordingly because Allâh Almighty said:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾^(١٥)

“But no, by your Lord, they can have no faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.”^[2]

He also said:

﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ﴾^(١٦)

“Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allâh for a people who have firm faith”^[3]

Allâh Almighty said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾^(١٧)

“O you who believe! Obey Allâh and obey the Messenger and those of you (Muslims) who are in authority. (And) if you differ

[1] Al-Ma’idah 5:2.

[2] An-Nisa’ 4:65.

[3] Al-Ma’idah 5:50.

in anything amongst yourselves, refer it to Allâh and His Messenger, if you believe in Allâh and in the Last Day. That is better and more suitable for final determination."^[1]

So obeying Allâh and His Messenger is obligatory. So what is mentioned by Allâh in His Noble Book, or by the Messenger ﷺ in the pure Sunnah, it is obligatory to accept and apply it.

What I mentioned is applicable not only to the issue of the beard, but also to *Riba'* (interest and usury), and all other issues in life. They must judge according to the *Shari'ah* of Allâh, and by Allâh, that is the path to their might, to their salvation, to their safety in this world and the next. But complete dignity and complete pleasure from Allâh Almighty can only be achieved by obeying Him Almighty and by applying His *Shari'ah*.

We ask Allâh to grant us all whatever it takes to do what pleases Him.

Ibn Baz

The Boy Scout's Pledge

Q Boy scouts are encouraged to make the following pledge: "I promise, by my honor, to expend my energies to the maximum in fulfilling my responsibility to my country, to the king, helping people at all times, and to live by the scout code." The Arab Boy Scout's Association promulgates this oath in a small publication. Please give a ruling on this oath. Please tell us if it is correct or not, because if it isn't, we can change it.

A First, it is forbidden to swear by other than Allâh Almighty, whether it is by one's father, by a leader, by one's honor, or anything else, for the Prophet ﷺ said in an authentic *Hadith*,

«مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَضْمَتْ»

[1] *An-Nisa'* 4:59.

“Whoever makes an oath, let him make it by Allâh or (let him remain) silent.”^[1]

He ﷺ also said,

«مَنْ كَانَ حَائِفًا فَلَا يَحْلِفُ إِلَّا بِاللَّهِ»

“Whoever makes an oath, let him not make it except by Allâh.”^[2]

And in yet another *Hadith*, the Prophet ﷺ said,

«مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ»

“Whoever swears by other than Allâh Almighty, he has associated partners with Him.”^[3]

Second, a Muslim should not equate Allâh Almighty to any creature, regardless whether it be one’s country, the President, or anything else. The Muslim should not equate between Allâh Almighty and between anything else when he makes an oath and binds himself to an act or to a way of life.

Rather, he should say, “Upon me is Allâh’s covenant that I should do my utmost to fulfill my responsibility to Allâh Almighty alone; then, I will serve my country and help Muslims; I will live according to the code of a scout as long as it doesn’t contradict Allâh’s *Shari’ah*.”

Third, A person’s work should be according to Allâh’s *Shari’ah*, so he should not make a covenant to work by the code of a country, a group or an association without qualifying that commitment.

The Permanent Committee

[1] Al-Bukhari no. 2679 and Muslim no. 1646.

[2] An-Nasai’ no. 3795.

[3] Ahmad 2/87.

Hanging Pictures on the Wall

Q Is it permissible to hang pictures?

A It is not permitted to hang pictures on a wall, not in offices or in other places. Instead, it is compulsory to obliterate these pictures, for the Prophet ﷺ said,

«لَا تَدَعُ صُورَةً إِلَّا طَمَسْتَهَا»

“Don’t leave a picture alone without effacing it.”^[1]

Hanging a picture may lead to exalting it or worshipping it, particularly if the picture is that of a King or a President. The picture may also become the source of temptation if it depicts a woman or a handsome young person.

Ibn Baz

A Muslim Must Fulfill The Trust

Q Some workers don’t work with the zeal that is required of them. We notice some who, during the period of an entire year – don’t order others to good or forbid them from evil, or who are always late and say that their boss allows them to come in late. What advice can you give to a person who acts like this?

A First, every Muslim is required by the *Shari’ah* to convey all of the good that he hears from Allāh’s message; as supported by the saying of the Prophet ﷺ,

«نَصَرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي فَوَعَاها ثُمَّ أَدَّأها إِلى مَنْ لَمْ يَسْمَعها»

“May Allāh bless make a person who listens to my speech, absorbs it, and then conveys it as he heard it.”^[2]

[1] Muslim no. 969.

[2] Ahmad 4/80.

He ﷺ also said,

«بَلِّغُوا عَنِّي وَلَوْ آيَةً»

“Convey from me, even if it is a single verse.”^[1]

When giving a sermon to the people and reminding them, he would say,

«فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَرُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ»

“Let the one who is present convey to the one who is absent, for perhaps the one to whom it is conveyed understands it better than the one who heard it.”^[2]

I advice you all to convey what good you hear to others, with insight and resolve. Every Muslim who hears something good should comprehend and commit that to memory, and then convey it to his family and acquaintances what he sees is necessary from that. He should also not speak of anything whose knowledge he has not memorized, so that he will be from those who encourage others to the truth and invite them to what is good.

As for employees who do not work honestly or who are remiss in their duties, you probably have already heard that fulfilling a trust is one of the elements of faith. Indeed, Allâh Almighty says:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾

“Verily! Allâh commands that you should render back the trusts to those whom they are due.”^[3]

So fulfilling the trust is one of the greatest elements of faith, whereas being treacherous is one of the worst element of hypocrisy. Allâh Almighty says:

[1] Al-Bukhari no. 3461.

[2] Al-Bukhari no. 1741 and Muslim no. 1354.

[3] An-Nisa' 4:58.

﴿وَالَّذِينَ هُمْ لِأَمْتِنِهِمْ وَعَهْدِهِمْ زَعُونَ﴾

“Those who are faithfully true to their trusts and to their covenants.”^[1]

He also said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا خُونُوا اللَّهَ وَالرَّسُولَ وَخُونُوا أَمْنَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ﴾

“O you who believe! Betray not Allâh and His Messenger, nor betray your trusts knowingly.”^[2]

Every employee is therefore obligated to fulfill his trust honestly, with sincerity; care, and to beware of wasting time, in order to acquire lawful sustenance and to achieve his Lord's pleasure. Furthermore, he should be sincere to his country, or the company, or to whomever he works for. Every worker must fear Allâh, fulfill his duties in every circumstance and with the utmost dedication, hoping for reward from Allâh, fearing His punishment, and working according to Allâh's saying:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾

“Verily! Allâh commands that you should render back the trusts to those whom they are due.”^[3]

Being treacherous with the trust is one of the traits of the people of hypocrisy, as the Prophet ﷺ said,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ»

“The signs of the hypocrite are three: if he speaks, he lies; if he promises, he breaks [his promise]; if he is given a trust, he proves treacherous.”^[4]

So it is not allowed for a Muslim to share the traits of the

[1] Al-Mu'minun 23:8.

[2] Al-Anfal 8:27.

[3] An-Nisa' 4:58.

[4] Al-Bukhari no. 33, and Msuslim.


hypocrites. Rather it is required that he stay far away from such behavior, fulfilling the trusts, and performing his duty with the utmost care, not wasting time, even if his boss is uncaring or does not order him to do that.


He should not stop his work or show a lack of concern for it but instead he should be better than his boss in performing his job, fulfilling his trust, so that he can be an example for others to follow.

Ibn Baz

Rulings For Teachers And Students


Repeating Questions From Previous Exams


 Some of our teachers repeat questions from exams that other students took in the past. This leads to some students knowing what the questions will be. Is there anything wrong with this when we consider that a particular teacher is well known for doing this? -

 This practice is not allowed; the purpose of an exam is to determine the knowledge and skill of students, their memory, and whether they are keeping up with their studies. Therefore, a teacher is not permitted to point out explicitly or implicitly what the questions of an exam will be; these questions are a trust placed on him, a trust that forbids him from letting a student know what he will ask, because that is cheating and is unlawful, so beware of that.

Ibn Jibreen

A Teacher Who is Late to Class

 I am a female teacher; I noticed that many other teachers do not show up at their classes on time. When the period begins they linger in the teachers' lounge, talking to other teachers for no good reason. I hear that our male counterparts do the same. What is the ruling for doing this?

 This is unlawful for them. It is not allowed for a teacher, male or female, to delay entering their classrooms after the period begins. This is due to Allâh's saying:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ﴾

“O you who believe! Fulfill (your) obligations.”^[1]

He also said:

﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾

“And fulfill (every) covenant. Verily! The covenant will be questioned about.”^[2]

And:

﴿وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

“And be equitable. Verily! Allâh loves those who are equitable.”^[3]

That means, ‘be just’, and it is not just for any worker, including teachers, to take a full salary for work he does not perform adequately. A person who accepts full pay for incomplete services should be made aware of Allâh’s warning:

﴿وَبئَلِّمُتَافِفِينَ ﴿١١﴾ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿١٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿١٣﴾﴾

“Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)] Those who, when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due.”^[4]

May Allâh guide us all to what is good and to fulfill our duties.

Ibn ‘Uthaimin

[1] Al-Ma’idah 5:1.

[2] Al-Isra’ 17:34.

[3] Al-Hujurat 49:9.

[4] Al-Mutaffifin 83:1-3.

Backbiting Other Teachers and Students

Q Some of my co-workers gossip incessantly about teachers and students in the school. I advised them to stop on more than one occasion, and I tried to be very positive in my advice, but it would not take long before they returned to the same deed. What should I do, and am I sinning for being with them?

A As long as you are giving advice to them, as long as you are warning them against backbiting, you are doing well. If they accept your advice, they will share in the good that you are doing; if not, then only you are doing what is right and for them is the sin they perpetrate.

Nevertheless, you must continue to advise them – even if they continually repeat the deed. When you frequently give advice and invite them to remember Allāh, maybe the people you are advising will eventually stop and repent from their sins.

Furthermore, they as well as others are obligated to protect their tongues for unlawful speech. They should be reminded that if they do not stop backbiting, the people they are backbiting will take from their good deeds on the Day of Judgement; if the good deeds aren't enough, then the backbiter will have to take the burden of some of their bad deeds.

Ibn 'Uthaimin

When They Ask Me, Should I Answer?

Q I am a female teacher who graduated from the Intermediate College in the class of Islamic Studies, and I have read a number of books on Islamic Jurisprudence. In class, some students ask me questions (about Islamic issues), some of which I answer according to my knowledge, by way of analogy, without going into details about rulings of the lawful and the unlawful. What is the ruling in this?



You should refer to the books and rulings, then respond with what seems to be the most correct response. There is no harm in that.

However, if you are not sure about the answer, and it is not clear to you what is correct, you should say that you don't know the answer, and promise them that you will either research the issue and answer them later or ask a scholar to find out what is correct.

Ibn Baz

Some Mistakes that Students Commit



I have noticed that some students take more food for their meal in the university cafeteria than what they paid for; for example, they will take five kinds of dishes, when they only paid for four. Also, I noticed that some students take newspapers and magazines from the student lounge to their rooms, despite the fact that they are placed there for everyone's benefit. What is the ruling in this matter?



Both actions are not permissible. The person who is eating extra is eating the wealth of others wrongfully, unless he pays the difference, the owner of the cafeteria gives permission (or whoever it is who pays or subsidizes for their food), or if that same owner is satisfied or accepts what that student did after he learned of it. This is because the right belongs to him. The second practice involves taking not what is his sole right, but a right that he shares with others. In the case of a magazine for example, there is not harm if there is a system whereby a student borrows the magazine and then returns it after a number of days for the next student's turn, since in this case it would be allowed.

Ibn 'Uthaimin

Marking An Absent Classmate Present

Q My friend sometimes asks me to mark him present on the attendance sheet when he is absent. The sheet is passed around the class and I write down his name for him. Is this a humane service on my part or is it a form of cheating and deception?

A Indeed, it is a service, but it is a satanic service, which the *Shaytan* entreats you to perform. There are three things wrong with this act:

1. It is a lie.
2. It involves deceiving those who are in authority.
3. It makes this person who is absent receive his stipend, which is based on his attendance. He thus takes it unlawfully.

Either one of these three reasons suffices to make the act unlawful, an act that you describe as being humane. Humane or kind-hearted acts are not absolutely correct acts: some of them are wrong because they go against the precepts of the *Shari'ah*. If one of these acts conforms to the *Shari'ah* it is commendable; whatever doesn't is hateful. In reality, an act that is described as being humane, but in fact goes against the teachings of Islam, is an act that is falsely described. An act that contradicts Islam is a beastly act, that is why Allâh Almighty described the disbelievers as beasts:

﴿يَسْمَعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْآنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ﴾

“While those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode.”^[1]

And:

﴿إِنَّ هُمْ إِلَّا كَالْآنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا﴾

^[1] Muhammad 47:12.

“They are only like cattle; nay, they are even farther astray from the Path (i.e., even worse than cattle).”^[1]

So whatever it is that contradicts the *Shari‘ah* then it is a beastly act, not a humane act.

Ibn ‘Uthaimin

Cheating on an Exam

Q Is it okay to cheat during an exam? When I see students cheating, I warn them, but they tell me that there is nothing wrong in doing it. Please provide us with some insight — and may Allâh reward you. And may the peace, blessings, and mercy of Allâh be upon you.

A Cheating is unlawful, regardless whether it is in an exam, in worship, or in dealing with others, because the Prophet ﷺ said,

«مَنْ غَشَّنَا فَلَيْسَ مِنَّا»

“Whoever cheats us, is not from us.”^[2]

And because of the manifold evils (in this world and the next) that result from cheating, it is obligatory to warn against it and to work together to eradicate it.

Ibn Baz

Cheating In English Subject

Q I study in a University in Riyadh, and I have noticed that some students cheat during exams in certain subjects, some subjects more than others, most often in English subject. When I argue with these students, they say that some scholars have ruled that it is not unlawful to cheat

^[1] *Al-Furqan* 25:44.

^[2] Muslim no. 101.

in English subject. Please tell us what the ruling is in this issue.



In an authentic *Hadith*, the Prophet ﷺ said,

«مَنْ غَشَّنَا فَلَيْسَ مِنَّا»

“Whoever cheats us, is not from us.”^[1]

This includes cheating in one’s dealings, cheating on a test, cheating on an English test, and cheating in all of its forms. Students are therefore not allowed to cheat in any subject, and this prohibition is based on the above-mentioned *Hadith* and other similar narrations.

And with Allâh is the facilitation to do what is right.

Ibn Baz

Cheating On Exams



What is the ruling for cheating on exams?



All praise is for Allâh, Lord of the Worlds. And may Allâh send his peace and blessings on our Prophet Muhammad ﷺ, on his family, and on all of his Companions.

I think that the question forebodes what the answer will be because the questioner, having used the word cheating, admits that this practice is in fact cheating. The verdict on cheating is clear, for the Prophet ﷺ said,

«مَنْ غَشَّنَا فَلَيْسَ مِنَّا»

“Whoever cheats, is not from us.”^[2]

Cheating on a test is a worse wrong than cheating in financial matters, which was the case in the *Hadith* because cheating on a

^[1] Muslim no. 101.

^[2] Muslim no. 101.

test affects the entire Muslim Nation. A student who gets his degree by cheating is preparing himself for a position, a position that his degree qualifies him to take. And because he does not deserve that degree, he is bringing about harm to society. Another harm that accompanies cheating is the low quality of thinkers and scholars that will result; if our best minds have graduated through cheating, they will have very little knowledge, making them depend on others. If students succeed in their studies through cheating, how will they be able to compete with students from other countries in terms of knowledge and skill? Furthermore, students who cheat are deceiving their country, a country that has to take appropriate measures to stop the spread of cheating in its schools. Allâh Almighty says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ
 ﴿٧٧﴾ وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ
 ﴿٧٨﴾﴾

“O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your trusts. And know that your possessions and your children are but a trial and that surely with Allâh is a mighty reward.”^[1]

There is no difference in this regard between cheating in one subject and another, between *Tafsir* and English for example, because both involve the student climbing from one level to the next. For my part, I deem our youth to be far above this vile practice. I further advise them to work hard and struggle for their degrees, so that they can be deserving of them; this is better for them in their religion and in their worldly affairs.


Ibn ‘Uthaimin

Encouraging Other Students By Clapping

Q Is it permissible for a man to playfully clap for his child or for students to be requested to clap in class to

^[1] *Al-Anfal* 8:27-28.


encourage their classmates?


 One should not clap; in the very least, it is severely *Makhruh* (disliked), because it is a pre-Islamic practice. Moreover, it is an act that is specific to women, for the purpose of reminding the *Imam* when he makes an error in the prayer. And with Allâh is the facilitation to do what is right.

May peace and blessings be upon our Prophet Muhammad, his family, and his Companions.

The Permanent Committee

Storing Books and Magazines That Have Pictures in Them

 As a student in secondary school, I enjoy passing my time by reading, which has prompted me to subscribe to a number of magazines. Some of these are Islamic in content, some are for general news and general information, and some are military magazines. Most of these magazines, though, have pictures of people in them. I store these magazines in a private office. I am aware of the punishment picture-makers will receive and I am also aware that angels don't enter any home in which a dog or a picture is present – these facts I am made aware of by sayings of the Prophet ﷺ. Please clarify this issue for me, in such a way that no doubt is left in my mind.

 There is nothing wrong with keeping books, newspapers, and magazines – those that are beneficial – even if there are some pictures in them. You should, however, wipe out any pictures of women and the faces of men, applying the authentic *Hadith* in this regard.

Ibn Baz

Keeping Pictures as Tokens of Remembrance

Q When I go out on excursions with a group of friends, I take pictures to keep as mementos. What is the ruling on taking pictures for this purpose?

A The ruling in this practice is that it is unlawful, that is, if the picture is taken of something with a soul (a human or an animal). The Prophet ﷺ said,

«إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ»

“The people who will be most severely punished on the Day of Judgement will be the picture-makers.”^[1]

The Prophet ﷺ also cursed those who make pictures. As for taking pictures of things without a soul – a car, a plane, a tree, etc., – there is no harm in that.

And with Allâh is the facilitation to do what is right.

Ibn Baz

Clapping One’s Hands and Whistling

Q What is the ruling on people whistling and clapping their hands in parties?

A This practice appears to be taken from non-Muslims; therefore, it is not an appropriate thing for a Muslim to do. When a Muslim is joyful about something, he says ‘*Allâhuakbar* (Allâh is the greatest)’, or ‘*Subhanallah* (How perfect Allâh is!)’.

Furthermore, it is incorrect to say ‘*Allâhuakbar*’ in unison with a group, as some people do. A person should say this by himself; there is no basis to saying so in unison with others.

Ibn ‘Uthaimin

[1] Al-Bukhari no. 5950 and Muslim no. 2109.

Clapping Hands at Parties

Q What is the ruling on men clapping hands at parties or other occasions?

A Clapping hands was a practice from the days of ignorance (pre-Islamic times); at the very least, it is *Makruh* (disliked); but it appears more likely to be unlawful. This is because Muslims are forbidden from imitating the disbelievers. Allâh Almighty described the disbelievers of Makkah, saying:

﴿وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيدَةٌ﴾

“Their *Salah* (prayer) at the House (of Allâh, the Ka'bah) was nothing but whistling and clapping of hands.”^[1]

The scholars say that *Al-Mukah* as mentioned in this verse, means whistling and clapping.

The Sunnah for a believer is that when he hears or sees something he likes, he should say ‘*Subhanallah*’ or ‘*Allâhuakbar*’. This practice is supported by many authentic *Hadiths*.

Clapping is legislated for women alone, when the male Imam, for example, forgets something in the prayer. They should make him aware of that mistake by clapping. Men, on the other hand, should notify him of his mistake by saying, ‘*Subhanallah*,’ a way of correction that is established in the authentic Sunnah of the Prophet ﷺ.

Thus clapping of the hands is not only a form of imitation of disbelievers, but it is also imitation of women; both kinds of imitation are forbidden. And with Allâh is the facilitation to do what is right.

Ibn Baz

[1] *Al-Anfal* 8:35.

Female Students Standing For Their Teacher

Q What is the ruling in regards to female students standing up out of respect for their teacher?

A Students should not stand up for their teachers, at the very least it is severely *Makhruh* (disliked). Anas stated that the Companions loved no one more than the Messenger of Allâh ﷺ; however, they did not rise for him when he entered a gathering because they knew that he hated that. The Prophet ﷺ said,

«مَنْ أَحَبَّ أَنْ يَمْتُلَّ لَهُ الرَّجَالُ قِيَامًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ»

“Whoever loves that men should present themselves standing up before him, let him take his place in the Fire.”^[1]

The ruling in this issue applies equally to men and to women. May Allâh guide us all to what pleases him, and keep us far away from what displeases him. May He grant us all beneficial knowledge and application of that knowledge. Indeed, He is the Most Generous, Most Gracious.

Ibn Baz

Hitting Female Students


Q What is the ruling on hitting female students as a means of disciplining?


A It is good for a teacher to be gentle with younger and older students alike. Nevertheless, if the situation calls for a severe reprimand, then lightly hitting a student is allowed. Foolish minds are seldom moved by exhortation or entreaties; in such cases severity may be a better approach than gentleness.

Ibn Jibreen

^[1] Abu Dawud no. 5229.

The Ruling on Women Studying Engineering or Chemistry


 Can a girl pursue studies in the sciences, in fields such as Chemistry, Physics, etc?


 A woman should not specialize in a field that is outside of her realm. She has the opportunity to pursue many fields that are suitable to her, like Islamic Studies or the Arabic Language. Fields such as Chemistry, Engineering, Architecture, Astronomy and Geography do not suit her. A woman should choose what benefits her and that which benefits society. Furthermore, men need to establish institutions for women that will prepare them for those fields that they need to study, Gynecology and pre-natal care being important examples.

Ibn Baz

Dreams and Visions

What One Should do after Dreaming of Something he Dislikes

 I had an uncle who used to hate me and couldn't stand me when he was alive; he also used to hit me. Nowadays, I see him in very disquieting dreams: he is running after my daughter and I, but he is not able to catch up as I escape from him. Please tell me something that will comfort me.

 This dream, and others like it that are hateful and scary, are from the *Shaytan*. A Muslim, who sees this kind of vision, should spit toward the left three times and then he should seek refuge in Allâh three times from the *Shaytan* and from the evil that he saw.

Next, he should turn on his other side – thus the vision will not harm him. He should also not tell anybody about this dream, for the Messenger of Allâh ﷺ said in an authentic *Hadith*,

«الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلَاثَ مَرَّاتٍ، وَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ وَمِنْ شَرِّ مَا رَأَى ثَلَاثَ مَرَّاتٍ، ثُمَّ لْيَقْلِبْ عَلَى جَنْبِهِ الْآخَرَ، فَإِنَّهَا لَا تَضُرُّهُ، وَلَا يُخْبِرُ بِهَا أَحَدًا وَإِذَا رَأَى مَا يُحِبُّ فَلْيَحْمَدِ اللَّهَ وَلْيُخْبِرْ بِهَا مَنْ يُحِبُّ»

“A good dream is from Allâh; a (bad) dream is from the Shaytan. If one of you sees something he hates, he should spit three times to his left, he should seek refuge in Allâh three times from the Shaytan and from the evil that he saw, and then he should turn over to his other side. Then it will not harm him, and he should not tell anybody about it. If he sees something he loves, he should

praise Allâh and inform somebody he loves about it.”^[1]

Ibn Baz

I Have a Dream and then it Comes True

Q As a young girl eighteen years of age, I am – all praise is due to Allâh – a practicing Muslim. I have a lot of dreams, most of them bad, and only after a few days pass, they come true: some form of hardship afflicts my family. After I have these dreams, I tell my family, and invoke Allâh Almighty to give us refuge from them. Please inform me of what I can do to ward off these afflictions.

A When somebody has a dream about something they dislike, they should spit three times to the left, seek refuge three times in Allâh Almighty from the *Shaytan* and from the evil they saw. Then they should turn to the other side; then it will not hurt them. Also, one should not inform anybody about the dream since the Prophet ﷺ said that someone who has a bad dream should do what I just mentioned. If somebody sees what pleases him, he should praise Allâh Almighty for that and not inform anybody except whom he loves, as has also been related authentically from the Messenger of Allâh ﷺ.

Ibn Baz

I have a Recurring Nightmare

Q I have this recurring nightmare: something doughy is in my mouth and my breathing becomes constricted, so that I cannot speak. Every time I remove the object, another one takes its place. This continues until I wake up, terrified by what I saw. This dream has spoiled the tranquility of my life, as I think about it all the time. Yet I can find no reason for having it – I pray and I fast and I have made the

^[1] Muslim no. 2261-2263.

pilgrimage to Makkah; I always ask forgiveness from Allâh and repent to Him. Nevertheless, this dream repeats itself after a period of two to five months. I ask Allâh Almighty that I may find an interpretation of this nightmare with you. I also ask Allâh Almighty to guide you to the best of this world and the Hereafter. And Allâh Almighty will continue to help his servant as long as he is helping his brother.



This dream is from the *Shaytan*. What is prescribed for you and for any male or female Muslim is that you spit three times to his left, seek refuge in Allâh three times from the *Shaytan* and from what you saw, and turn over to the other side. Then the dream will cause no harm. You should also refrain from mentioning the dream to anyone. This is due to what is confirmed from Allâh's Messenger ﷺ:

«الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلَاثَ مَرَّاتٍ، وَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ وَمِنْ شَرِّ مَا رَأَى ثَلَاثَ مَرَّاتٍ، ثُمَّ لْيَتَقَلَّبْ عَلَى جَنْبِهِ الْآخَرَ، فَإِنَّهَا لَا تَضُرُّهُ، وَلَا يُخْبِرُ بِهَا أَحَدًا وَإِذَا رَأَى مَا يُحِبُّ فَلْيُحْمَدِ اللَّهَ وَلْيُخْبِرْ بِهَا مَنْ يُحِبُّ»

"A good dream is from Allâh; a (bad) dream is from Shaytan. So if one you sees what he hates (in his dream), he should spit three times to his left, seek refuge in Allâh three times from the Shaytan and from what he saw, and he should turn over to his other side; then it will not harm him. Also, he should not tell anybody about it."^[1]

This authentic *Hadith* provides an effective remedy to bring peace to the believing male or female and to protect him or her from the ill effects of a bad dream. My brother, use this important Prophetic medicine, and your heart will find peace and comfort. And may Allâh guide us all.

Ibn Baz

^[1] Muslim no. 2261-2263.

Dreaming of White Rice

Q I often dream about white rice; please tell me the interpretation of this?

A I don't know the interpretation of the dream, but because of the many questions about dreams, I do wish to say to my brothers that the Prophet ﷺ taught us what to do when we have a bad dream. We should seek refuge in Allâh three times from the cursed *Shaytan*, spit three times to our left, and say:

﴿إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُونَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ﴾

“Secret counsels (conspiracies) are only from Shaytan, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits.”^[1]

He should not tell anyone about it, and turn from the side he was sleeping on to the other side. If he stands, performs ablution, and pray two units of prayer, this is even better.

If we follow these instructions from the Messenger of Allâh ﷺ, bad dreams will not harm us no matter how terrifying they may be.

Ibn ‘Uthaimin

Seeing a Dead Person in a Dream

Q What is the interpretation of seeing a dead person in one's dream?

A Seeing a dead person in a good state may lead us to hope that he is in fact in a good state. Seeing a dead person in a bad state might be from the *Shaytan*, because the *Shaytan* depicts a dead person in a miserable state so that he can cause misery to the living. The *Shaytan* shows great readiness and

^[1] *Al-Mujadilah* 58:10.

diligence in causing sadness, grief, and anxiety to the believer. Allâh Almighty says:

﴿إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُونَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ
اللَّهِ﴾

“Secret counsels (conspiracies) are only from Shaytan, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits.”^[1]

It follows then that a person who has a dream he doesn't like about a dead person should seek refuge in Allâh Almighty from the evil of the *Shaytan* and from the evil of what he saw. Furthermore, he should not speak to anyone about what he saw. Thus there will be no harm to the dead person. This applies to everyone who sees a bad dream, in that one should do the following:

Seek refuge in Allâh Almighty three times from the *Shaytan* and from the evil that one sees.

Spit three times to one's left.

Turn over to the other side to sleep.

And if one makes ablution and prays, then it is even better for him. He should also be very careful not to tell anybody about the dream. Then it will cause him no harm.

Ibn 'Uthaimin

Seeing the Dead

Q Does it signify that one's death is near when one sees dead people in dreams? What should a person do to rid himself of these dreams?

A These dreams and others that frighten the believer are from the *Shaytan*, for the *Shaytan* is diligent in trying to

^[1] *Al-Mujadilah* 58:10.

bring sadness and terror into the heart of every Muslim. Allâh Almighty said:

﴿ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ﴾

“Secret counsels (conspiracies) are only from Shaytan, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits.”^[1]

And that is why the Messenger of Allâh ﷺ ordered the Muslim to spit three times to his left after he sees a bad dream.

Then he may say three times:

(أعوذ بالله من شر الشيطان ومن شر ما رأيت)

“I seek refuge in Allâh from the Shaytan and from the evil I saw.”

Then he should go back to sleep on the side opposite of that he was sleeping on, and not to inform anybody of what he saw. When you see a bad dream, go back to sleep if you please, but sleep on the opposite side you were sleeping on. If you apply what is mentioned above, if you don't tell anybody about your bad dream, then you will not be harmed by it.

Therefore, if someone has a dream about death, this does not prove that he is about to die; rather, it is from the *Shaytan* who wishes to instill sadness and fear in him, so let him seek refuge in Allâh from him and not inform anyone about it.

Ibn ‘Uthaimin

‘I am Flying’

Q I sometimes see myself in dreams flying in the air like a bird. And sometimes I see dreams that come true. For example, I may see a person in a dream and then I meet him.

^[1] *Al-Mujadilah* 58:10.

Despite my happiness about this, I am puzzled when it happens. What is the interpretation of this?



Don't be afraid about the effects of these dreams and don't overstrain yourself in interpreting the dream about flying on the wings of a bird. Most dreams are the result of what a person constantly thinks about or is preoccupied with when he is awake. These thoughts come to surface in his dreams. It is better not to make a sure assertion that a dream means such and such. And Allâh Almighty knows best.

Ibn 'Uthaimin

Bribery and its Effects

Bribery is One of the Major Sins

From ‘Abdul-‘Aziz bin ‘Abdullah bin Baz to my brother Muslims: May Allâh Almighty guide us to the straight path and protect us from the painful punishment. May peace, and Allâh’s mercy and blessings be upon you.

Bribery is among the things that are sternly forbidden in Islam. It is defined as paying money for a service that the one who is receiving money is responsible to perform without taking that money. This offence becomes even more heinous in its nature if it takes away a right that belongs to someone or if it brings about what is wrong and false.

In his *Hashiyah*, Ibn ‘Abidin, may Allâh have mercy upon him, defined bribery as being, “What someone gives to a judge or someone else to rule in his favor or to do what he wants.”

So it is clear from this that bribery includes both cases where the wealth or favor is used to make something more likely to occur as well as to guarantee it.

‘Someone else’ means anyone that a person wishes to pay off, whether he is the ruler of a country, a minister, a company, a broker, or anyone else. ‘To do what he wants’ includes both an end that is just and an end that is false.

Bribery, my brothers, is not only one of the major sins that Allâh Almighty has made unlawful, but the Messenger of Allâh ﷺ also cursed the one who practices it. Therefore it is obligatory to refrain from it and to warn others against it, explaining the great harm that results from it and the evil that is promoted by it. Allâh Almighty has warned against cooperating with and

promoting evil:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالْتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“Help you one another in virtue, righteousness, and piety; but do not help one another in sin and transgression.”^[1]

Allâh Almighty has forbidden us from falsely appropriating the wealth of others:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ﴾

“O you who believe! Eat not up your property among yourselves unjustly except it be a trade among you, by mutual consent.”^[2]

He also said:

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ﴾

“And eat up not one another’s property unjustly, nor give a bribe to the rulers that you may knowingly eat up a part of the property of others sinfully.”^[3]

Bribery is one of the worst forms of wrongly appropriating other peoples’ wealth, because it involves paying somebody to distort the truth. The forbiddance of bribery applies to three cases; the one doing the bribing, the one accepting it, and the one negotiating the bribe. The Prophet ﷺ said:

«لَعَنَ اللَّهُ الرَّاشِيَّ وَالْمُرْتَشِيَّ وَالرَّائِثَ»

“Allâh has cursed the payer of a bribe, the receiver of a bribe, and the intermediary between them.”^[4]

A curse from Allâh Almighty means being banished and

[1] Al-Ma'idah 5:2.

[2] An-Nisa' 4:29.

[3] Al-Baqarah 2:188.

[4] Tabarani 2/94 no. 1415, Ahmad 5/279 and Mustadrak of Al-Hakim no. 4/103.

distanced from His Mercy – we seek refuge in Allâh Almighty from that, and it is only issued for one of the major sins. Bribery is from the forbidden possessions mentioned in the Qur'an and Sunnah; Allâh Almighty has censured the Jews for consuming unlawful wealth – He Almighty said about them:

﴿سَتْمَعُونَ لِلْكَذِبِ أَكَلُونَ لِلسُّحْتِ﴾

“(They like to) listen to falsehood and to devour (As-Suht) anything forbidden.”^[1]

He also said about them:

﴿وَرَى كَثِيرًا مِّنْهُمْ يُسْرِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكَلِهِمُ السُّحْتُ لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾ لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتُ لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٣﴾﴾

“And you see many of them (Jews) hurrying for sin and transgression, and eating (As-Suht) illegal things. Evil indeed is that which they have been doing. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating (As-Suht) illegal things. Evil indeed is that which they have been performing.”^[2]

And:

﴿فَظَلَمْنَا مِنَ الَّذِينَ هَادُوا حَرَمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿٦٤﴾ وَأَخَذْنَاهُمُ الرِّبَا وَقَدْ هُمُوا عَنْهُ وَأَكَلْنَاهُمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ﴾

“For the wrongdoing of the Jews, We made unlawful to them certain good foods which had been lawful to them, and for their hindering many from Allâh's Way; And their taking of Riba (usury or interest) though they were forbidden from taking it, and their devouring of men's substance wrongfully. And We have prepared for the disbelievers among them a painful torment.”^[3]

[1] Al-Ma'idah 5:42.

[2] Al-Ma'idah 5:62,63.

[3] An-Nisa' 4:160-161.

There are many *Hadiths* that mention the stern warning against bribery, and the punishment for committing it. Ibn Jarir (At-Tabari) recorded Ibn ‘Umar, may Allâh be pleased with him, saying that the Prophet ﷺ said,

«كُلُّ لَحْمٍ أَنْبَتَهُ السُّحْتُ فَالْتَّارُ أَوْلَىٰ بِهِ»

“Any (human) flesh that has been nourished by As-Suht, then the Fire is most suitable for it.”^[1]

He was asked, “What is *As-Suht*?” he said,

«الرِّشْوَةُ فِي الْحُكْمِ»

“Taking a bribe in a ruling.”^[2]

Imam Ahmad recorded that ‘Umar bin Al-‘As, may Allâh be pleased with him, said, “I heard the Messenger of Allâh ﷺ say,

«مَا مِنْ قَوْمٍ يَظْهَرُ فِيهِمُ الرِّبَا إِلَّا أُخِذُوا بِالسِّنَةِ، وَمَا مِنْ قَوْمٍ يَظْهَرُ فِيهِمُ الرِّشَا إِلَّا أُخِذُوا بِالرَّعْبِ»

“There is no people in whom Riba abounds except that they will be punished with drought. And there is no people in whom bribery abounds except that they will be punished with terror.”^[3]

At-Tabarani recorded that Ibn Mas‘ud said, “*As-Suht* is bribery in the religion.”

In *Al-Mughni*, Abu Muhammad Muwaffiq Ad-Din Ibn Qudamah, may Allâh have mercy upon him, said: “Al-Hasan and Sa‘id bin Jubayr both said that the interpretation of ‘*As-Suht*’ in the saying of Allâh Almighty is bribery.”

He said: “When a judge takes a bribe, he has done an act of disbelief because he is prepared, by taking the bribe, to rule with other than what Allâh Almighty has revealed; and whoever does not judge by what Allâh revealed, then these are the disbelievers.”

[1] Tafsir Ibn Jarir 6/156.

[2] Tafsir Ibn Jarir 6/156.

[3] Ahmad no. 4/205

Muslim recorded that Abu Hurairah, may Allâh be pleased with him, said that the Messenger of Allâh ﷺ said,

«إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ
الْمُرْسَلِينَ»

“Indeed, Allâh Almighty is good and he does not accept other than what is good. And Allâh Almighty has ordered the believers with what he ordered the Messengers.”^[1]

Allâh Almighty said:

﴿يَأْتِيَا الرُّسُلَ كُلُّوَا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا﴾

“O (you) Messengers! Eat of the Tayibat (lawful things), and do righteous deeds.”^[2]

He also said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا كُلُّوَا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

“O you who believe! Eat of the Tayibat (lawful things) that We have provided you with.”^[3]

He then went on to mention the man who, dust-covered and unkempt from a long journey, raised his hands to the sky and said, “O my Lord, O my Lord.” But his food was unlawful, his drink was unlawful, his clothes were unlawful, and nourished unlawfully. At this point, the Prophet ﷺ said, “So how can he be answered (in his prayers).”

Then fear Allâh Almighty, Muslims, and be wary of His wrath and anything that causes His anger. Allâh Almighty is zealous when disregard is shown for what He has forbidden. For it is mentioned in an authentic *Hadith*:

«لَا أَحَدَ أَغْيَرُ مِنَ اللَّهِ»

[1] Muslim no. 1015.

[2] *Al-Mu'minun* 23:51.

[3] *Al-Baqarah* 2:172.

"Nobody has more Ghirah (zealousness for the truth) than Allâh."^[1]

So protect yourselves and your families from unlawful wealth and nourishment, saving yourselves and families from the fire that Allâh has made for any flesh that was nourished by the unlawful. Eating what is unlawful also prevents one's supplications from being accepted, as has been pointed out in the above-mentioned *Hadith* from Abu Hurairah and recorded by Muslim.

At-Tabarani recorded that Ibn 'Abbas, may Allâh have mercy upon him, said: "This verse was recited in the presence of the Messenger of Allâh ﷺ:

﴿يَأْتِيهَا النَّاسُ كُلُّوا مِنَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا﴾

"O mankind! Eat of that which is lawful and good on the earth."^[2]

Then Sa'd bin Abi Waqqas stood up and said, 'O Messenger of Allâh, supplicate to Allâh to make me someone whose prayers are answered.' The Messenger of Allâh ﷺ said,

«يَا سَعْدُ، أَطِيبَ مَطْعَمَكَ تَكُنْ مُسْتَجَابَ الدَّعْوَةِ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنَّ الْعَبْدَ لَيَقْذِفُ اللَّقْمَةَ الْحَرَامَ فِي جَوْفِهِ مَا يَقْبَلُ مِنْهُ عَمَلٌ أَرْبَعِينَ يَوْمًا، وَأَيُّمَا عَبْدٍ نَبَتْ لَحْمُهُ مِنَ السُّحْتِ وَالرِّبَا فَالْتَارُ أَوْلَى بِهِ»

"O Sa'd, Eat wholesome (lawful) food and you will be someone whose prayers are answered. And by the One Who has Muhammad's soul in His hand, a servant tosses a morsel of unlawful (food) into his inside, and because of it, Allâh Almighty does not accept from him a deed for forty days. And any servant whose flesh grows from Suht, then the Fire is most appropriate for it."^[3]

In *Jami' Al-'Ulum wal-Hikam*, Al-Hafiz Ibn Rajb, may Allâh have

[1] Al-Bukhari no. 4634 and Muslim no. 2760.

[2] *Al-Baqarah* 2:168.

[3] Al-Mu'jam-ul-Awsat for Tibrani 5/34 no. 6495.

mercy upon him, mentioned narration of At-Tabarani and used it to indicate that unlawful sustenance precludes one's supplications from being answered, and precludes those supplications from being raised to Allāh Almighty. This fact alone is a sufficient loss and ill effect for the one who commits the act – and we seek refuge in Allāh Almighty from that.

Allāh Almighty has invited you to protect yourselves and your families from the Fire:

﴿يَأْتِيَا الَّذِينَ ءَامَنُوا قَوْا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غُلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾﴾

“O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded”^[1]

If you, Muslims, answer your Lord's call, obey his commands, and stay away from his prohibitions, and from those things that cause His anger, you will achieve happiness in this world and in the Hereafter. Allāh Almighty says:

﴿يَأْتِيَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٦٢﴾﴾ وَأَنْتُمْ قِتْنَةٌ لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٦٥﴾﴾

“O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he ﷺ calls you to that which will give you life, and know that Allāh comes in between a person and his heart (i.e., prevents an evil person to decide anything). And verily to Him you shall (all) be gathered. And fear the Fitnah (affliction and trial, etc.) which affects not in particular (only) those of you who do wrong, and know that Allāh is Severe in punishment.”^[2]

[1] Al-An'am 66:6.

[2] Al-Anfal 8:24,25.

We ask Allâh Almighty to make us from those who hear what is said and then follow well, and from those who cooperate on what is good and righteous and who hold firm to Allâh's Book and the Prophet's Sunnah. We ask Allâh Almighty to protect us from the evils of ourselves and of our deeds and to make His religion victorious, His Word the highest. We ask Him to guide our leaders to all that is in the best welfare of the Muslims and their lands. Peace be upon you and Allâh's mercy and blessings upon you.

Ibn Baz

Is This Bribery?

Q I work for a company that delivers refrigerated goods. I deliver fruits and vegetables to Madinah, Jeddah, Makkah, and Riyadh. When I reach my destination with the goods, the vegetables owner gives me 100-200 Riyals, in recognition of my speedy delivery. The owner of my company knows about this extra bonus or tip that I receive; in this situation, is it lawful or unlawful for me to receive that tip?

A We feel that there is nothing wrong for you to take the money the produce salesman gave you for your speedy delivery of the goods before they became rotten, and which the owner of your company knows about. So since both your employer and the vegetables owner know and approve of this tip, and considering that it is paid to encourage you to continue to do good work, there is nothing to prevent you from taking the extra money.

Ibn Jibreen

The Ruling on Bribery and its Effects

Q What is the Islamic ruling on bribery?

A Bribery is unlawful based on religious texts and a consensus of the scholars. Bribery is giving something to a judge or to someone else so that he leaves the truth and rules according to what the briber desires. In an authentic *Hadith* the Prophet ﷺ cursed the giver and the receiver of the bribe. It is also reported that he ﷺ cursed the intermediary or the negotiator.

There is no doubt that he also deserves the censure, blame and punishment since he is helping in sin and disobedience. Allâh Almighty said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْمُدُونِ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“Help you one another in virtue, righteousness, and piety; but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is severe in punishment.”^[1]

Q How does bribery affect the beliefs of a Muslim?

A Bribery, as well as all other sins, weakens faith, angers Allâh Almighty, and allows the *Shaytan* to further entice the wrongdoer to other evils. All Muslims, therefore, should be extremely wary of bribery and all other sins; they should repent to Allâh Almighty for the past.

The Permanent Committee

The Effects of Bribery on Muslim Society

Q What are the ill effects of bribery on the Muslims in their dealings?

A The answer to this question is clear from the answer to the preceding question. Here are some of additional evil consequences of bribery:

^[1] *Al-Ma'idah* 5:2.

— The weak are wronged; their rights are usurped, or at least are delayed.

— The character of someone who takes a bribe is stained, whether he is a judge or anybody else.

— The one who takes a bribe allows his desires to overcome what is right for him to do.

— A briber is subject to Allâh's anger, to punishment and ignominy in this world and in the Hereafter, for Allâh Almighty may delay a punishment or hasten it as He Almighty wills; He Almighty may also combine punishment for somebody in this life and in the Hereafter. In an authentic *Hadith* the Prophet ﷺ said,

«مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجَّلَ اللَّهُ تَعَالَى لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لَهُ فِي الْآخِرَةِ، مِثْلَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ»

“No sin is more deserving that Allâh hasten the punishment for its practitioner in this life, along with what He saves for him of it in the Hereafter, than tyranny and severing family ties.”^[1]

And for sure, bribery and other forms of oppression all come under the tyranny that Allâh Almighty forbade us from.

May Allâh send blessings upon Muhammad, upon his family, and upon his Companions.


The Permanent Committee

He Paid Money To Kiss The Black Stone

Q A son and his mother, who came for *Hajj*, wished to kiss the black stone. Because of the crowd around it, that became impossible. The son paid somebody near the stone ten Riyals; this man managed to push the crowd away and made room for the son and his mother to kiss the stone. Is

^[1] Abu Dawud 4902 and At-Tirmithi no. 2511.


this permissible or not? Is his *Hajj* accepted or not?


 According to what the questioner stated, this act is indeed bribery, and the man shouldn't have paid it. Moreover, kissing the black stone is Sunnah and isn't from the pillars of the *Hajj*, nor is it one of the obligatory acts of *Hajj*. Whoever can kiss it without hurting others, then it is recommended for him to do so. If he can't reach it, then he should touch it with a stick, and then kiss that stick. If he can't touch it with his hand or stick, he should point to it when he passes it while saying, "*Allâhuakbar.*" This is the Sunnah.

Paying a bribe, though, to be able to kiss it is not allowed for the one who is walking around the Ka'bah or for anyone else. All parties concerned in this transaction should repent to Allâh Almighty.

The Permanent Committee

Paying Money to Get a Contract

 A brother of mine wants to work in the Kingdom; he is – all praise is due to Allâh – following the guidance of Muhammad ﷺ (as far as my knowledge of him can tell). In his present job, he has many problems, some of which have to do with transgressing the proper bounds of lawful and unlawful. He sent me his diploma, for he graduated with a degree in commerce from Alexandria University in 1974. A Saudi who I know, has offered my brother a job with Saudi Airlines if we pay him 5000 Riyals. Is it allowed for us to take this offer?

 Based on what you said, paying for a contract to work in Saudi Airlines or the like is one of the major sins. Also, accepting that money is unlawful because it is bribery. In an authentic *Hadith*, the Messenger of Allâh ﷺ cursed the one paying a bribe and the one receiving it.

You should, instead, seek your sustenance by lawful means, for

the doors of lawful sustenance are manifold. Fear Allâh Almighty and put your trust in Him:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

“And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.”^[1]

May Allâh send blessings upon Muhammad, upon his family, and upon his Companions.

The Permanent Committee

These Gifts are a Form of Bribery

Q I am a manager of a department; when people finish their dealings with me, some of them give me a gift, knowing that they cannot do without my services and knowing that they will come back to me in the future. Can I take their gifts with a good intention or are those gifts considered bribery and ill-gotten gains?

A You must not accept these gifts, because they come under the ruling of bribery and because you might in the future give those people precedence over others in dealings, either from a desire for more gifts or out of shyness. There are reports from the Sunnah of the Prophet ﷺ that indicate that accepting this kind of a gift is not allowed.

You, and others in your position, should make your intention pure for Allâh in your work; you should also be sincere to every customer, fulfilling their needs according to merit, not according to friendship, relation, or desire. Giving precedence to people for these wrong reasons leads to delaying others in their needs, and this is an infringement upon their rights. Allâh Almighty says:

﴿إِنَّ اللَّهَ بِأَمْرِكُمْ لَآتٍ وَتُوذُوا لَأَلْمَنَتِ إِلَيْهِ أَهْلُهَا﴾

^[1] *At-Talaq* 65:2,3.

“Verily, Allâh commands that you should render back the trusts to those whom they are due.”^[1]

Allâh Almighty says describing the successful ones:

﴿وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ زُحُونٌ﴾

“Those who are faithfully true to their trusts and to their covenants.”^[2]

And with Allâh is the facilitation to do what is right.

Ibn Baz

^[1] *An-Nisa'* 4:58.

^[2] *Al-Mu'minun* 23:8.

'The Orphan's Wealth

Tampering with an Orphan's Wealth

Q If a man is a guardian of an orphan and is responsible for that orphan's welfare, is it permissible to use some of his wealth, keeping in mind that his original capital is safe?

A Allâh Almighty ordered us to work for the welfare of the orphan and He forbade us from touching their wealth except if it is for their benefit. Allâh Almighty says:

﴿وَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ
الْمُفْسِدَ مِنَ الْمُصْلِحِ﴾

"And they ask you concerning orphans. Say: The best thing is to work honestly in their property, and if you mix your affairs with them, then they are your brothers. And Allâh knows him who means mischief from him who means good."^[1]

He also said:

﴿وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ﴾

"And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength."^[2]

The guardian of an orphan is required to act according to these two verses: he should try his best to keep his wealth safe and invest it so that it can increase, either by doing business with it or by giving it to a trustworthy person who does business with it for a fixed percentage of the profits. If that businessman

^[1] Al-Baqarah 2:220.

^[2] Al-An'am 6:152.

volunteers all of the profits for the orphan, then that is best. As for the guardian using the orphan's wealth for his own benefit, for his own needs, for making his own business grow, this is not allowed because this act is not for the welfare of the orphan, nor is it a form of using his wealth for his benefit.

In case, however, wherein the guardian spends the orphan's wealth in order to preserve it, either because he is afraid that the wealth will perish or will be stolen, he is spending it for the orphan's benefit, which is what is required of him. The main principle, then, is that the guardian does whatever is in the interest of the orphan, not what is in his own interest. And Allâh Almighty knows who it is that seeks to ruin the orphan's wealth and who it is that seeks to preserve and augment it; He Almighty will reward each accordingly: if good, then with good; if evil, then with punishment. O Allâh, guide us to that which pleases You.

Ibn Baz

Q We took an orphan into our home after his parents died. Some people, including his uncles, want to help him and give him money, and some of that money comes to us. We consider him to be one of our own; what should we do?

A There is nothing wrong with you taking from charity that is given to him as long as that amount equals your expenditure on him or is less than it. If it is more than what you spend on him, then you should save that excess amount for him. And rejoice of a good reward for raising him and for showing kindness to him.

Ibn Baz

Q May a guardian put an orphan's money to use if that orphan is underage?



Yes, the guardian can put the orphan's money to use if it is used to benefit that orphan, for Allâh Almighty says:

﴿وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ﴾

“And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength.”^[1]

Therefore, an orphan's guardian can spend money that belongs to the orphan under his charge, but only to increase it through investment or to use it for the child's benefit. However, he is not allowed to use it in a way that makes it decrease or in a way that is harmful to the orphan.

Ibn 'Uthaimin



When my father died, he left a house in the city of Jeddah wherein my brothers now reside; he also left 100,000 Riyals. My mother and my brothers demanded that I build them a bigger house from the inheritance my father left. The only problem is that one of my brothers is still underage, and he doesn't really understand what is happening, except that there is a clear benefit for him. Can we build a house with the inheritance money even though that same underage brother has a share of it?



If you are the guardian of your brother who is underage, and if you see a benefit in building that house, there is nothing to prevent you from building it, for Allâh Almighty says:

﴿وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ﴾

“And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength.”^[2]

Ibn 'Uthaimin

[1] Al-An'am 6:152.

[2] Al-An'am 6:152.

Pictures, the Media, Singing and Music

The Ruling on Making Pictures

Q What is the ruling on pictures? What are the *Hadiths* that have been narrated on this topic, and is there a difference between images that cast a shadow and those that don't according to the preferred view of the scholars? May peace, the mercy and blessings of Allâh be upon you.

A *At-Taswir* is to make an image of an animate living creature, like a man, a bear, a bird, and so on. The *Shari'ah* ruling is that it is unlawful. The basis for this prohibition lies in the many *Hadiths* that have been narrated in this regard, and from among them: in the Two *Sahih*s it is recorded that Ibn Mas'ud, may Allâh be pleased with him, said that the Messenger of Allâh ﷺ said,

«إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ»

“The people who will be most severely punished on the day of Judgement will be the picture-makers.”^[1]

– Ibn ‘Umar, may Allâh be pleased with him, said that the Messenger of Allâh ﷺ said,

«إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّورَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ»

“The people who make these pictures will be punished on the Day of Judgement; it will be said to them, “Make alive that which you have created.”^[2]

[1] Al-Bukhari no. 5950 Muslim no. 2109.

[2] Al-Bukhari no. 5951 and Muslim no. 2108.

It is also recorded by them (Al-Bukhari and Muslim) from Ibn 'Abbas, may Allâh be pleased with them, that he narrated the saying of the Prophet ﷺ:

«مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كُفِّ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِخٍ»

“Whoever makes an image in this world will be commissioned to blow a spirit into it, but he is not one who is able to do so.”^[1]

It is recorded by Muslim that Ibn 'Abbas, may Allâh be pleased with them, said that the Messenger of Allâh ﷺ said,

«كُلُّ مُصَوِّرٍ فِي النَّارِ، يُجْعَلُ لَهُ، بِكُلِّ صُورَةٍ صَوَّرَهَا، نَفْسًا فَتَعَذِّبُهُ فِي جَهَنَّمَ»

“Every picture-maker is in the Fire; every image he made will be given a soul by which he will be tormented in Hell.”^[2]

— Abu Talhah narrated the following *Hadith* of the Prophet ﷺ:

«لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا تَمَاثِيلٌ»

“The angels do not enter a house in which there is a dog or images.”^[3]

These *Hadiths* and others are general, applying to an image that casts a shadow, meaning it has a body, and of one that doesn't cast a shadow, meaning an inscription on a wall, on paper, clothing, etc.

It is confirmed that when the Messenger of Allâh ﷺ entered the *Ka'bah* and saw pictures in it, he ordered for buckets of water to be brought and he began wiping off those pictures, all the while saying,

«قَاتَلَ اللَّهُ قَوْمًا يُصَوِّرُونَ مَا لَا يَخْلُقُونَ»

[1] Al-Bukhari no. 5963 and Muslim no. 2110.

[2] Muslim no. 2110.

[3] Muslim no. 2106.

“May Allâh fight a people who draw that which they do not create.”^[1]

In these times, though, we might make an exception for paper money with pictures of Presidents and Kings, or Passport pictures and the like out of the need and necessity to carry them. But this is limited to the extent of the need. And Allâh knows best.

Ibn Jibreen

Pictures of All Living Creatures are Unlawful, Except out of Necessity

Q Some people have told us that pictures are unlawful, and that the angels don't enter a house that has pictures in it. Is this true? And by pictures, do we mean pictures of human beings or animals? Does this prohibition include identity photos and pictures on paper currency? If the prohibition encompasses all of the above, then what can we do to practically remove all pictures from our homes?

A Yes, pictures of all creatures, be they humans or animals, are unlawful, whether they are in the form of a sculpture or in the form of drawings on paper, whether they are stitching in clothes or photographs. Angels do not enter a house wherein there is a picture — this is substantiated by many authentic *Hadiths*. Pictures are permitted, though, for necessity. For example, pictures of criminals are permitted, so as to help apprehend them. Passport and identity photos are permitted as well, and we hope that these items do not prevent the angels from entering our homes due to the necessity to have them. And from Allâh Almighty do we seek help.

Included in this prohibition are those pictures that some people take lightly, such as pictures on a bed sheet or a pillow. Among

[1] Abu Dawud no. 623 and Al-Mu'jam-ul-Kabeer for Tibrani 1/167 no. 407.

the *Hadiths* including this; the Prophet ﷺ said

«إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ»

“Indeed, the makers of these pictures will be punished on the Day of Judgement, and it will be said to them: Make alive that which you have created.”^[1]

Furthermore, Abu Juhayfah, may Allâh be pleased with him, related that the Prophet ﷺ cursed the person who consumes *Riba* (interest and usury) and he cursed the one who makes pictures.

The Permanent Committee

The Ruling on Photography



Does the ruling on drawing and carving apply to photographs?



The correct opinion on this issue, the one that is supported by *Shari'ah* proofs, and the one that is held by the majority of the scholars, is that the prohibition on pictures of people and animals includes photography, drawing, and sculpting. This is due to the generality of the proofs, and in the past the Permanent Committee for Scientific Researches and Religious Verdicts has, under its current chairmanship, issued a verdict on this topic, a copy of which we are sending to you for your benefit. With Allâh is the facilitation to do what is right.

May Allâh send peace and blessings upon His servant Muhammad, as well as his family and Companions.

The Permanent Committee

^[1] Al-Bukhari no. 5957.

The Ruling on Taking Pictures

Q What is the ruling on photographs, when they are for necessity and when they are for adornment?

A Pictures of the living (humans and animals) are unlawful except for necessity. Examples of necessity include identity photos, passport photos, or photos of criminals for the purpose of identification and then arrest when they commit a crime or attempt to flee.

The Permanent Committee

Pictures for Necessity

Q What is the general ruling on pictures, and by general I mean when necessary and when not necessary?

A Making an image with a spirit is unlawful, regardless whether it is done with a camera, a writing instrument, or an instrument used for carving or sculpting. Possessing pictures is also unlawful. If someone, out of necessity, needs to keep a passport photo or identity photo for example, then he can do so, but he must have a sense of hatred in his heart for pictures.

The Permanent Committee

Taxidermy is Forbidden

Q What is the Islamic ruling on stuffing animals and birds? Does doing so fall under the ruling of statues?

A The Committee for Scientific Researches and Religious Verdicts has been asked this question, and every member agrees that this practice is forbidden for two or more reasons:

- 1) It is a futile practice that involves wasting money.
- 2) People may be led to hang images similar to it, other types of stuffed animals, or become confused by them saying that this is

a stuffed animal, it is not a picture, leading to an increase in images and statues. Therefore, we hold the view that taxidermy is not allowed.

The Permanent Committee

Stuffing Animals and Birds

Q By using a technique involving cotton, salt, and other materials, some people stuff animals and then put them up for display and adornment in their sitting rooms. What is the Islamic ruling for this practice?

A This practice is not allowed because it is a waste of money, and because it leads to being attached to this stuffed animal and believing that it has powers to ward off evil, as some ignorant people believe. Also, because it leads to people hanging pictures of living creatures, reasoning that the stuffed animal is like a picture, so they think that they are following people who have stuffed animals. The Permanent Committee for Scientific Researches and Religious Verdicts, with myself heading it and participating in this ruling, has already promulgated this ruling.

Ibn Baz

I Work as a Photographer

Q I work in a government department; my job is to take pictures with a camera on special occasions. I know that taking pictures of people is unlawful, so please advise me what to do so that I can stay away from everything that makes Allâh Almighty angry. May Allâh preserve you and guide you to all that is good.

A Making or taking a picture of a human or an animal is unlawful, regardless whether it is a photograph, a drawing, stitching, a carving, or a sculpture; and regardless of whether it has a three-dimensional shape or a two-dimensional shape. There are many *Hadiths* that prohibit the making of pictures.

May Allâh send peace and blessing on our Prophet Muhammad, his family, and his Companions.

The Permanent Committee

The Ruling on Those Whose Pictures are Taken

Q There are *Hadiths* that establish that the person who makes a picture is cursed, but what about the person whose picture or portrait is taken or drawn?

A Just as there is proof that the maker of a picture is cursed and that he is promised the Hellfire in the Hereafter, so too is there proof of the same punishment for the person who volunteers to have his picture taken. Allâh Almighty said:

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكُتُبِ أَنَّ إِذَا سَمِعْتُم مَّآيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِذْ أَنْتُمْ مِثْلُهُمْ﴾

“And it has already been revealed to you in the Book (this Qur’an) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.”^[1]

Allâh Almighty said about the people of Thamud:

﴿كَذَّبَتْ ثَمُودُ بِطَغْوَيْهَا ﴿١١﴾ إِذِ انْبَعَثَ أَشْقَاهَا ﴿١٢﴾ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾ فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾ وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾﴾

“Thamud denied (their prophet) through their transgression. When the most wicked man among them went forth. But the Messenger of Allâh said to them: “Be cautious! Fear the evil end. That is the she-camel of Allâh! And bar it not from having its drink!” Then they denied him and they killed it. So their Lord

[1] An-Nisa’ 4:140.

destroyed them because of their sin, and made them equal in destruction! And He (Allâh) feared not the consequences thereof.^[1]

‘Abdul-Wahid bin Zayd said, “I said to Al-Hasan, ‘O Abu Sa’id! Inform me about a person who did not participate in the turmoil of Ibn Al-Muhlib, yet he was pleased with his act in his heart.’ He replied, ‘O nephew of mine! How many hands slaughtered the camel?’ I said, ‘One hand did it.’ He said, ‘Were not all of the people destroyed because they felt pleasure and sanctioned his act?’” Recorded by Imam Ahmad in *Az-Zuhd*.

The previous two verses indicate that a person who is pleased with an evil act is like the person who perpetrated it. However, this does not include someone who has a picture taken out of necessity.

May Allâh send blessing on our Prophet Muhammad, his family, and his Companions.

The Permanent Committee

The Ruling on Hanging Pictures



What is the ruling on hanging pictures in the home or elsewhere?



The ruling for that is that it is unlawful if the picture is that of a human or an animal, because the Messenger of Allâh ﷺ said to ‘Ali, may Allâh be pleased with him,

«أَنْ لَا تَدَعَ صُورَةَ إِلَّا طَمَسْتَهَا وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ»

“Don’t leave a picture without obliterating it, nor a raised grave without levelling it.”^[2]

‘Aishah, may Allâh be pleased with her, related that she hung a curtain with pictures on it. When the Messenger of Allâh ﷺ saw

^[1] *Ash-Shams* 91:11-15.

^[2] Muslim no. 969.

it, he tore it apart, his expression changed, and he said,

«إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، وَيُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ»

“The people who made these pictures will be punished on the Day of Judgement, and it will be said to them: ‘Bring to life that which you have created.’”^[1]

However, if the picture is on a carpet or a pillow that is debased or leaned on, then there is nothing wrong in that. The Prophet ﷺ, as reported in an authentic *Hadith*, was expecting Jibril. When Jibril came, he refused to enter the house. The Prophet ﷺ asked why, and he said that the house had a statue and a curtain with pictures and a dog. The Messenger of Allâh ﷺ ordered the head of the statue to be removed, the curtain to be made into two pillows to be tread upon, and for the dog to be taken outside. When this was done, Jibril, peace be upon him, entered the house. Recorded by An-Nisa’i and others with a good chain of narrators.

The dog mentioned in this *Hadith*, was a puppy being kept by either Al-Hasan or Al-Husayn under a bed in the house.

In another authentic *Hadith*, the Prophet ﷺ said,

«لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ»

“Angels do not enter a house wherein is a picture or a dog.”^[2]

The previous narration about Jibril indicates that a picture on a mat and the like does not prevent an angel from entering that home. In another authentic *Hadith*, ‘Aishah, may Allâh be pleased with her, took that same curtain and made a pillow with it, which the Prophet ﷺ would lean on.

Ibn Baz

[1] Al-Bukhari no. 5957.

[2] Muslim no. 2106.

Keeping a Picture to Remember Somebody By

Q Can a person take his own picture and then send it to his family for 'Eid or for some other occasion?

A There are many *Hadiths* mentioning that Allâh's Messenger ﷺ forbade pictures, cursed the people who make pictures, and warned them various forms of punishment.

Therefore, it is not allowed for a Muslim to take his or any other animate creature's picture unless necessity dictates that he does so. Necessity, in this case, means passport photos, identity photos, and the like.

We ask Allâh Almighty to rectify the Muslims' affairs and to guide our leaders to adhere to His *Shari'ah* while abstaining from what goes against it. He is indeed the best to ask.

Ibn Baz

Collecting Pictures as a Memento

Q Is it permissible to collect pictures for preserving memories or not?

A It is not allowed for any Muslim, male or female, to collect photos, and by photos I mean of living beings with souls, whether it is man or animal. Rather it is obligatory to discard those pictures, since it is confirmed that the Prophet ﷺ said to 'Ali, may Allâh be pleased with him,

«أَنْ لَا تَدَعَ صُورَةً إِلَّا طَمَسْتَهَا وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ»

"Don't leave a picture without obliterating it, and a raised grave without leveling it."^[1]

It is also confirmed that when he ﷺ entered the *Ka'bah* on the Victory day, he saw pictures on the wall of the *Ka'bah*, so he

[1] Muslim no. 969.

ordered for water and a garment to be brought; he then wiped off those pictures. As for drawing pictures of inanimate objects – mountains, trees, etc., there is no harm in that.

Ibn Baz

Collecting Pictures

Q Is it permissible to keep small photos (showing half of the body, or the whole body), not to hang on the walls of a house, but to keep in an album?

A Except for necessity, which includes passport photos, identity photos, and the like, it is forbidden to keep pictures, regardless whether they are hung up on a wall or not. This is because of the saying of the Prophet ﷺ to ‘Ali, may Allāh be pleased with him,

« لَا تَدَعُ صُورَةً إِلَّا طَمَسْتَهَا »

“Do not leave a picture without obliterating it.”

The Permanent Committee

Q What is the ruling for keeping pictures as a memento?


A Collecting pictures as a memento is unlawful; a person is not allowed to take possession of a picture unless it is necessary, like a picture for a driving licence, resident permit, or personal identification, or a passport. Whatever is not necessary – something that is kept as a memento – is unlawful, and it is unlawful to take possession of it because angels do not enter a house that has a picture in it.

Ibn ‘Uthaimin

Cartoons and Caricatures

Q What is the ruling on those cartoons that we see in newspapers and magazines, cartoons that depict human

beings?

 The drawings mentioned are not allowed, they represent a widespread evil which it is obligatory to avoid because of the generality of the authentic *Hadiths* proving the prohibition of pictures of any creature with a soul – be they made with a machine, by hand or otherwise.

From these, what is recorded by Al-Bukhari in his *Sahih* that Abu Juhayfah, may Allāh be pleased with him, said that the Prophet ﷺ cursed the person who consumes *Riba* (usury and interest) and what he eats, and he cursed the picture maker.

It is also recorded in the Two *Sahihs* that the Prophet ﷺ said

«إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمَصُورُونَ»

“The most severely punished people on the Day of Judgement will be the picture makers.”^[1]

He ﷺ also said,

«إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ»

“The makers of these pictures will be punished on the Day of Judgement; it will be said to them: Bring to life that which you have created.”^[2]

There are many other confirmed *Hadiths* on this topic. The only exception from this prohibition is what is necessary, for Allāh Almighty says:

﴿وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ﴾

“While He has explained to you in detail what is forbidden to you, except under compulsion of necessity”^[3]

[1] Al-Bukhari no. 5950 and Muslim no. 2109.


[2] Al-Bukhari no. 5957.

[3] Al-An'am 6:119.

I ask Allâh Almighty to guide the Muslims to adhere to the *Shari'ah* of their Lord, to follow the way of their Prophet ﷺ, and to be wary of whatever contradicts that way. Indeed, Allâh is the best to ask.

Ibn Baz

Pictures, Magazines, and TV – and Putting them in a Place of Prayer

 In your letter you didn't mention photographs, so we still have a disagreement among ourselves concerning the ruling on photographs: do they come under the ruling of hand drawings or not? Some claim that it is permissible to take a photograph because unlike a drawing, it simply involves capturing the reflection of a person without doing anything other than pressing a button.

One of my friends showed me a picture of you in the Kuwaiti magazine *Al-Mujtama'*, and the Egyptian magazine *Al-Itisam* with an article wherein you gave religious rulings about the fasting of Ramadan. Does the presence of that picture indicate that photography is permissible or was your picture placed there without your knowledge or consent?

And if photos are not allowed, then what is the ruling on buying newspapers and magazines that are replete with pictures, but that are also replete with important information and some less important information? Also, can we put these magazines in places where we pray? What if we cover them with a garment for example? Or do we have to destroy these magazines after having read them? Finally, what is the ruling on moving pictures, by which I mean the television? Can we turn on a TV in a place of prayer?



First, photos fall under the category of unlawful pictures; photos and all other forms of pictures, no matter what instrument is used to create them, share the same ruling; they

are unlawful. Also, it makes no difference what you mentioned about the photo requiring no effort. It makes no difference, as all photos are unlawful regardless of the means to produce them.

Second, the appearance of a picture of me in the magazines *Al-Mujtama'* and *Al-'Itisam* accompanying my *Fatwas* on the regulations regarding fasting in the month of Ramadan is not an evidence that I allow pictures. I had no idea that they had even taken my picture and I certainly did not consent to them doing so.

Third, it is permissible to buy educational magazines, magazines filled with useful information, even if they have pictures of humans or animals in them. This is because we buy the magazine not for the pictures, but for the news and the information. The pictures are secondary while the news is primary. The Islamic ruling is given to what is primary, not to what is secondary. And it is permissible to place such a magazine in a place of prayer, but by either covering the pictures or obliterating the heads of the pictures.

Fourth, it is not permissible to put a television set in a place of prayer because of the falsehood and frivolity that television signifies. It is also forbidden to look at naked or base pictures that come on the screen.

May Allâh send peace and blessings upon our Prophet Muhammad, his family and Companions.

The Permanent Committee

Shaykh Ibn 'Uthaimin Clarifies His Ruling on Pictures

Q To the noble Shaykh Muhammad Ibn Salih Al-'Uthaimin, may peace be upon you, and the mercy and blessings of Allâh.

We nowadays see many pictures, large and small, in stores and supermarkets. They are pictures of famous people,

pictures that are placed on products to give prestige to those products. When we warned storeowners about this being unlawful, they said that these pictures are not three-dimensional and that they do not cast a shadow, and therefore they are not unlawful. They say that they read a ruling of yours in 'Al-Muslimun' magazine, a ruling that states that a three-dimensional picture, or something that has a body, is unlawful, but otherwise it is not. Please clarify this issue for us. May Allâh reward you well and may peace and Allâh's mercy and blessings be upon you.



In the name of Allâh, the Most Beneficent, the Most Merciful, and upon you peace and Allâh's mercy and blessings.

Whoever attributes to me the saying that a picture that has a body is unlawful, but other than that is not unlawful, has lied upon me. I hold the view that it is not allowed to have any picture, regardless whether it is a picture on clothes for adults or for children. All pictures, including those kept as a memento, are not allowed unless there is a necessity for having or taking one.

Ibn 'Uthaimin

'Abdul-'Aziz bin Baz Addresses Students Who Study Journalism, Along With A Question And Answer Session

The Noble Shaykh, after praising Allâh Almighty and sending prayers and peace upon the Messenger of Allâh ﷺ, began as follows:

As you all know, the future is dangerous if we consider those who call to evil and the huge number of people who have deviated from the straight path. The role of the media is not one that you are ignorant of; its role is to guide people to what is good, to fortify them upon the truth, to warn them against falsehood, to clarify to them the harmful effects of evil and the propitious results of doing good, and to sketch for them a true

history of those before us.


Remember though, if your advice and your speech do not conform to your actions, if the effects of guidance cannot be seen in your character, your advice will for the most part elicit minimal results. If you are sincere in speech and in action, you will – Allâh willing – have an affect on your audience.

I advise you as well as myself to fear Allâh Almighty always, to be diligent in doing what you intrinsically know is right, to be the forerunners to calling to what you believe in. Let the effects of your belief become manifest in your speech, your actions, and your character, both within and without. Be from those who are most innocent of the evil that you warn people of: you will be noble examples.

People in the media have a great responsibility, for they can have a far-reaching effect on people. My advice then is to fear Allâh Almighty wherever you are, keeping a good and sincere intention for the Muslims, an intention that Allâh Almighty knows of you. Let those good intentions be a reflection of your deeds and sayings during your years of study and during the remainder of your life. This should be your attitude whether you are working in the media or elsewhere. When you are living examples of truth and sincerity, it follows that you should be patient; you should not get bored, and you should not become lethargic. Instead, you should be so firm upon the truth that no trial or affliction can shake you or sweep you away from it.

I ask Allâh to make us achieve all the good that we desire, grant us beneficial knowledge and good deeds, and give us provision of righteousness. Indeed, He is the best to ask.

(The Shaykh proceeded to take the following questions)

 The moving picture is essential in the media, and it is used to realize a number of goals, some good and some bad, the bad being exemplified by television movies. What is your opinion on this issue?

A This is a point of uncertainty, for I am still uncertain about appearing on television and being filmed. I have, though, researched this issue with some brother scholars, and I have said to them that whoever from you feels that appearing on television is for the general good, to call people to the truth, and to make sure that the people of falsehood don't have a monopoly on the media, then in my opinion there is no reason to prevent appearing on television – if Allâh wills.

Those scholars who appear on television with this intention – benefiting the Muslims by answering questions, calling to Allâh, and refuting falsehood – will be rewarded abundantly. And I ask Allâh Almighty to forgive the part about being filmed.

Q What is the ruling on filming parties, conventions, or conferences?

A My answer is the same as that of the preceding question. If the common good of Muslims is intended, in filming parties, conferences or Islamic gatherings that work in calling to the way of Allâh, if the benefits are greater to the Muslims (than the harm of filming), then there is no offence in filming these events, if Allâh wills.

Q There is a course wherein a student is taught how to proficiently handle a video camera, is he sinning by using the camera?

A If it is for a good end (as has preceded), with the intention of learning this for the sake of Allâh Almighty, and not for a worldly end, then there is no objection to it.

Q Are the picture maker and the one whose picture is taken both guilty, or only the picture maker?

A Both of them are guilty when the *Shari'ah* does not sanction the picture.

Q Makeup for men who appear on television has become an essential part of production. Is this permissible or not?

A If the skin is not harmed after it is removed, then it is permissible; if it harms the skin or affects it after washing, then it is not allowed.

Q Should we allow freedom of opinion in the Media? What I mean is, should we give equal opportunity to both good and evil people to voice their opinions to society?

A This way is false, and it has no precedent in Islam; rather, falsehood should be prevented and truth should be promoted. No one who is calling to evil should be permitted to invite people to communism, paganism, or any other false system; neither should people calling to fornication, gambling, or any deviant activity be allowed to air their views for this is all a form of allowing what is unlawful.

Q A Muslim journalist is sometimes forced to attend parties or plays; he attends despite the fact that there is music or other evils at the gathering. If he goes with the purpose of exposing their evil, is it permissible for him to go?

A If his purpose is for the common good, and not for enjoyment, if he goes to warn against evil, and if he goes to find out about the evils prevalent in other societies in order to point out their shortcomings, there is no fault in him going. If he is going for enjoyment or evil, then of course he shouldn't go. Allâh Almighty said:

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ﴾

“And when you see those who engage in a false conversation about Our Verses (of the Qur’an) by mocking at them, stay away from them till they turn to another topic”^[1]

The Messenger of Allâh ﷺ said,

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ عَلَىٰ مَائِدَةٍ يُدَارُ عَلَيْهِمُ الْحَمْرُ»

^[1] Al-An'am 6:68.

“Whoever believes in Allâh and in the Last Day, he should not sit at a table on which alcohol is circulated.”^[1]

Allâh equated those who speak evil with those who sit with them.

Q Some teachers require their students to watch certain television programs; students are taught to analyze these programs to develop their analytical ability. What is the ruling on watching television in this situation?

A If it is to test the understanding of a student in something that is not unlawful, then there is nothing wrong with it.

Q What is the ruling on listening to a woman’s voice on the radio if the show is beneficial, beneficial to his religion or to his character?

A If he does not fear temptation, then there is no harm. If he does, however, fear temptation, then he should refrain from listening.

Q Is it permissible to read base magazines or to watch videos to learn of the evil found therein and to warn others against that evil?

A Yes, there must be a group of people who watch these videos to prevent evil, even if it is for a salary. Then the authorities should be told about these videos and magazines. The salary one makes for doing this job is lawful if his intention is to promote what is good and forbid what is evil. If he voluntarily performs this function, then his reward is greater. This applies as well to the average people, if they witness such things they should inform the authorities about them so that they can warn the people.

Q Radio and TV now abound with programs that are hosted by two people: a male along with a female. Noble

^[1] At-Tirmithi no. 2801.

Shaykh, what is your opinion in this issue?



I don't see that a woman should host a show with a man, because her gentle and melodious voice might be a cause of temptation, and because it leads to her mixing with men and being alone with them. Women in such situations are weak and may easily succumb to temptation. And Allâh Almighty says:

﴿يٰۤاَيُّهَا النِّسَاءُ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۗ اِنَّ اَتَقِيْنَ فَلَا تَخْضَعْنَ بِالْقَوْلِ﴾

“O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech.”^[1]

He also said:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ﴾

“And stay in your houses, and do not display yourselves like that of the times of ignorance.”^[2]

The scholars say that the display mentioned here is soft speech, flirtation, and exposing their temptations.

A woman announcer will exert herself to beautify her voice as much as possible, hoping to have an effect on her listeners. Women should not be announcers; radio should absolve itself of women announcers so as to prevent any form of temptation. There are other vocations more suitable to women, examples being teaching and sewing.



What is the ruling of using a pseudonym for writing articles or books?



If it is for a good purpose, then there is no offence in doing this. However, the names should describe one with something that is true – Muslim bin ‘Abdullah’ or ‘Abdullah bin ‘Abdur-Rahman’ are examples. If someone uses the first example, then he is not being false because he is a Muslim and

^[1] Al-Ahzab 33:32.

^[2] Al-Ahzab 33:33.

he is the son of Allâh's servant.

The Islamic Ruling on Television

The Noble Shaykh, 'Abdul 'Aziz bin Baz (may Allâh have mercy on him), said:

Television is at least as harmful as films are. Brothers from around the world have written to us, describing the various programs that are aired on television; from these letters we can easily conclude that television has a very deleterious effect on the individual's beliefs, manners, and society as a whole. Base manners, enticing pictures, speech that is tantamount to disbelief, scenes that encourage people to both imitate the disbelievers and venerate them, scenes that belittle the Muslim character — these are only some of the evil images that are portrayed on television.

No doubt, we should warn against something that is so evil and harmful; moreover, we should find ways to eradicate it from our Muslim society. We should not blame those Muslim brothers who warn others against watching television, for they are practically showing their sincerity to Allâh Almighty and to His servants. If someone thinks that most programs aired on television are beneficial and that there are only a few programs we should be wary of, then that person has certainly erred in his judgement. Even after the censor removes those scenes and programs that he deems to be harmful, there still remains much that is evil. This may be because he has made an error or because he, like most people, is beguiled by western culture, so he permits to be aired that which goes against the precepts of Islam. Anyone can clearly see, according to what is aired on radio and television, that there isn't nearly enough editing and censorship. And we ask Allâh Almighty to guide our government to do what will bring success to the nation both in this life and the next, and to guide those who are entrusted with censoring programs, permitting only what is beneficial to our lives in this

life and to our success in the next. Indeed, Allâh Almighty is Most Generous.

Q To the noble Shaykh Muhammad Ibn ‘Uthaimen — may Allâh Almighty preserve him: Television has penetrated the confines of virtually all homes, whether in cities, villages, or even in the desert. The shows that are aired consist, at least to some extent, of the following:

- 1) Singing accompanied by musical instruments.
- 2) Police and criminal dramas.
- 3) Untrue and made-up stories.
- 4) Mixing of the sexes among actors.
- 5) Portrayal of historical Islamic figures as being evil or corrupt.
- 6) Glorification of marital deception and unfaithfulness.
- 7) Practically naked women, sometimes playing the part of a singer or a prostitute.
- 8) Interspersed between what has preceded, the Qur’an and the Prophet’s sayings are recited.
- 9) Actors portray the Prophet’s Companions, may Allâh be pleased with them.

The Qur’an station presents religious shows that are far better than what other television stations present. Here are my questions?

- If we know these things, then is it permissible to bring televisions into our homes, where our women and children will watch them, thus disturbing their perception of truth and falsehood?
- Is it permissible, when watching television, to look at women and at some men whose appearance is not in the least bit manly?

- What must a person do who persists in keeping a television set or who says that he cannot remove it from his home?
- What about a man who says that he finds it impossible to turn off his television when music or women appear?
- Are the shows I described above in concordance with the *Shari'ah*?
- Is it permissible for men and women, in general, to watch the programs I described? May Allâh Almighty bless you with a correct and satisfying answer.



No doubt, all of the points you mentioned describe programs that are unlawful (forbidden), a fact that no one will deny, or at least no one who is aware of the Islamic *Shari'ah*, due to the harm these shows have on society — corruption of the character and morals of those who constitute our societies.

We ask Allâh Almighty to guide those who air these programs, to help them stay away from that which can only harm them. As for inserting the recitation of the Qur'an between these programs, then this is an insidious attempt at trying to reconcile between two opposites. No doubt, obtaining a television set for the purposes you outlined is unlawful, for watching what is unlawful is itself unlawful. A person is sinning when he persists in obtaining a television if he knows that he will not be able to protect himself or his family from evil programs. Even if he does not watch television himself, he is sinning, because he is helping others to do what is unlawful, and he is poorly raising his children, a dereliction for which he will be held accountable on the Day of Judgement. Watching television without actually acquiring one as property is of three kinds:

- 1) Watching programs that give a religious or worldly benefit — there is nothing wrong in watching these kinds of shows unless doing so involves something forbidden, such as a woman lustfully watching the presenter of a program.
- 2) Watching what is harmful to one's religion; this is unlawful.


A Muslim must protect his religion from all negative influences.


- 3) Watching what is neither beneficial nor harmful: this kind of viewing is a waste of time, something that does not befit a determined believer.

And I ask Allâh Almighty to better the affairs of the Muslims and to protect them from evil in this life and in the next.

Ibn 'Uthaimen

Television

 Is it permissible to take pictures using a camera, to make a home-movie, and to watch television?

 It is not allowed to take pictures of beings that have souls, a rule that encompasses cameras and other instruments, with the exception of pictures that are necessary, such as a passport or identity photo.


There is no ruling for television itself, but rather for how it is used. If it is used for what is unlawful – such as for music, for lies, for disbelief, or for licentiousness – then it is unlawful. If it is used for what is good – for spreading the truth, for the recitation of the Qur'an, explaining the truth, for calling to good and warning against evil – then it is permitted. If it is used for both, and if the evil is equal or more than the good, then it is also forbidden.

With Allâh is the facilitation to do what is right.


May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

Radio and Tape Recorders


 Is it sanctioned in Islam to use a tape-recorder, especially when one is listening to the Qur'an or to


something else that does not go against the rules of the *Shari'ah*? What is the ruling regarding listening to the radio to hear news? And what is the difference between the radio and the tape-recorder?

 If you listen to the radio or to a tape-recorder for the purpose of hearing an Islamic lecture or the recitation of the Qur'an, then this is not only permissible, but it is also commendable. But if it is used to listen to music, to falsehood, or to evil speech, then of course that is forbidden. Sometimes, though, radio stations air both – good and evil – and in this situation if the evil is equal or more than the good, it is also forbidden.

The Permanent Committee


Listening to the Radio

 Is it permitted in Islam to listen to those programs on the radio that do not consist of or contain messages or sounds that are forbidden?


 There is no harm in listening to programs that air the recitation of the Qur'an, sayings of the Allah's Messenger ﷺ, or news. In the same way, there is no harm in listening to audio-cassettes of the Noble Qur'an, beneficial *Hadiths*, and religious advice. I especially advise you to listen to the Qur'an radio station "*Itha'at Al-Qur'an*" and to the program "*Nur 'Ala Ad-Darb*," which consists of very beneficial content.

Ibn Baz

The Sale or Rental of Video Tapes

 What is the ruling regarding the sale or rental of videos, which at the very least, contain scenes of unveiled women and stories of passion and lust. Is the wealth of a person who deals in the sale of these videos unlawful, and


what should that person do to rid himself of both the videos and the machines used to record them?


 Since these videos both glorify and invite people to moral temptations and corruption, it is forbidden to watch or listen to them. In order to protect the Muslims, it is the obligation of whoever has these videos, to destroy them. And with Allâh is the facilitation to do what is right.

Ibn Baz

All praise is due to Allâh alone, and may peace and blessings be upon the one whom there is no Prophet to come after him:

The Permanent Committee for Scientific Researches and Religious Verdicts reviewed an address to the General Chairman from 'Abdullah Al-Ghamidi which came to the Committee from the General Trusts Office of the Office of Senior Scholars (no. 5123 dated: 5/14/1411H). The following is the question:

 I own a video-rental store, in which Western, Indian, and Arabic films, are both sold and rented. Nearly all of these films contain partial nudity, mixing between men and women, music, women dancers, scenes of kissing, and glorification of crime. One day, a young man, who had a dignified appearance, came in and told me that not only was my trade unlawful, but also that I was destroying the values and principles of our beliefs and religion. He told me that I must rid myself of the store and of the videos contained therein. When I returned home, I decided to write to you since I trust you the most and since it is a consensus of the people that you are the most knowledgeable person today. As I am constantly oppressed by doubts, please respond quickly.

 After the Committee reviewed the question, then the response is that the brother's advice was correct, you must rid yourself completely of all that is unlawful.

The Permanent Committee.

The Satellite Dish

A letter from ‘Abdul-‘Azeez bin ‘Abdullah bin Baz to whomever may read it from the Muslims – may Allāh guide us to all that pleases Him and protect us from anything that angers Him – *Amin*.

In recent years, what has come to be known as a “dish” has pervaded our society, bringing into every home all kinds of falsehood, disbelief, images of partially or fully naked women, scenes of drinking and debauchery, and other forms of evil. As it has come to my knowledge that most people here now own these devices and that they are made and sold here in our country, I must warn you of the inherent dangers involved and of the necessity of fighting these dangers, first by not bringing these devices into our homes and then by warning and preventing others from doing so. The production and sale of these devices must be made forbidden because of the tremendous evils they facilitate, causing the people to help each other in sin and transgression, spreading disbelief and corruption among the Muslims. Such a call must be done with both statements and actions, so it is obligatory on every Muslim male and female, to beware of this and encourage each other to stay away from it, and they should advice in this manner according to the saying of Allāh Almighty:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٠﴾﴾

“Help you one another in virtue, righteousness, and piety; but do not help one another in sin and transgression. And fear Allah, Verily, Allah is Severe in punishment.”^[1]

And His saying:

^[1] *Al-Ma'idah* 5:2.

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

“The believers, men and women, are Awliya’ (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Ma’ruf (good), and forbid from Al-Munkar (evil).”^[1]

And:

﴿وَالْعَصْرَ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ﴿٣﴾ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٤﴾﴾

“By Al-‘Asr (the time). Verily! Man is in loss, Except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.”^[2]

The Prophet ﷺ said,

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أضعفُ الْإِيمَانِ»

“Whoever from you sees an evil, let him change it with his hand; if he is not able, then with his tongue; and if he is not able, then in his heart — and this is the weakest level of faith.”^[3]

He ﷺ also said,

«الدِّينُ النَّصِيحَةُ، الدِّينُ النَّصِيحَةُ»

“The religion is sincere advice, the religion is sincere advice.”

He was asked, “To Whom, O Messenger of Allâh?” He said,

«لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ»

“To Allâh, to His Book, to His Messenger, to the Imams of the Muslim, and to the general population of Muslim.”^[4]

[1] At-Tawbah 9:71.

[2] Al-‘Asr 103:1-3.

[3] Muslim no. 49.

[4] Muslim no. 55.

In another *Hadith*, he ﷺ said,

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

“None of you believes until he loves for his brother what he loves for himself.”^[1]

In the *Sahih* it is recorded that Jarir bin ‘Abdullah Al-Bajali said, “I pledged loyalty to the Messenger of Allâh – peace and blessings be upon him – to perform the prayer, to give *Zakah*, and to be sincere to every Muslim.”

The verses of Qur’an and *Hadiths* from the Prophet ﷺ that obligate sincere advice, encouraging the truth, and helping one another to do good are indeed many.

We ask Allâh Almighty to rectify us and all of the Muslims; that we do what pleases Him, and that He rectify our hearts and actions. We ask Him to facilitate the leaders to prevent us from this trial and to rule against it, to protect the Muslims from its evil and to help them in all that will benefit the people and the land. We ask Him to make their advisors good, and help them with the truth and to facilitate all of the leaders of the Muslims in every place to do what pleases Him, aiding them with the truth, helping them to rule with His *Shari’ah* and abide by it, warning against what opposes it. We ask him to rectify the situation of all of the Muslims, granting them understanding in the religion, making them steadfast upon it, and causing them to beware of what opposes it. Indeed Allâh is able to do that, He is the one who has control over it, and peace, mercy and the blessings of Allâh be upon you.


Ibn Baz

Is the Satellite Dish unlawful or lawful

Q In recent years, more and more people are buying satellite dishes, which enables them to watch foreign

[1] Al-Bukhari no. 13 and Muslim no. 45.

programming, much of which consists of partly naked women, love scenes, dancing, offensive language, and even Christian missionary shows. Is it permissible to purchase or to sell these dishes, keeping in mind that some people claim that they need a dish to follow world news?


 I have received many questions about both the satellite dish and the programs that are imported to our lands. No doubt, the disbelieving nations of the world waste no effort in harming the Muslims, corrupting their beliefs, their worship, their manners, and their peace of mind. It is not a distant possibility that they air not only what satisfies their goals in harming Muslims, but also good programming as well, enabling them to sell their products as a whole; they know that people, for the most part, will not accept something that is purely evil. Yet Allâh Almighty guides the strong believer, so that he is able to weigh out the harms and benefits of any given thing, enabling him to rid himself of the harm. Therefore it is not allowed to acquire, advertise, buy or sell these dishes, because doing so entails the promotion of evil, a deed that Allâh Almighty prohibited:

﴿وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانَ﴾

“But do not help one another in sin and transgression.”^[1]

We ask Allâh Almighty to guide us to the straight path and to distance us from the path of those who are astray or who have incurred His wrath.

Ibn ‘Uthaimin

 Noble Shaykh, more and more people are purchasing satellite dishes, with which one is able to watch hundreds of channels from foreign countries. And as you know, those who run these channels air poison, aimed at waging war against Allâh’s religion. What is your view regarding the sale or purchase of dishes? And what about

^[1] *Al-Ma’idah* 5:2.

advertising them?



If, by having a dish, one is able to receive programming from the lands of the disbelievers, the Christians, the Jews, and the Rawafidh,^[1] and if the programs aired cause people to doubt their religion, to do unlawful, to fornicate, to steal, to buy drugs, or in general, to confuse a Muslim about right and wrong, then it is forbidden to buy, sell, import, or advertise dishes, because doing so entails helping others to do evil and to sin. We warn every Muslim to save himself and to stay away from all evil. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

Ibn Jibreen

Vulgar Magazines

By the Noble Shaykh Muhammad bin Salih bin 'Uthaimin, may Allâh have mercy upon him:

Indeed, all praise belongs to Allâh, we praise Him, seek His help, ask His forgiveness, and repent to Him. We seek refuge with Allâh from the evil of ourselves and of our deeds. Whosoever Allâh guides, none can lead astray; and whosoever Allâh leads astray, none can guide. I bear witness that none has the right to be worshipped except Allâh Alone, and He has no partners. And I bear witness that Muhammad is His servant and Messenger. Allâh Almighty sent him with guidance and the true religion, and so he conveyed the message and fulfilled his trust. The Messenger of Allâh ﷺ was sincere to his Nation, and he left them upon the straight white way, whose night is like its day. May Allâh send peace and blessings upon him, his family, his Companions, and those who follow him until the Day of Judgement.

O people, fear Allâh and beware of the allurements of this world, those that are visible and those that are not. Beware of

^[1] A category of Shiites whose trait is excessive verbal abuse of the Companions, may Allah be pleased with them.

everything that will take you away from Allâh's worship, for which purpose you were created, and beware of temptations that will lead you away from the morals of your religion, morals that are the backbone of society.

Evil temptations find their way to the heart, and then block it from remembering Allâh Almighty and from praying. Rather than remembering Allâh Almighty and worshipping Him and venerating His Greatness, a person who follows evil temptations will have a wicked and hard heart. Evil temptations creep into the heart, destroying it just as poison destroys the body. O people, beware of all temptations. Let not one of you say, "I am a believer, I am a devout, so these temptations cannot affect me." Don't leave yourself unguarded, for the Messenger of Allâh ﷺ said that *Shaytan* flows through the son of Adam just as blood does. The Messenger of Allâh ﷺ warned us to stay away from *Dajjal* and from his allurements:

«مَنْ سَمِعَ بِالِدَّجَّالِ فَلْيَتَأَمَّرْهُ فَإِنَّهُ مُلَكٌ بِأَمْرِهِ إِنَّ الرِّجْلَ لَيَأْتِيهِ وَهُوَ يَحْسِبُ أَنَّهُ
مُؤْمِنٌ فَيَتَّبِعُهُ مِمَّا يُبْعَثُ بِهِ مِنَ الشُّبُهَاتِ»

"Whoever hears of Dajjal should stay far away from him. By Allâh, a man goes to him, thinking himself to be a believer, but then ends up following him – simply because of the doubts that Dajjal instills in him."^[1]

O Muslims who believe in Allâh and His Messenger! This *Hadith* is a flag that the Messenger of Allâh ﷺ erected for us, so that we may be guided in any situation that involves temptation, so that we may steer clear of that temptation, even though we may think that we may approach and embrace it and yet remain safe. O people, my brothers! We live in a time when evil enticements are many and diverse. Many of the simple-minded are already accepting the falsehood and lies contained in the vulgar and indecent magazines that are sold today. Many have fallen prey to evil messages and are afflicted by a sickness

^[1] Abu Dawud no. 4319.

of doubts and misgivings.

O people! It is painful and shameful to see that in our land of *Tawhid*, faith, and Islam, our children and adults read magazines that, by the pictures and words found therein, call to abandoning the precepts of our religion and to following the basest of characteristics and morals. I do not wish to mention specific magazines since some people may think that those magazines I do not mention are good and beneficial. Nevertheless, some brother did ask me to read, or at least to look through quickly, some of these magazines. When they were sent to me, I found them – by Allâh do I swear, in this place, with you as witnesses and with Him as witness from above – to contain messages that are fatally harmful to our morals and to our nation. No one with any sense will doubt how those who publish and distribute these magazines wish to influence a practicing Muslim society. I found, in this instance, that seeing for myself was worse than hearing. I found statements that any person of sound character would automatically reject. I found that these magazines contained pictures of women in lewd clothing and poses, poses that even move the man who had no desires to begin with. Praise of music, advertising of cigarettes, and many other detestable deeds are glorified.

O people! I say what any other person who loves righteousness would say – and I ask Allâh Almighty to make us from those who not only love righteousness but who are righteous. But whom do I address concerning these magazines? Do I address those who are in authority in this country while I speak from this pulpit, an act which is not sensible, nor can it bring about any good. The Messenger of Allâh ﷺ said,

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ»

“Whoever believes in Allâh and the Last Day should speak well or remain silent.”^[1]

[1] Al-Bukhari no. 6475 and Muslim no. 47.

Should I address those who are responsible for these magazines? I cannot address them for they are not present before me, but perhaps my message may reach them by the permission of Allâh Almighty.

I say to them this: You are responsible for your actions and you will stand before Allâh Almighty on a day when neither wealth nor children are of any benefit, except for he who comes to his Lord with a sound heart. You are responsible for what results from printing and selling your magazines; a society that becomes animal-like in nature cannot approve what is right and condemn what is wrong; it cannot submit itself to Allâh's commands – in such a society, chaos abounds.

O people! If I cannot direct my message to the latter or to the former, then at least I can direct my message to you, the people. I call you – O believers, lovers of your religion, fathers, honorable men, guardians – to protect your religion and your morals. Stay away from evil, both open and secret. I warn you against allowing these magazines, which are filled with licentiousness, from entering into your homes, from falling into the hands of your family, who will lose their moral values and thus be destroyed.

O believers! The presence of these magazines in your homes prevents the angels from entering, for the angels do not enter homes wherein pictures are found; what is your thoughts on a home in which no angel enters. Obtaining, buying, selling, or even aiding in the distribution of these magazines is unlawful, for Allâh Almighty says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“Help you one another in virtue, righteousness, and piety; but do not help one another in sin and transgression.”^[1]

If you do have these magazines in your homes, burn them, for

^[1] Al-Ma'idah 5:2.

now that you know, you have no excuse. Do not waste your money by purchasing these magazines, for doing so includes many evils – some of which are wasting money and wasting time, the former being a means of fulfilling our needs, and the latter being even of greater value, at least for those who have sense. Were you to spend your time reading the Qur'an, *Hadiths*, *Tafsir*, the Prophet's biography, the biography of the rightly guided Khalifahs, you would have reaped much good. By reading these magazines, you fall prey to fantasizing about love, a love that like a mirage has no reality.

O believers! Do not help those who print and sell these magazines in their sinning; by buying the magazines, you are aiding them in their mission, making them rich, and giving them further motive to continue printing and distributing new magazines. O believers, remember Allāh's saying:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا قَوْمًا ءَانفُسُهُمْ وَأَهْلِيكُمْ نَارًا وَقَوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ
غُلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦١﴾

“O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not the Commands they receive from Allāh, but do that which they are commanded.”^[1]

O Allāh, have I conveyed; O Allāh, have I conveyed; O Allāh, have I conveyed. O Allāh, be witness to what I say and to what they hear.

I repeat, you must stay away from these magazines and burn the copies you have in your homes, so that you may be protected from sinning. O Allāh, guide us to the best of manners and deeds, for none can guide to the best of them except You. O Allāh, keep us far away from evil manners and deeds, for none can do so except You, O Lord of all that exists! O Allāh, prevent

^[1] *At-Tahrim* 66:6.

the plots of the wrongdoers from succeeding. O Allâh, humiliate and crush them. O Allâh, bring financial ruin to them, so that they may repent and return to their senses. O Allâh, place over them an authority that will prevent them from their evil, evil that has led to the misguidance of many people. You Almighty are over all things capable. O Allâh, accept from us; O Allâh, accept from us. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

Ibn 'Uthaimin

Magazines That Contain Pictures of Unveiled Women

Q What is your view regarding magazines sold in the market that contain pictures of unveiled and seductive women? Is it permissible to sell these kinds of magazines?

A All magazines and journals that have pictures of women should be prohibited because they are a cause of temptation, and as such, the government has agreed to forbid them – and all praise is for Allâh Almighty. The Minister of Information has issued a prohibition against these kinds of magazines. It is the responsibility of everyone, through the authorities, to prevent the sale and distribution of magazines which content is indecent and suggestive. And it is the responsibility of the Ministry of Information to monitor the process of preventing these magazines from reaching the market. May Allâh Almighty guide them to always doing what is in the best interests of the Muslims.

Ibn Baz

Publishing Indecent Magazines

Q What is the ruling concerning the sale of magazines, in whose pages can be found pictures of enticing, unveiled women, and magazines that concentrate solely on informing

people about the lives of actors and actresses?



It is not allowed to sell magazines that portray pictures of women or invite to fornication, lewdness, homosexuality, consuming intoxicants, etc., whatever it is that invites and helps one into falsehood. It is also not allowed to work for such magazines, neither in the printing or distribution of them, because this includes helping each other in sin and transgression, spreading corruption in the land, inviting to social degradation, and spreading lewdness. In His Clear Book, Allâh Almighty said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝﴾

“Help you one another in virtue, righteousness, and piety; but do not help one another in sin and transgression. And Fear Allah. Verily, Allah is Severe in Punishment.”^[1]

The Prophet ﷺ said,

«مَنْ دَعَا إِلَى هُدًى، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ، كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا»

“Whoever calls others to guidance will have a reward similar to the rewards of those who followed him, without them losing anything from their rewards. And whoever calls others to falsehood, then upon him is sin equal to the sins of those who followed him, without anything from their sins being decreased for them.”^[2]

In another *Hadith*, the Messenger of Allâh ﷺ said,

«صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ

^[1] Al-Ma'idah 5:2.

^[2] Muslim no. 2674.

بِهَا النَّاسَ، وَنِسَاءَ كَاسِيَاتٍ عَارِيَاتٍ مُّصِيلَاتٍ مَائِلَاتٍ رُّؤُوسُهُنَّ كَأَسْنِمَةِ
الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا، وَإِنْ رِيحَهَا لَتُوجَدُ
مِنْ مَسِيرَةِ كَذَا وَكَذَا»

“Two kinds of people, whom I have not seen yet, are from the dwellers of the Fire: men, in whose hands are whips like the tails of cows – they beat people with them; and women, who, though they are dressed are in reality, are naked; they walk seductively, from side to side, and their hair is shaped like the humps of camels. They will not enter Paradise, nor will they smell it, even though its fragrance can be detected from such and such distance.”^[1]

There are many verses from the Qur’an and sayings of the Messenger of Allāh ﷺ that have a similar meaning. We ask Allāh Almighty to guide, protect, and save the Muslims; to guide those who are in charge of the media, to save them from the evil of themselves and the plots of *Shaytan*, and to make their paramount objective the welfare of all Muslims. Indeed Allāh Almighty is Most-Generous.

Ibn Baz

The Ruling on Indecent Magazines

Q What is the ruling regarding magazines that contain messages and pictures of women that go contrary to the *Shari’ah*? What about selling these magazines in bookstores? Is it permissible to purchase them? What about the profits that result from their sale? And what about writing articles for such magazines? Also, can we consider the Magazine “*Sayidaty*” to have the same ruling as that of the magazines described above?



The popularly reported Sunnah mentions the prohibition of pictures and the curse for the picture-makers. The


^[1] Muslim no. 2128.

picture-makers will be punished in Hell for every picture they make, and moreover, they will be punished most severely of all. The level of prohibition increases when the picture is a cause of temptation, such as that of a woman, or of a man that is shown to women. Thus magazines that publish pictures of women are, in reality, inviting others to fornication, to lewdness, and to other wicked acts. Everyone involved – those who buy, sell, publish, distribute – is a partner in the sin. Similarly, the Messenger of Allâh ﷺ considered everyone who is involved in alcohol to be a partner in the overall sin – the person who drinks it, the buyer, the seller, the person who produces it, the person who transports it from one place to another, the person who profits from its sale, and he ﷺ cursed them all.

We must remember that the harm resulting from the sale of lewd magazines may be greater than the harm resulting from alcohol consumption, especially when the former calls to deviant ideas and practices. To answer your question, “*Sayidaty*” is well known as one of the most vulgar of magazines; it practically advertises licentiousness and fornication. Anyone who wants to save himself should stay away and avoid any participation in the business of these magazines. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

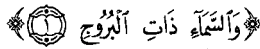
Ibn Jibreen

Magazines that Encourage Belief in the Zodiac

 Noble Shaykh, some magazines mention what is known as the signs of the Zodiac, such as Taurus and Scorpio. Those who write the horoscope column claim that a person who is born a Taurus will have such and such happen to him – he will travel at such and such time, and they go on to mention other things that are from the knowledge of the unseen. According to them, people of each sign go through specific events in life that they share with others from their sign. Please clarify the Islamic ruling regarding this.



Al-Buruj^[1] is the positioning of the Sun. It is made up of twelve positions, and it is that by which Allâh has sworn:



“By the heaven, holding the big stars”^[2]

[Those who believe in astrology refer to these positions as]: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. Only Allâh Almighty knows what takes place during each stage, and whoever claims to know what happens to people during a specific stage has claimed to have knowledge of the unseen, which none knows except Allâh Almighty. So it is not allowed to occupy oneself with studying the setting positions of the planetary bodies, the *Buruj*, or the orbits except to strengthen people’s faith and their Islam, and Allâh knows best.

May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

Ibn Jibreen

Deviant Books and Magazines



Women, more so than men, read deviant magazines; what is the Islamic ruling regarding this?



It is forbidden upon every male and female to read publications that call to innovation, to disbelief, to deviancy, and to evil morals. The only exception here is the person who reads this kind of material so that he may refute those who write it, advising them to return to the truth, warning them against persisting in their falsehood.

The Permanent Committee

^[1] For an explanation of this term, see the *Tafsir* of Ibn Kathir, *Surat Al-Buruj* (85) published by Darussalam. This is also the Arabic term used to refer to the Zodiac, although that is not its meaning in the Qur’anic context.

^[2] *Al-Buruj* 85:1.

A Person Who Allows Lewd Magazines To Enter His Home

Q What is the ruling regarding a person who allows lewd magazines, which contain unlawful pictures and deviant messages, to enter his home?

A A Muslim is not permitted to bring magazines and books that are contrary to Islamic beliefs and that corrupt Islamic precepts and manners into his home. The senior of the house is responsible for himself as well as for his family; the Prophet ﷺ said,

«الرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ»

“A man is shepherd in his home, and he is responsible for his herd.”^[1]

May Allāh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

Not Throwing Away Magazines That Contain Pictures


Q As a high school student, I like to read, that is why I subscribed to many Islamic, cultural, and military magazines. Most of these magazines, though, have pictures of people in them. I keep these magazines in a special room – is this permissible?


A There is no harm in keeping beneficial books and magazines, even if they contain some pictures. But if there are pictures of women, you must obliterate them. And if there are pictures of men and animals, then you must obliterate only the head, keeping in accordance with the authentic *Hadiths* regarding this issue.

Ibn Baz

^[1] Al-Bukhari no. 893 and Muslim no.1829.


Useful Magazines


 I try very hard to keep up with new information by reading beneficial magazines. I benefit by reading them; however, the pictures in them bother me. Am I sinning if I buy those magazines, and if the answer is yes, what should I do when I finish reading them – keep them, as I might need them in the future, or burn them?

 You may read useful books and magazines, to obtain religious, moral, and literary benefits. As for the pictures, you may obliterate them with a marker or anything else, or keep the magazine in a locker or a drawer, and if you no longer need it, burn it.

Ibn Jibreen

The Newspaper “*Ash-Sharq Al-Awsat*”

 “*Ash-Sharq Al-Awsat*” plays a key role in distorting the message of Islam, by often attacking its principles, and at other times by analyzing a given situation in a light that is unfavourable to Muslims. Also, this newspaper focuses on covering actors and actresses from disbelieving countries, conspicuously printing their pictures and glorifying their lives. What is your view regarding this newspaper, regarding selling, buying, or distributing it?

 If the newspaper is as you described it, then dealing with it by purchasing it is a means of encouraging and financially strengthening those who publish them, an encouragement that is forbidden. I advise everyone not to participate in its sale or distribution. By boycotting it, we can force the editors and publishers to change their stance and their policy.

Ibn Jibreen

The Ruling on Listening to Singing

Q What is the ruling on listening to singing?

A Every male and female, young or old, is prohibited from listening to singing, whether in the home, the car, or anywhere else, for doing so indicates a desire to participate in that which Allâh Almighty has forbidden:

﴿وَمَنْ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ﴾

“And of mankind is he who purchases (Lahw Al-Hadith) idle talks to mislead from the Path of Allâh without knowledge, and takes it by way of mockery. For such there will be a humiliating torment.”^[1]

Singing is a form of *Lahw Al-Hadith*, since it entices people toward evil and takes them away from good, causing them to uselessly waste their time, so for these reasons it falls under the generality of the term *Lahw Al-Hadith*. Included along with singing and listening to it, is purchasing such *Lahw* to mislead oneself or someone else from the way of Allâh. Allâh has censured this and threatened those who use it with a severe punishment. Just as the Qur’an has a general prohibition against singing and listening to it, so the Sunnah also has proven that. Among the texts related, the Prophet ﷺ said:

﴿لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحَرَ، وَالْحَرِيرَ، وَالْحَمْرَ، وَالْمَعَارِفَ، وَلَيَنْزِلَنَّ أَقْوَامٌ إِلَى جَنْبِ عِلْمٍ، يَرُوحُ عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ يَأْتِيهِمْ لِحَاجَةٍ فَيَقُولُونَ: ارْجِعْ إِلَيْنَا غَدًا فَيَبْئِثُهُمُ اللَّهُ، وَيَضَعُ الْعِلْمَ، وَيَمَسُخُ آخَرِينَ قِرْدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ﴾

“There will be from my Nation a people who will deem

^[1] Luqman 31:6.

fornication, silk (for men), alcohol, and music to be permissible; and there will be a people who will camp beside a high mountain, when a poor man passes by them and asks for a need, they will say to him, 'Return to us tomorrow.' In the morning Allâh will make the mountain fall upon them and the others (who are saved) are transformed into apes and pigs, until the Day of Judgement.'^[1]

Music is the use of instruments of *Lahw*, and part of this is singing and listening to it. So Allâh's Messenger ﷺ condemned those who seek to legalize fornication, the use of silk for men, drinking alcohol, and such entertainment instruments and listening to them. Here he accompanied music with other major sins. In the end of the *Hadith* he threatened those who do that with a punishment.

This shows that listening to music is unlawful. But a person is not sinning when he accidentally listens to music, such as a person who is walking in the street and hears music being played in stores, or in a car, as long as he does not desire to listen to it. Such a person is not sinning because he has no choice; however, he must advise and warn those who are playing the music, and he must do so with wisdom and good exhortation. And he should avoid as much as possible going to places where music is played, and Allâh does not place a burden on a soul greater than it can bear.

Ibn Baz

Religious and Nationalistic Songs, Songs for Children, and Birthdays

Q Last time we asked you whether music was permissible, and you answered that lewd music was unlawful, which leads us to this question: Is listening to religious and nationalistic songs permissible, and what about children's songs or songs for birthdays? Please consider, though, that

[1] Al-Bukhari no. 5590.

musical instruments accompany most of these songs.

A Playing music is absolutely unlawful. Therefore if musical instruments accompany the songs you mentioned – religious, nationalistic, children’s songs, songs for special occasions – then those songs are unlawful. Moreover, celebrating birthdays is an innovation; it is forbidden to attend and participate in birthday celebrations.

One proof that indicates the prohibition of music and singing accompanied by it is this saying of the Messenger of Allâh ﷺ:

«لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْجَرَ، وَالْحَرِيرَ، وَالْخَمْرَ،
وَالْمَعَارِفَ»

“There will be from my Nation a people who will deem fornication, silk (for men), alcohol, and music to be permissible.”^[1]

This was recorded by Al-Bukhari in his *Sahih* and there are other *Hadiths* that refer to this topic.

The Permanent Committee

The Ruling on *Nashid* Accompanied by Drums

Q On certain occasions we use a kind of drum to accompany *Nashid* (religious songs), a practice for which some brothers have reproached us. Being that our songs contain no evil speech, is it then permissible for us to play the drum with the *Nashid*?

A We are not aware of anything that would allow the use of the drum, rather what is apparent from the authentic *Hadiths* is that it is prohibited to use them just like other instruments of entertainment, be they lutes or fiddles, etc.

The Messenger of Allâh ﷺ said,

^[1] Al-Bukhari no. 5590.


«لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحَرَ، وَالْحَرِيرَ، وَالْخَمْرَ،
وَالْمَعَازِفَ»


“There will be from my Nation a people who will deem fornication, silk (for men), alcohol, and music to be permissible.”^[1]

Music includes singing and all instruments.

Ibn Baz


Beneficial Shows that Intermittently Play Music


 What is the ruling regarding a beneficial show, such as the news or a commentary on the news, which is disrupted intermittently by a few seconds of music?

 There is no harm in listening to these shows as long as you turn off the radio while the music is being played, since music is unlawful; may Allâh make it easy for us to avoid music and may He protect us from its evil.

Ibn Baz

Music on Television and Radio

 Is it permissible for a Muslim to listen to singing and music? Some people reason that it must be permissible if it is aired on television and radio (i.e., in a Muslim country)?

 It is not allowed to listen to singing and playing musical instruments, since it diverts the listener from the remembrance of Allâh and from prayer, and because hearing it sickens and hardens the heart. Both the Clear Book of Allâh and the Trustworthy Sunnah His Messenger ﷺ prove its prohibition; Allâh Almighty says:

^[1] Al-Bukhari no. 5590.

﴿وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ﴾

“And of mankind is he who purchases (Lahw Al-Hadith) idle talk to mislead from the Path of Allâh without knowledge.”^[1]

The majority of scholars of *Tafsir* as well as others have explained that *Lahw Al-Hadith* refers to singing and musical instruments.

In his *Sahih*, Al-Bukhari recorded that the Prophet ﷺ said:

«لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْجَرَ، وَالْحَرِيرَ، وَالْخَمْرَ، وَالْمَعَازِفَ»

“There will be from my Nation a people who will deem fornication, silk (for men), alcohol, and music to be permissible.”^[2]

[These are all unlawful], and music applies to all instruments – the lute, the piano, the guitar, and so on. In *Ighatul-Lahfan*, the great scholar Ibn Al-Qayyim mentioned a number of other proofs from both the Qur’an and the Sunnah, all pointing to its prohibition. We ask Allâh to guide and facilitate all of the Muslims to what is right, and to protect us from the causes which anger Him.

Ibn Baz

Songs, Music, and Television Series

Q What is the Islamic ruling regarding listening to songs and music, and to watching television series?

A No doubt, it is forbidden to listen to songs and music. Our pious predecessors, including those from the *Tabi’in* (Companions of the Prophet’s Companions), have warned that music causes hypocrisy to grow in the heart and that music is from the “*Lahw Al-Hadith*” referred to in Allâh’s saying:

[1] *Luqman* 31:6.

[2] Al-Bukhari no. 5590.

﴿وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ﴾

“And of mankind is he who purchases (Lahw Al-Hadith) idle talk to mislead from the Path of Allâh without knowledge, and takes it by way of mockery. For such there will be a humiliating torment.”^[1]

Ibn Mas‘ud, may Allâh be pleased with him, explained this verse: “By Allâh, and none has the right to be worshipped except Him, it is singing.”

The interpretation of a Companion is an acceptable proof, and in terms of the interpretation of the Qur’an, it comes third in the following ranking:

- 1) The Qur’an explained by another verse of the Qur’an.
- 2) The Sunnah explaining the Qur’an.
- 3) The sayings of the Companions explaining the Qur’an.

Some even have gone on to say that a saying of a Companion regarding the *Tafsir* of the Qur’an is at the same level as a saying of the Prophet ﷺ, but the correct view is that it does not hold the same status, it is merely nearer to what is correct.

Furthermore, listening to singing and music, falls under the category of that which the Messenger of Allâh ﷺ warned against when he said,

«لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَجِلُّونَ الْحِرَّ، وَالْحَرِيرَ، وَالْخَمْرَ، وَالْمَعَازِفَ»

“There will be from my Nation a people who will deem fornication, silk (for men), alcohol, and music to be permissible.”^[2]

So I warn my brothers not to listen to singing and music, and not to be confused by those knowledgeable people who permit,

[1] Luqman 31:6.

[2] Al-Bukhari no. 5590.

for the proofs that indicate that it is unlawful are clear and straightforward.

Television series that have in them women are unlawful as long as they cause temptation and attraction to female actresses. Television series, in general, are harmful, even if there are no female actresses or women watching men in them. The aim or purpose behind most of these shows is to corrupt the manners and morals of society, so I ask Allâh Almighty to protect Muslims from the evil found in these shows and to guide our leaders to work for the welfare of Muslims. And Allâh knows best.

Ibn ‘Uthaimin

The Ruling on Songs Instruments and those Who Permit Them

Q There are some people in the society that not only wrongfully listen to or play musical instruments, such as the fiddle, the lute, or drums, but who at the same time defend their actions, claiming that what they are doing is lawful. Please clarify the Islamic ruling regarding their practice.

A Qur’anic verses and Prophetic *Hadiths* prove the censure of songs and musical instruments, and they warn against them. The Noble Qur’an teaches that such behavior is a cause of deviation and mocking Allâh’s verses, as Allâh Almighty said:

﴿وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ﴾^[1]

“And of mankind is he who purchases (Lahw Al-Hadith) idle talk to mislead from the Path of Allâh without knowledge, and takes it by way of mockery. For such there will be a humiliating torment.”^[1]

^[1] Luqman 31:6.

Most scholars explained that *Lahw Al-Hadith* refers to singing, musical instruments, and any sound that blocks one from the truth. In an authentic *Hadith* the Prophet ﷺ said,

«لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحَرَ، وَالْحَرِيرَ، وَالْخَمْرَ،
وَالْمَعَازِفَ»

“There will be from my Nation a people who will deem fornication, silk (for men), alcohol, and music to be permissible.”^[1]

Music includes both songs and musical instruments. The Prophet ﷺ prophesied that just as people from his nation will deem music to be lawful, so too will they deem fornication, the wearing of silk by men, and alcohol to be lawful – and all of this has already happened. This *Hadith* not only censures the act of listening to or playing music, but it also censures those who deem it to be lawful, just as it censures those who deem alcohol and fornication to be lawful. There are many *Hadith* and verses of the Qur’an that warn against singing and musical instruments. Whoever claims that Allâh allowed singing and musical instruments, then he has lied and committed a great sin – we ask Allâh Almighty to protect us and to save us from following *Shaytan* and desire.

An even greater crime is to say that it is recommended to listen to music; no doubt this is ignorance about Allâh Almighty and His religion; to say such a thing, one shows that he is willing to lie about Allâh’s *Shari’ah*. It is only recommended to beat the *Duff*, for women specifically – to announce the wedding and to distinguish a lawful marriage from fornication. While using the *Duff*, there is no harm if the women sing among themselves, as long as the words they use do not contain evil messages. But even this is upon the condition there is no mixing with men, and that neighbors are not bothered by the noise. What some people do today, using loudspeakers to publicize such activity is an evil

[1] Al-Bukhari no. 5590.

that is harmful for their Muslim neighbors. It is not permissible, for a wedding nor anything else, for women to use other instruments – such as the piano, the violin, the guitar, and all other instruments, all of this is evil. The only permission for women is to use the *Duff*. And there is no exception for men; they cannot use any instrument, the *Duff* included, not for marriage or anything else. Allâh only legislated for men to practice with instruments of war – spear throwing, using the bow and arrow, riding horses, racing on them, and nowadays this would include learning how to fire a weapon, drive a tank, or learn any other skill needed in performing *Jihad* in the path of Allâh Almighty.

I ask Allâh Almighty to reform the situation of the Muslims and to give them an understanding of their religion, so that they will learn those things that will benefit them, such as how to fight their enemy, and how to protect their religion and lands. Indeed, He hears all and answers.

Ibn Baz

Singing is Unlawful According to the Majority of Scholars

Q In the 1403 H Rabi‘ Ath-Thani edition of the newspaper “Ukkaz,” (no. 6101), I read about a Saudi singer who quit his profession upon learning that music is unlawful. Afterwards, during a journey from Cairo to Paris, he met with a learned religious scholar. They immediately took to one another, and during their conversation, the scholar was able to convince him that singing is permissible. Soon afterwards, the singer returned to his profession. Here are my questions: Based on authentic proofs from the Qur’an and Sunnah is singing permissible? If so, what about the lewd kinds of songs that are known today and that are accompanied by the use of instruments?



Singing is unlawful according to the majority of scholars, and if it is accompanied by the use of musical instruments – the lute, the fiddle, etc., – then it is unlawful according to the consensus of Muslims. Allâh Almighty says:

﴿وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ﴾

“And of mankind is he who purchases (Lahw Al-Hadith) idle talk to mislead from the Path of Allâh.”^[1]

The majority of scholars of *Tafsir* explain that this refers to singing. Ibn Mas‘ud, may Allâh be pleased with him, swore by Allâh Almighty to that and said: “Indeed, singing causes hypocrisy to grow in the heart just as water causes plants to grow.”

In an authentic *Hadith*, the Messenger of Allâh ﷺ said,

«لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحِرَّ، وَالْحَرِيرَ، وَالْخَمْرَ، وَالْمَعَازِفَ»

“There will be from my Nation a people who will deem fornication, silk (for men), alcohol, and music to be permissible.”^[2]

Recorded by Al-Bukhari in a disconnected form, in a manner that indicated his certainty of its authenticity, and it was also recorded by others with authentic chains of narration.

Music includes both singing and instruments. Thus we come to know that the scholar referred to in your question, if what was reported of him is true, has spoken about Allâh Almighty without knowledge and has given a false ruling, about which he will be asked on the Day of Judgement. And it is Allâh from whom we seek help.

Ibn Baz

[1] *Luqman* 31:6.

[2] Al-Bukhari no. 5590.

This Act is Sin

Q There are some people who listen to music and who, when they are told of its prohibition, claim that they are not really paying attention to it and that it is just like any other background noise; others claim that they are listening to the words and not to the music? How can we refute them?

A No doubt, this is wrong; both the singer and the person listening to his songs are sinning; Allâh Almighty says:

﴿وَمَنْ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ﴾

“And of mankind is he who purchases (Lahw Al-Hadith) idle talk.”^[1]

And there are other proofs as well. The people who claim that they are listening to the words without enjoying the music are wrong and should be reproached. Rather than listening to music, they should first repent and then supplicate; they must remember Allâh, listen to the Qur’an, and to other speech that will reap them benefit.

Ibn Jibreen

The Proofs are Clear: Singing is Unlawful

Q Some people suggest that the following *Hadith* recorded by Al-Bukhari in his *Sahih* should not be used to prove the prohibition of singing:

«لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحِرَّ، وَالْحَرِيرَ، وَالْخَمْرَ، وَالْمَعَارِفَ»

“There will be from my Nation a people who will deem fornication, silk (for men), alcohol, and music to be permissible.”^[2]

[1] Al-Ma’idah 5:2.

[2] Al-Bukhari no. 5590.

They claim that the prohibition is restricted to these four things being practiced together. Please comment on their reasoning, and may Allâh Almighty reward you.



This opinion is incorrect and weak. Fornication, even when practiced alone, is unlawful according to a consensus. The same case is with men wearing silk is unlawful and drinking alcohol, they are unlawful by the consensus of scholars, even if they happen alone.

The same is true for music, since there is no proof to distinguish it from the rest. Furthermore, there is a rule: when a single item is mentioned in a list with other items, the ruling that is given applies to each one of them individually, unless there is proof that all of them together are intended. And here there is no proof. But there is proof – at least some of that proof is good – to the contrary, proof indicating that music is unlawful.

Ibn ‘Uthaimin

Renting Out a Store to Those Who Sell Music

The following question was sent to the Committee:



We have rented out a store to a man who sublet it to another who used it for selling singing and musical cassettes. After reading that it is prohibited to rent out a place to someone who uses it for something unlawful, I told my father that we must evict the man; he asked me for proof showing that we have to evict him.




After reviewing the question the Committee for Rulings answered that it is not allowed to rent a store to anyone selling instruments for singing and music, nor such audio cassettes, because this would be a form of assisting them in the spread of what is unlawful, and empowering their spread of falsehood, for Allâh Almighty says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“Help you one another in virtue, righteousness, and piety; but do not help one another in sin and transgression.”^[1]


With Allâh is the facilitation to do what is right. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

 To the noble Shaykh, Muhammad bin Salih bin ‘Uthaimin – may Allâh have mercy upon him – peace and blessings of Allâh upon you:

You know of the many stores opening that sell audio cassettes of music, in its various forms, so please clarify the following:

- The Islamic ruling regarding the sale of these tapes, keeping in mind that they consist of the following:
 - 1) All kinds of wind and string instruments.
 - 2) An invitation to lewdness and corrupt manners.
 - 3) Base speech.
- What about listening to these kinds of tapes?
- What is the ruling regarding the profits that result from the sale of these tapes?
- What about renting out a store to someone who uses it to sell music tapes?
- Do the owner of the store and the renter carry the burden of the sins of those people who buy and listen to the music tapes? May Allâh Almighty reward you well and amply.

 In the Name of Allâh, the Most Beneficent, the Most Merciful; and peace, blessings, and mercy of Allâh upon you. If the audio cassettes contain what you mentioned in your question, then no wise person, indeed no believer in Allâh Almighty and the Last Day, who fears Allâh’s punishment and

^[1] *Al-Ma’idah* 5:2.

seeks His reward, will doubt that the sale of these tapes is unlawful.

They corrupt the morals and manners of our society, as well as they invite evil for the entire society and for the individual. Any person who has such cassettes should repent to Allâh Almighty, erase those tapes, and then rerecord them with something that is beneficial.

The profits derived from the sale of music tapes are also unlawful, for the Messenger of Allâh ﷺ said,

«إِنَّ اللَّهَ تَعَالَى إِذَا حَرَّمَ شَيْئًا حَرَّمَ ثَمَنَهُ»

“Indeed, when Allâh forbids a thing, He forbids its price.”^[1]

It is also forbidden to rent a store to someone who sells these tapes, and since doing so means that one is helping in the promotion of evil, the rent money obtained is also unlawful. Allâh Almighty says:

﴿وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“But do not help one another in sin and transgression”^[2]

Even though the sin of listening to music is upon those who buy and listen to the tapes, it is not something improbable that the owner and tenant of the store have a share in their sins, without the former having their sins decreased in the least. And Allâh Almighty knows best.

Ibn ‘Uthaimin

[1] Ad-Darqutni 3/7 no. 2791 and Abu Dawud no. 8834.

[2] *Al-Ma’idah* 5:2.

Collection of Various Topics

Names and Nicknames

Q My name is Muhsin, which is one of Allâh’s Beautiful Names. Whenever somebody who knows me wishes to call me, he will say “Muhsin,” a name that I cannot change since it is recorded in all official documents pertaining to me. Is it unlawful or *Makruh* (disliked) for me to have this name? And who carries the burden of the sin – is it upon those who named me, or upon me?

A “Al-Muhsin” is one of Allâh’s attributes, and I do not know of it as being one of His names.^[1] *Al-Ihsan* (generosity and kindness), from which Al-Muhsin is derived, is a description of Allâh’s actions, and praise be to Allâh, one can have the name Muhsin as long as it is only intended as a name and not something that signifies anything further. One of the Prophet’s Companions was known as Hakim, which is also one of Allâh’s names, and even though, the Prophet ﷺ did not change his name. If your name signifies nothing other than a designation by which you are known, then it is permissible for you to continue to go by it.

Ibn ‘Uthaymin

‘Abdul-Qawi

Q My nickname is ‘Abdul-Qawi – what is the ruling in Islam regarding this name? Also, is it permissible to say,

[1] Shaykh Muhammad Al-‘Uthaymin said, “Later I came across that which points to it being one of Allah’s Names.”

“I trusted upon Allâh and then upon you”? Or “My brother, I request from you?”



Yes, it is permissible to say, “I trusted upon Allâh and then upon you.” To say this means to let all of one’s affairs completely rest upon Allâh and to depend upon Him completely, for He Almighty alone can cause anything to happen in this universe. Placing one’s trust upon a human being after placing it upon Allâh means to depend on the former according to his ability. A human being has a will, and Allâh has a will, but the will of humans follows Allâh’s will, Allâh Almighty said:

﴿لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾﴾

“To whomsoever among you who wills to walk straight, and you will not, unless (it be) that Allâh wills, — the Lord of all that exists.”^[1]

He also said:

﴿إِن هَذِهِ تَذْكِرَةٌ فَمَن شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾ وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾﴾

“Verily! This is an admonition, so whosoever will, let him take a Path to his Lord (Allâh). But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.”^[2]

There is also a basis for this in the teachings of the Prophet ﷺ. In a narration that was recorded by An-Nisa’i, and which he graded authentic, Qatilah said that a Jew came to the Prophet ﷺ and said, “You (Muslims) have associated partners with Allâh: you say, ‘Whatever Allâh wills and you will, and you swear by the Kabah.’” So the Messenger of Allâh ﷺ then ordered his Companions, that when they wanted to make an oath, to say, “by the Lord of the Kabah,” and in other situations to say,

^[1] At-Takwîr 81:28,29.

^[2] Al-Insan 76:29,30.

“Whatever Allâh wills, and then what you will.”

It is also authentic that ﷺ he said:

«لَا تَقُولُوا: مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ وَلَكِنْ قُولُوا: مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ»

“Do not say, Whatever Allâh wills and whatever so and so wills, but instead say, Whatever Allâh wills, and then what so and so wills.”^[1]

Since Al-Qawi is one of Allâh’s names, it is permissible to use the name “Abdul-Qawi.”

The Name “Ashiq-Allâh” (One who Passionately Loves Allâh)

Q “Ashiq-Allâh,” (Praiser of Allâh) Muhammad-Allâh and Muhib-Allâh (Lover of Allâh) – some people are called by these names; is this permissible?


A Calling oneself or somebody else by the name “Ashiq-Allâh” involves bad manners; however, there is no harm in naming someone by the other two names, even though it is better to name somebody by their true relation to Allâh: ‘Abdullah (servant of Allâh), or simply by such names as Muhammad, Salih, or Ahmad.

The Permanent Committee

Are These Names Correct?

Q Tā Hā, Yā Sīn, Khabbab, ‘Abdul-Muttallib, Al-Habbab, Qarun, Al-Walid – is it permissible for a Muslim to use these names? And are Tā Hā and Yā Sīn from the names of the Prophet ﷺ?

[1] Abu Dawud no. 4980.

 It is allowed to use these names because of the absence of evidence that would prevent doing so. But, it is better for a believer to choose from the best of names, that indicates his worship of Allâh – such as ‘Abdullah, ‘Abdur-Rahman, ‘Abdul-Malik, etc.

Likewise, popular names like Salih and Muhammad are better than Qarun and other similar names. ‘Abdul-Muttallib is an exception since the Prophet ﷺ allowed some of the Companions to have this name.


So it is not allowed to name oneself as an ‘Abd (slave, servant or worshipper) to other than Allâh, no matter who that is, like the name ‘Abdun-Nabi, ‘Abdul-Hussayn, and ‘Abdul-Ka‘bah. Abu Muhammad Ibn Hazm mentioned that there is a consensus among the scholars on the prohibition of these names.


And, “Tā Hā” and “Yā Sīn” are not from the Prophet’s names, according to the correct view of the scholars; rather, these are among the individual letters at the beginning of *Surahs* of the Qur’an, just as the letters *Qaf*, *Nun* and *Sad* etc.

And with Allâh is the facilitation to do what is right.

Ash-Shaykh Ibn Baz

Using Diminutive in Names

 I often hear people, both educated and otherwise, calling others using the diminutive form, especially those whose names refer to them as being Allâh’s servant. Thus ‘Abdullah (servant of Allâh) becomes ‘Ubayd (small servant) and Muhammad becomes Muhaymid (small Muhammad). Is this permissible?

 Regardless whether it is in names that refer to someone as being Allâh’s servant, or in other names, there is no harm in calling someone by the diminutive form. I know of no one among the people of knowledge who prevented it. On the contrary, a number of *Hadiths* and narrations from our pious

predecessors show that it is permissible, and so we come across the names Unays, Humayd, and ‘Ubayd. But if a person dislikes to be called in this fashion, then it is obviously unlawful, since then it is a form of calling others by bad nicknames, which has been forbidden in the Qur’an – unless a person is known only by that name, then there is no harm in it as is clear from some of the *Imams of Hadith*, like Al-‘Amash (blear-eyed) and Al-‘Araj (cripple).

Ibn Baz

Changing One’s Name After Accepting Islam

Q When a person accepts Islam, must he change his name – for example, from George or Joseph?

A Unless a person’s name signifies him being a worshipper of other than Allâh, it is not necessary for him to change his name, it is merely better. So it is good for him to change his foreign name to an Islamic name, but it is not obligatory.

But if his name was ‘Abdul-Masih (the servant of the Messiah), or something similar, then he definitely has to change it. But in case of other names that do not signify servitude to other than Allâh, like George and Paul etc., then it is not necessary to change them since these names are used by others as well as Christians. And with Allâh is the facilitation to do what is right.

Ash-Shaykh Ibn Baz

The *Kunyah*^[1] is for the Oldest Son

Q Can we designate for someone the title “Abu (father of) Muhammad” even though that person has neither a wife nor children?

[1] The title, “father [Abu] of so-and-so,” or “Mother [Umm] of so-and-so,” or “Daughter [Bint] or Son [Ibn] so-and-so.”

A It is allowed for a man or a woman to use such appellation, even without having any children, and even for relations that are less important than this. Like the case of Abu Hurairah, may Allâh be pleased with him, [which means father of a cat,] a title that was attached to him because he used to have a cat that he carried with him. Likewise, it is permissible for a young person who is not married to take a *Kunyah*, by using his father's name or any other name. However, it is better to be clear in this matter, by taking a *Kunyah* using one's oldest son. Nevertheless, one does not have to do this; the Messenger of Allâh ﷺ used to call 'Aishah, may Allâh be pleased with her, Umm 'Abdullah (the mother of 'Abdullah), even though 'Abdullah bin Az-Zubayr was her sister's son.

Ibn Jibreen

Saying, "Yes, him - the Cripple."

Q When I am having a discussion about a person who is absent, is it permissible to say about him, "So and so, the cripple or one-eyed?"

A If by calling him thus you are simply identifying who is he, this is permissible; in certain narrations, we come across "so-and-so Al-'Amash (blear-eyed)" and "so-and-so Al-'Araj (cripple)." But if it is done out of scorn or backbiting then it is not allowed.

Ibn Baz

Statements after Names

Q When we mention our Prophet's name – or the name of any other Prophet and Messenger – we say, "*Sallallahu 'Alayhi wa-Sallam*," or "Peace and blessings of Allâh be upon him"; when we say the Messenger, 'Isa or Musa, we say, "*Alayhi as-Salam*;" or "upon him be peace," when we say the names of Companions, we also add, "*Radhiyallahu 'anhu*," or

“May Allâh be pleased with him”; when we say ‘Ali’s name, we say, “*Karramallahu wajha,*” or “Allâh honored his face.” During the *Tashahhud* we say, “*As-Salamu ‘Alayna wa ‘Ala ‘Ibadullahi As-Salahin*” or, “Peace be upon us and the righteous servants of Allâh.” On what grounds do we say these specific phrases of supplication after mentioning these, and can we use these phrases for any pious Muslim, and if not then why?



Because we have been ordered to send *Salah* and *Salam* (peace and blessings) upon the Prophet ﷺ, we should obey this order by saying the phrase you mentioned. We can also say this phrase for the rest of the Prophets and Messengers as well, or we can simply send peace upon them. We can also send *Salah* upon the angels as well as people in general: the Messenger of Allâh ﷺ once said,

«اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى»

“O Allâh, send *Salah* (blessings) upon the family of *Abi Awfa*.”^[1]

For people, however, this phrase should not be used as a practice or a habit.

In regards to the Prophet’s Companions, Allâh Almighty says:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ﴾

“Indeed, Allâh was pleased with the believers.”^[2]

So we say as Allâh Almighty says. You can also, as a prayer, use this phrase for people other than the Companions – the scholars and those who are like them.

As for designating ‘Ali with the saying, “Allâh honored the face of Ali,” it has no basis, except from the *Rafidhah*, when in fact it

[1] Al-Bukhari no. 1497 and Muslim no. 1078.

[2] *Al-Fath* 48:18.

may be said about others. But it is better, to use the same phrase for him as is used for the rest of the Companions, may Allâh be pleased with them all.

Ibn Jibreen

Using the Letter (ص)


Q Some people, when they write, use the letter (ص) or the letters (صلعم) as symbols instead of fully writing. Is this acceptable?


A It is wrong to use the symbols you mentioned, even though in the recent past, many authors have begun to do so. What is correct is to fully write “صلى الله عليه وسلم”, so that the reader reads it, and not just the symbol. This is to make sure that the reader gets the reward of sending prayers and peace on the Prophet ﷺ, rewards that he would not get were he simply to read the letter “ص”.

Ibn Jibreen

Greetings

Waving


 What is the ruling on giving *Salam* by waving the hand?


 It is not permissible to give *Salam* by waving; the Sunnah is to speak when giving and when returning greetings of peace. Waving, on the other hand, is not allowed because it resembles the disbelievers, and it is contrary to what Allâh has legislated.

In case that a person is far away and is not able to make the other person hear his greeting, then a Muslim can wave in a manner that indicates his greeting; there is no harm in that since there are reports to support it. Similarly, when one is praying, he can respond to a greeting by signaling with his hands, as is authentically reported in the Sunnah of the Prophet ﷺ.

Ash-Shaykh Ibn Baz

Increasing on the Established Islamic Greeting

 Is it permitted in Islam to say more than the established greeting, “*As-Salamu ‘Alaykum wa-Rahmatullahi wa-Barakatuhu*”?

 One should not initiate the greeting with more than “*As-Salamu ‘Alaykum wa-Rahmatullahi wa-Barakatuhu*”, due to the absence of anything confirmed to support that, according to what we know. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

“Good Evening” Does Not Replace “As-Salamu ‘Alaykum”

Q A common and widespread practice nowadays is to say “good morning” or “good evening,” rather than to say the Islamic greeting.

A The greeting that has been reported is “*As-Salamu ‘Alaykum*” or “*As-Salamu ‘Alayk.*” After beginning with this, you may continue to give any other kind of greeting, such as “good morning” or “good evening.” These greetings come after the legislated greeting. As for preceding the legislated greeting with such statements, this is wrong.

Ibn ‘Uthaimin

Shaking With Both Hands


Q Is it permissible to shake using both hands?

A For a Muslim male to shake his brother’s hand is permissible due to what has been narrated that proves that. As for a man shaking the hand of a woman whom he is not a *Mahram* to, then this is not allowed. As for shaking with both of his hands, we are not aware of anything in that regard, rather, it should not be done. It is better that it to be done with only one hand.

The Permanent Committee

Returning Greetings of Peace Immediately After the Prayer

Q What is the ruling on a congregation of people greeting each other after the *Fajr* prayer in particular. I have heard someone saying that it is an innovation, and another person saying that there is nothing wrong with it. What is correct? And may Allâh reward you well.

 We are not aware of any harm in this, for when a desert Arab, after incorrectly performing the prayer, approached the Prophet ﷺ, he said *Salam*, and the Messenger of Allâh ﷺ returned his greeting. Then the Prophet ﷺ said,

«ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ»

“Go back and pray, for you have not prayed.”

The man went to pray, and after he finished, he returned again to the Prophet ﷺ and greeted him. The Prophet ﷺ again returned his greetings, after which he said,


«ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ»


“Go back and pray, for you have not prayed.”^[1]

This is recorded in the Two *Sahihs*. The Prophet ﷺ did not reproach this man for uttering the *Salam* the second and third time. Rather he returned the greeting even though the man only went to pray, without leaving him. For spreading the greeting among the congregation helps to unite the hearts and strengthen love for each other.

Ibn Baz

Kissing the Hand and Putting it on the Chest

 As some people greet each other, I notice that they kiss the other person's hand or place them on their chest, seeking, I assume, to increase the mutual love they have for each other. Is this permitted in Islam?

 This action has no origin in the Islamic *Shari'ah*. It is not legislated to kiss the hand or place it on the chest after shaking, rather it is an innovation when the one doing it thinks that he is drawing nearer to Allâh Almighty by doing it.

Ibn Baz

[1] Al-Bukhari no. 757 and Muslim no. 397.

Bowling as a Greeting Either in Karate or for Some Other Reason

Q We joined a karate club in America, and when our trainer told us that we had to bow to him after he bowed to us, we refused, explaining to him that we couldn't because of our religion. He accepted our excuse but then he said that we had to bow our heads at least. He said that since he began the greeting by bowing, we had to respond. What is the Islamic ruling in this issue?

A To greet somebody by bowing is unlawful, regardless whether that person is a Muslim or a disbeliever, and regardless whether you bow with your entire upper body or with your head only. This is because bowing is a kind of worship, and worship is for Allâh Almighty alone. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

Rising to Greet Someone

Q What is the ruling on standing up for one who enters, and kissing him?

A 1. Shaykh Al-Islam Ibn Taymiyyah has answered your first question in detail, mentioning all the relevant *Shari'ah* proofs, and so we have decided to relate to you his answer: "It was not custom of the *Salaf* during the time of the Prophet ﷺ, or the rightly guided *Khalifahs*, to rise every time they saw him ﷺ, as many people do.

Rather, Anas bin Malik, may Allâh be pleased with him, said, "No person was more beloved to them (i.e. the Companions) than the Prophet ﷺ, yet if they saw him, they would not rise because they knew that he hated that."

Nevertheless, they might have risen at times to welcome someone who was away, just as it has been reported that the

Prophet ﷺ rose up for 'Ikrimah, and when Sa'd bin Mu'ath returned, he said to the *Ansar*:

«قُومُوا إِلَى سَيِّدِكُمْ»

“Stand for your chief.”

This happened when Sa'd, may Allâh be pleased with him, was returning from Banu Qurayzah – the tribe accepted him as a judge to rule in a dispute among them.

So it is necessary for people to make it a habit to follow the way that the *Salaf*, were upon during the time of the Messenger of Allâh ﷺ; after all, those Muslims were the best generation of Muslims. Because the best speech is Allâh's Speech, and because the best guidance is the guidance of Muhammad ﷺ, so one is not to abandon his guidance, and the guidance of that generation for what is inferior. So it is required of the person who is obeyed that he should not approve of this behavior with his companions, except in the case of meeting with aggressors.

As for standing to meet one who arrived from a journey and the like, that is good. If certain people are accustomed to rising for a person who is approaching, if that person would feel insulted because people did not rise for him, and if the custom that agrees with the Sunnah (i.e. not rising) is not known among the people, then it is better to rise for those present, preventing anger and rancor from entering the hearts of those entering. But if the custom of the people is in accordance with the Sunnah, then rising is not necessary, as no harm will result to the person who came. This form of rising – rising for a person who has come to a gathering – should not be confused with the Prophet's saying,

«مَنْ سَرَّهُ أَنْ يَتَمَثَّلَ لَهُ الرَّجَالُ فَيَأْمَأَ فَلَيتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ»

“Whoever becomes pleased when people appear before him standing, let him take his seat in the Fire.”^[1]

^[1] At-Tirmithi no. 2755.

That refers to people standing for a person who is seated, not for people standing when a person arrives. This is because there is a difference between saying, "I stood to [greet] him" and, "I stood for him." The one standing to greet an arriving person is merely standing like him, as opposed to one who stands for a sitting person.

It is confirmed in *Sahih Muslim* that when the Prophet ﷺ lead the people in prayer, sitting due to his illness, and the people stood behind him he ordered them to sit, and said:

«لَا تُعَظِّمُونِي كَمَا يُعَظِّمُ الْأَعَاجِمُ بَعْضُهَا بَعْضًا»

"Do not glorify me as the foreigners do with each another."

So he forbade them from standing during the prayer while he was sitting so that they would not resemble the foreigners, who stand for their leaders that are sitting.

So to summarize all of this, it is better to follow the custom of the *Salaf*, and their behavior, and to struggle to implement that as much as possible. But in the case of people who do not believe that and are not aware of that custom, and so a person avoids such behavior, instead acting according to the preferred, although worse, custom of the people to honor someone, then by this he has prevented the greater of the two harms with the lesser, just as it is obligatory to perform the more important of two beneficial things rather than the lesser important.

There is another incident that supports what Shaykh Al-Islam said. In the Two *Sahihs*, the story is mentioned when Allâh Almighty forgave Ka'b bin Malik, may Allâh be pleased with him, (and his two Companions). When Ka'b then entered the *Masjid*, Talhah bin 'Ubaydullah, may Allâh be pleased with him, stood, ran to him, greeted him, and congratulated him for being forgiven by Allâh Almighty. The Prophet ﷺ did not censure him for this act. This indicates that it is permitted to stand when someone enters, to shake hands and greet him, and similar is confirmed from the Prophet ﷺ. Whenever he would enter upon

his daughter Fatimah, she would stand, take him by the hand, and make him sit in her place. Whenever she would enter upon him, he would stand, take her by the hand, and make her sit in his place. At-Tirmithi said that this is *Hasan*.

2. As for kissing, there are texts mentioned from the Prophet ﷺ that prove its legitimacy. ‘Aishah, may Allâh be pleased with her, said, “When Zayd bin Harithah, may Allâh be pleased with him, came to Al-Madinah, the Messenger of Allâh ﷺ was in my house. Zayd, may Allâh be pleased with him, knocked on the door, and the Messenger of Allâh ﷺ stood and went to the door, wearing only his lower garment and dragging the rest of his garment on the ground – I never saw him wearing his lower garment only, not before this incident and not after it. He ﷺ then hugged Zayd, may Allâh be pleased with him, and kissed him.” Recorded by At-Tirmithi, who said “This *Hadith* is *Hasan*.”

This *Hadith* shows that it is permissible to kiss someone who is just arriving. In another *Hadith*, Abu Hurairah related that the Messenger of Allâh ﷺ kissed Al-Hasan bin ‘Ali. Al-Aqra’ bin Habis, may Allâh be pleased with him, said, “I have ten children and I have never kissed any one of them.” The Messenger of Allâh ﷺ answered,

«مَنْ لَا يَرْحَمُ لَا يُرْحَمُ»

“He who shows no mercy receives no mercy.”^[1]

This *Hadith* points to the permissibility of kissing as a display of love and mercy. As for kissing to greet one returning, then there are reports that prove it is not legislated, but rather shaking the hands is sufficient. Qatadah, may Allâh be pleased with him, said, “I asked Anas, may Allâh be pleased with him, whether the Companions of the Messenger of Allâh ﷺ used to shake hands with each other, and he answered, ‘Yes.’” Al-Bukhari recorded that. Anas, may Allâh be pleased with him, said “When the people of Yemen came, Allâh’s Messenger ﷺ said:

[1] Al-Bukhari no. 5997 and Muslim no. 2318.

«قَدْ جَاءَكُمْ أَهْلُ الْيَمَنِ وَهُمْ أَوَّلُ مَنْ جَاءَ بِالْمُصَافَحَةِ»

“The people of Yemen have come, and they are the first to have introduced handshaking.”^[1]

Al-Bara' bin 'Azib, may Allâh be pleased with him, said: “The Messenger of Allâh ﷺ said,

«مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَصَافِحَانِ إِلَّا غُفِرَ لَهُمَا، قَبْلَ أَنْ يَفْتَرِقَا»

“No two Muslims meet and shake hands with one another except that, before they depart, they are forgiven.”^[2]

Recorded by Ahmad, Abu Dawud, and At-Tirmithi, who said that it is authentic.

Anas, may Allâh be pleased with him, said, “A man asked, ‘O Messenger of Allâh, when a man meets his brother or his friend, should he bow to him.’ He said, ‘No.’ ‘Should he cling to him and kiss him?’ asked the man. The Messenger of Allâh ﷺ said, ‘No.’ Should he take his hand and shake it?’ Here the Messenger of Allâh ﷺ said, ‘Yes.’” At-Tirmithi recorded it and said, “This *Hadith* is *Hasan*.” This is what he said, but its chain is weak because it contains Hanthalah As-Sadusi. The scholars consider him to be weak. But perhaps At-Tirmithi believed it to be *Hasan* because of other *Hadiths* that support its correctness.

Ahmad, An-Nisa'i, At-Tirmithi, and others – with authentic chains – recorded a *Hadith* that At-Tirmithi declared to be authentic, from Safwaan bin 'Usal, who relates that two Jews asked the Prophet ﷺ about nine clear signs, and when the Prophet ﷺ answered them, they kissed his hands and legs, and said, “We bear witness that you are indeed a Prophet.”

May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

[1] Abu Dawud no. 5213.

[2] Abu Dawud 5212.

Not To Stand is Better

Q What is the ruling on standing for a person who enters out of respect for him and his status?

A If the person who enters really deserves respect, then you may stand up to welcome him; if not, then it is not allowed to stand for him.

Next, even though we say that you are permitted, this does not mean that the act of remaining seated is equal to that of standing – the former is better, better because it was practiced during the life of the Prophet ﷺ. The Companions of the Messenger of Allâh ﷺ would not rise for him: they knew that he disliked it.

The Messenger of Allâh ﷺ stood for a delegation that arrived from Thaqif, which proves that there is no harm in standing in such a situation, but without such circumstances then it is better not to.

If people were to make it a habit not to stand, however, that would be much better. But in circumstances such as those of today, where a person of status feels insulted that people should not stand to welcome him when he approaches, then there is no harm in standing to greet him.

Ibn 'Uthaimin

Cosmetic Surgery, Transplants, and Blood Transfusion

Cosmetic Surgery

Q What is the ruling on cosmetic surgery? And what about specializing in this field?

A There are two kinds of cosmetic surgery. The first occurs when someone wishes to remove a defect that resulted from some kind of accident. This kind of surgery is allowable; after a battle, a man lost a part of his nose, and the Prophet ﷺ allowed him to cover the area with gold that was chiseled into the shape of a nose.

The second kind involves, not removing a defect, but someone trying to further beautify himself; this kind of surgery is forbidden. The Messenger ﷺ cursed the women who remove hair from the face and the one who asks others to remove it; and he ﷺ cursed the one who attaches false hair to the end of one's natural hair and he cursed the woman who asks another to do it for her; and he ﷺ cursed the person who tattoos or one who asks to have it done. All of these are forms of beautification that are done for other than the reason of correcting a defect.

If a student doctor, as a part of his studies, learns about cosmetic surgery, he may learn it as long as he does not apply its forbidden aspects. Moreover, he should warn his patients against undergoing cosmetic surgery merely to beautify themselves; this warning, coming from a doctor, may have a more potent effect.

Cosmetic Surgery for Men

Q I am now a young man eighteen years of age, and I have been suffering from a disconcerting problem for a long time. Four years ago, my breasts began to grow and protrude very conspicuously, and at the same time, I would feel a lot of pain. A short while after that, the pain stopped – all praise is due to Allâh – but the protrusion of my breasts remained. They would stick out very clearly, even from under my clothing. When I asked my doctor about my condition, he said that, resorting to a simple operation, he could remove the excess, making my chest look normal. Is it permissible for me to undergo this operation? Please keep in mind that the protrusion I referred to causes me to always be embarrassed in front of others.

A If the doctor is confident about the success of the operation, and if the surgery does not cause more harm than the benefit it brings by going through with it, or it would be equal to the same amount of harm, it is permissible for you to have this operation. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

Sex-Change Operations

Q In some Arabic newspapers, I read about doctors in Europe who perform sex-change operations, transforming a male into a female and vice versa. Is this practice correct? Does it not constitute an infringement on the affairs of the Creator, Who alone creates and shapes human beings? What is the Islamic viewpoint in this issue?

A No human being – and nothing from the creation for that matter – can change a male into a female or vice versa. No matter how skilled or knowledgeable man becomes, this task is

beyond his purview, beyond his abilities, this is only the capability of Allâh Almighty:

﴿لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ الذَّكَورَ ﴿٥١﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ فَلِيدٌ ﴿٥٢﴾﴾

“To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is able to do all things.”^[1]

In the beginning of the verse, Allâh Almighty informs that He alone has the ability to do that. At the end of the verse, the basis of this unique ability is clarified, and that is because of His perfect knowledge and ability over everything.

But there may be some confusion with some newborns; it might not be known whether it is a male or a female, it could at first appear to be a female, but in reality it is a male, or vice versa. Usually this problem goes away, and the reality soon becomes clear by the time the child reaches puberty. So in some cases a doctor may perform some operation related to the sexual development, but there is no need to have any major surgery, rather probative surgery to help in the development of the sex of the child, not to change a male to a female or a female to a male. So in such cases they are not infringing on the affairs of Allâh, only uncovering what Allâh has created. And Allâh knows best.

The Permanent Committee

Hair Transplants

Q In America, when a person is afflicted with baldness, the doctor takes hair from the back of his head, and

^[1] Ash-Shura 42:49,50.

“plants” it in the affected area. Is this practice permitted?



Yes, since this operation consists of returning Allâh’s creation to what it was, to removing a defect, and not to beautify, or add to what Allâh Almighty created, then it does not fall under the category of changing the creation of Allâh. Rather it is a form of rectifying a deficiency and removing a defect.

The Prophet ﷺ related a story about three men, one of whom was bald. One of them wanted Allâh Almighty to return his hair to him; the angel rubbed him, and Allâh Almighty gave him nice hair.

Ibn ‘Uthaimin

Cornea Transplant

All praise is due to Allâh, may peace and blessings be upon His Messenger, his family, and his Companions. The thirteenth Council of the Board of Senior Scholars was held in the city of At-Ta’if during the second half of Shawwal, 1398 H. The members discussed the cornea transplant, from the eye of one individual to the eye of another. After reviewing the research compiled by the Permanent Committee for Scientific Researches and Religious Verdicts, based upon the suggestions of the honorable General President of the Offices of Scientific Researches, Religious Verdicts Preaching and Guidance, – in his letter (no. D/1/2/4572), and reviewing the findings of a group of ophthalmologists regarding the procedures, stating that the success rate of such operation ranges between 50 and 95%, depending on varying circumstances. And after the members discussed the details of this issue, the council, by majority, issued the following:

- 1) After making sure that the person is indeed dead, doctors may proceed to remove his eye – as long as his relatives consent and as long as they are confident of a successful

operation – and transplant it into the eye of another Muslim who needs it. This is based on the principle of bringing about the better of two benefits and removing the worse of two harms. Thus we opt for the benefit of the living over that of the dead, considering that the living can, by regaining sight, benefit himself and the nation. The dead person loses nothing by the removal of his cornea since his eyes are about to be transformed into the dirt underneath the ground. And because both eyes are closed, there is no apparent mutilation involved.

- 2) Sometimes doctors may decide that a patient's cornea must be removed for his own welfare, in a situation where not removing it would harm him. Since he is not harmed when his cornea goes to somebody else, and since somebody else will benefit by it, this operation is in accordance with the principles of the *Shari'ah*.

With Allâh is the facilitation to do what is right. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Board of Senior Scholars

Blood Transfusion: From A Disbeliever to a Muslim?

Q Is it allowed to transfer blood from one person to another, and what if the two are of different religions?

A When a patient becomes so sick that the only way for him to get better is to undergo a blood transfusion, and when doctors are at least confident of the benefits that will result, he may be treated in this fashion, even if the donor and the recipient belong to different religions. Blood from a disbeliever, even though he may be at war with the Muslims, can be donated to a Muslim. And Muslim blood may be donated to a disbeliever who is not at war with the Muslims. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

Is it Allowed for a Muslim to have a Blood Transfusion from a Disbeliever?

Q What is the ruling on people donating blood for others, and what is the ruling if a non-Muslim donates his blood to the Muslims?

A Blood donated to the Muslims is allowed, whether the donor was a Muslim or a disbeliever – whether from the People of the Book, or an idol-worshipper – as long as no harm will result in the recipient and he is in need of it.

The Permanent Committee

Donating Sperm and Artificial Insemination

Q Is it permissible for a man to donate his semen, or for a woman to donate her ova?

A It is not allowed to donate these according to what is apparent, since it requires touching the *'Awrah*, the use of something filthy, and touching what is unclean, as well as it being something not warranted. For Allâh Almighty is the Creator and the One who arranges all matters:

﴿يَهَبُ لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ الذَّكَورَ ﴿٤٩﴾ أَوْ يَزُوجُهُمْ ذَكَرًا وَإِنثًا
وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾﴾

“He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is able to do all things.”^[1]

In this case there is no necessity – if Allâh wills. A person should be satisfied with what Allâh has created, and with what He has given to him.

Ibn Jibreen

^[1] *Ash-Shura* 42:49,50.

Donating Blood

Q In our local hospital, there is a sick man who needs blood. We know that blood is considered impure, but is there an exception in this case, where the man desperately needs it?

A The rule for a cure is that it be with what is allowed in the *Shari'ah*, but when there is no means to recover or be rejuvenated for the ill except by the usage of the blood of a donor, and this means the blood is being used to cure him from his illness or weakness, and it is considered most probable to be beneficial by those familiar with this field: then there is no harm in his usage of another person's blood to alleviate his illness or weakness.

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾
 ﴿١٧٣﴾

"He has forbidden you only the Maytah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allāh. But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful."^[1]

He also said:

﴿وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ﴾

"He has explained to you in detail what is forbidden to you, except under compulsion of necessity."^[2]

The Permanent Committee

Organ Transplants

Q Some Muslims travel abroad to undergo an organ transplant, and often the donor is a Non-Muslim. Is

^[1] *Al-Baqarah* 2:173.

^[2] *Al-An'am* 6:119.

this permitted in Islam?



If Allâh wills, there is no harm if a Muslim receives an organ transplant, even though the donor may be a Non-Muslim. Man is held accountable for his mind and for his spirit: his body parts will be returned to him on the Day of Judgement, when he will receive his punishment or reward.

Ibn Jibreen

Kidney Transplants



A friend of mine donated her kidney to her brother, who was suffering from kidney failure. She was told, however, that what she was doing was unlawful, unlawful because the body we have been given is a trust, and we will be asked about that trust on the Day of Judgement.



If the doctors that specialize in that field decided that she would not be harmed by the removal of her kidney, and if they believed that kidney to be of use to her brother, there is nothing wrong with what she did. On the contrary, she will be rewarded – if Allâh wills – because she has helped to save another human being; Allâh Almighty says:

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ (١٩٥)

“And do good. Truly, Allâh loves the doers of good.”^[1]

And the Messenger of Allâh ﷺ said,

«وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ»

“Allâh Almighty helps His servant as long as His servant helps his brother.”^[2]

And with Allâh is the facilitation to do what is right.

Ibn Baz

^[1] Al-Baqarah 2:195.

^[2] Muslim no. 2699.

Rulings Regarding the Beard

The Length of the Islamic Beard

Q I request your Eminence to make clear the ruling on shaving the beard, or removing anything from it, and what is the legislated area of the beard?

A Shaving the beard is forbidden, because it is disobedience to the Messenger of Allâh ﷺ, for the Prophet ﷺ said:

«أَغْفُوا اللَّحْيَ وَحُقُّوا الشَّوَارِبَ»

“Grow your beards and shorten your moustaches.”^[1]

And because it is a departure from the guidance of the Messengers to the guidance of the Zoroastrians and the polytheists. The legislated area of the beard is as defined by the scholars of the language, which is that it is the facial hair, the jaws and the cheeks, that is, the hair on the cheeks, jaws and chin – all of that is the beard. And removing anything from it is an act of disobedience and also, because the Messenger ﷺ said:

«أَغْفُوا اللَّحْيَ»

“Grow your beards.”^[2]

and:

«وَأَزْهُوا اللَّحْيَ»

“Leave your beards.”^[3]

[1] Ahmad 2/52.

[2] Ahmad 2/52.

[3] Muslim no. 260.

and:

«وَوَفِّرُوا اللَّحَى...»

“Let your beards...”^[1]

and:

«أَوْفُوا اللَّحَى...»

“Expand your beards...”^[2]

– and this proves that it is not permitted to remove anything from it; however, acts of disobedience differ, so shaving is worse than removing part of it, because it is a greater and clearer violation than removing a part of it.

Ibn ‘Uthaimin

To Shave One’s Beard



What is the ruling on shaving the beard?



The Prophet ﷺ said,

«أَغْفُوا اللَّحَى وَحَفُّوا الشَّوَارِبَ»

“Shorten your moustaches and grow your beards.”^[3]

And he included among the ten characteristics of the *Fitrah*: trimming the moustache and growing the beard. And the beard of the Prophet ﷺ was thick. And Allāh, the Most High says that Harun said:

﴿قَالَ يَبْنَؤُمَ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي﴾

“O son of my mother! Seize (me) not by my beard, nor by my head!”^[4]

[1] Al-Bukhari no. 5892.

[2] Muslim no. 259.

[3] Ahmad 2/52.

[4] *Tā Hā* 20:94.

The beard is the hair which grows on the jaws and the chin. The left and right (bottom) jaws are the places from which the lower teeth grow and the beard encompasses the left and right jaws, and since these authentic commands have been given, it is obligatory upon the Muslims to obey Allâh. Obedience is not complete, unless it is full compliance, therefore whoever shaves his beard has disobeyed the words of the Prophet ﷺ

«أَغْفُوا اللَّحْيَ...»

“Grow your beards...”^[1]

and:

«أَوْفُوا اللَّحْيَ...»

“Expand your beards...”

and:

«وَفَرِّوْا اللَّحْيَ...»

“Let your beards...”

and:

«أَرِّخُوا اللَّحْيَ...»

“Leave your beards...”

So the shaver or the one who trims it has violated that obedience and committed an act of disobedience, therefore he must turn to Allâh in repentance and remorse, and Allâh turns in forgiveness to those who repent to Him. And Allâh knows best.

Ibn Jibreen

Grow it – They are the Ones Who are Sinning

Q All praise is due to Allâh, I grew my beard, but every time my friends and relatives meet me, they reproach me for having grown it and they hurl insults upon me. They

^[1] Al-Bukhari no. 5893 and Muslim no. 259.

constantly pester me and ask me to trim it, but I remain adamant and let it grow. Should I trim it or should I ignore their words?



You must obey the Messenger of Allâh ﷺ and let your beard grow. Not only should you discard their evil remarks, you should remind them of Allâh and you should inform them that they are doing the devil's work, work that involves calling others to the disobedience of Allâh Almighty. The Messenger of Allâh ﷺ clearly said,

«خَالِفُوا الْمُشْرِكِينَ وَوَفِّرُوا اللَّحَى، وَأَخْفُوا الشَّوَارِبَ»

"Clip your moustaches and grow your beards, differ from the polytheists."^[1]

and:

«جُزُّوا الشَّوَارِبَ وَأَرْحُوا اللَّحَى خَالِفُوا الْمَجُوسَ»

"Pare your moustaches and leave your beards, differ from the Zoroastrians."^[2]

and:

«وَفِّرُوا اللَّحَى»

"Let your beards..."

So it is obligatory to let it grow and leave it grow, and not to obey the wickedness of those who claim it can be shaved or cut. We ask Allâh to grant us security.

The situation you described confirms what the Messenger of Allâh ﷺ foretold – that at the end of time, devils (*Shayatin*) will call on others to disobey of Allâh Almighty and to perpetrate unlawful deeds. In another *Hadith*, Huthayfah, may Allâh be pleased with him, related the evil that was to occur after the death of the Messenger of Allâh ﷺ. He described some people from the Muslims, who will invite others to the doors of fire;

^[1] Al-Bukhari no. 5892 and Muslim no. 259.

^[2] Muslim no. 260.

whoever answers them will be thrown inside. Huthayfah, may Allâh be pleased with him, asked the Messenger of Allâh ﷺ to describe them to him, and he said, "They are of our skin and they speak our language." O Allâh, protect us from all evil.

The people you mentioned, and others who are similar to them, are from the category of people that the Messenger of Allâh ﷺ described. A believer is neither permitted to accept their words nor to incline toward them; he must disobey them by obeying Allâh and His Messenger ﷺ.

Ibn Baz

The Ruling on Shaving the Beard, and Mocking Others for Keeping One

Q The beard is Sunnah from among the authentic *Sunan* of the Prophet ﷺ, but there are some people who shave it, some who shorten it, some who reject it altogether, some who claim that it is a Sunnah for which those who do it will be rewarded, while those who do not do it will not be punished. Among the foolish people are those who say: "If there were any virtue in the beard, (hair) would not grow in the pubic area" – may Allâh debase them! So what is the ruling on each of these different persons, and what is the ruling on the one who rejects the Sunnah of the Prophet ﷺ?

A The authentic Sunnah of Allâh's Messenger ﷺ proves the obligation of growing the beard and the forbiddance of shaving or cutting it, such as in the *Hadith* narrated in the Two *Sahihs*, on the authority of Ibn 'Umar which says that the Prophet ﷺ said:

«خَالِفُوا الْمُشْرِكِينَ وَوَفِّرُوا اللَّحَى، وَأَخْفُوا الشَّوَارِبَ»

"Clip your moustaches and grow your beards, differ from the polytheists."^[1]

[1] Al-Bukhari no. 5892 and Muslim no. 259.

In *Sahih Muslim*, on the authority of Abu Hurairah, it is reported that the Prophet ﷺ said,

«جُزُوا الشَّوَارِبَ وَأَرْحُوا اللَّحَى خَالِفُوا الْمَجُوسَ»

“Pare your moustaches and leave your beards, differ from the Zoroastrians.”^[1]

These two *Hadiths* and other *Hadiths* which carry the same meaning, all prove the obligations to grow the beard and the forbiddance of shaving it or cutting it, as we have said.

Whoever claimed that growing it is a Sunnah for which those who do it will be rewarded, while those who abandon it do not merit punishment, then he is mistaken and has contradicted the authentic *Hadiths*. This is because the rule is that commands are obligatory and prohibitions forbid, and it is not permissible for anyone to contradict the obvious meaning of the authentic *Haidhts*, unless he has a proof to show otherwise; and there is no evidence to indicate that these *Hadiths* carry any meanings besides the obvious one.

As for what At-tirmithi has reported on the authority of Abu Hurairah, that the Prophet ﷺ used to cut his beard lengthwise and widthwise, it is a false *Hadith*. It cannot be authentically traced to the Messenger of Allâh ﷺ, because it contains in its chain of narrators one who was accused of lying.

As for one who mocks it and compares it to pubic hair, he is guilty of a great sin warranting his apostasy from Islam. This is because making fun of anything which is proven by the Book of Allâh and the Sunnah of Muhammad ﷺ is considered an act of disbelief and apostasy from Islam, based upon the Words of Allâh, the Almighty, the All-Powerful:

﴿قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ سَاهُونَ ﴿١٥﴾ لَا تَعْتَدُوا فَمَا كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

[1] Muslim no. 260.

“Say: Was it at Allâh Almighty, and His Ayat (proofs, evidences, verses, lessons, signs, revelations etc.) and His Messenger that you were mocking? Make no excuse; you have disbelieved after you had believed.”^[1]

May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

Shaving the Beard is Changing Allâh’s Creation

Q Is the saying of Him (i.e. Allâh):

﴿وَلَا تُزَيِّنْهُمْ قَالِعِينَ﴾ خَلَقَ اللَّهُ

“And indeed I will order them to change the nature created by Allâh.”^[2]

an evidence against shaving the beard?

A Yes, shaving the beard is included in the generality of what Allâh, the Most High has mentioned in His Book, concerning Satan leading many people astray, for shaving it is changing Allâh’s creation and the Prophet ﷺ ordered that the beard be grown and the moustache be trimmed. And may peace and blessings of Allâh be upon our leader, Muhammad and upon his family and Companions.


The Permanent Committee

A Person Who Shaves Deserves to be Chastised

Q Since the Messenger of Allâh ﷺ ordered us to, “Trim our moustaches and grow our beards,” will Allâh punish the person who shaves his beard? And is a beard a condition for a Muslim to have complete faith?

^[1] *At-Taubah* 9:65,66.

^[2] *An-Nisa’* 4:119.

 Shaving the beard is unlawful, and negates the complete faith that is obligatory. A person who shaves deserves to be chastised in this life and punished in the next, unless he repents a sincere repentance before he dies, by regretting his sin, and by growing his beard. Allâh Almighty says:


﴿وَأِنِّي لَغَفَّارٌ لِّمَن تَابَ وَعَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ﴾ (٢١٧)


“And verily, I am indeed Forgiving to him who repents, believes and does righteous good deeds, and then remains constant in doing them.”^[1]

If he continues to shave until he dies but nevertheless dies a Muslim, he is under Allâh’s will: If Allâh Almighty wills, He forgives him; if He wills, He punishes him.

The Permanent Committee

The Ruling on Shaving the Cheeks

 What is the ruling on shaving the beard, and the ruling on shaving the cheeks and leaving the beard and moustache?

 Shaving the beard is not permissible, according to the saying of the Prophet ﷺ in an authentic *Hadith*:

«خَالِفُوا الْمُشْرِكِينَ وَوَفِّرُوا اللَّحَى، وَأَحْفُوا الشَّوَارِبَ»

“Clip your moustaches and grow your beards, differ from the polytheists.”^[2]

and his words:

«جُزُّوا الشَّوَارِبَ وَأَرْحُوا اللَّحَى خَالِفُوا الْمَجُوسَ»

“Pare your moustaches and leave your beards, differ from the Zoroastrians.”^[3]

[1] *Tā Hā* 20:82.

[2] Al-Bukhari no. 5892 and Muslim no. 259.

[3] Muslim no. 260.

The beard is what grows on the cheeks and the chin, as defined by the author of *Al-Lisan* and *Al-Qamus*.^[1] It is obligatory to leave the hair which grows on the cheeks and chin and not to shave it or cut it. May Allâh correct the situation of all the Muslims.

Ibn Baz

Mocking the Beard is a Great Sin

Q What is the ruling on praying behind a person who shaves his beard and even makes fun of those who let it grow, and he orders them to shave it?

A All praise is for Allâh alone, and may He send peace and blessings upon His Messenger, His Messenger's family, and His Messenger's Companions.

It is not allowed to make fun of a person who grows his beard, because growing it is only obedience to the order of Allâh's Messenger ﷺ. You should advise the mocker, explaining to him that by making fun of the beard, he may not only be committing a major sin but he also may be committing an act of apostasy. Allâh Almighty says:

﴿قُلْ أَيُّ اللَّهِ وَءَايَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ ﴿١٥﴾ لَا تَعْتَدُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

"Say: Was it at Allâh Almighty, and His Ayat (proofs, evidences, verses, lessons, signs, revelations etc.) and His Messenger that you were mocking? Make no excuse; you have disbelieved after you had believed."^[2]

And Allâh is the Granter of success. May Allâh send peace and blessings upon our Prophet Muhammad, his family, and his Companions.

The Permanent Committee

[1] *Lisanul-'Arab* and *Al-Qamus Al-Muhit*: Two famous Arabic dictionaries.

[2] *At-Taubah* 9:65,66.

Trimming the Beard

Q Is it permissible for a person to reduce the length of his beard by trimming it?

A The Messenger of Allâh ﷺ clearly said,

«قُصُوا الشَّوَارِبَ وَأَعْفُوا اللَّحْيَ»

“Clip your moustaches and grow your beards.”^[1]

The beard consists of the hair that grows on one’s cheeks and chin, and not of the hair that grows beneath that.

Ash-Shaykh ibn Jibreen

The Ruling on Dyeing the Beard Black

Q What is the ruling on dyeing the beard with the darkest type of black, and is the one who does so guilty of sin? And what is the difference between shaving it and dyeing it black?

A Changing the color of the hair on one’s head and the beard with henna or *Katam*^[2] or the like is lawful, while changing it with black dye is not permissible. Authentic *Hadiths* have been narrated from the Prophet ﷺ in this regard. It is reported on the authority of Jabir bin ‘Abdullah, may Allâh be pleased with him, who said: Abu Quhafah was brought to the Messenger of Allâh ﷺ on the day of the fall of Makkah and it was as if his head was a *Thaghamah*,^[3] so Allâh’s Messenger ﷺ said:

«أَذْهَبُوا بِهِ إِلَى بَعْضِ نِسَائِهِ، فَلْتُغَيِّرْهُ وَجَنَّبُوهُ السَّوَادَ»

“Take him to one of his wives and let her change (the color of his

[1] Ahmad 2/229.

[2] *Al-Katam*: A vegetable dye, resembling henna.

[3] *Thaghamah*: A white flower.

hair) with something and avoid black.”^[1]

In Ahmad’s version, he ﷺ said (to Abu Bakr As-Siddiq):

«لَوْ أَفْرَرْتَ الشَّيْخَ فِي بَيْتِهِ لِأَيْتَانِهِ»

“If you had left the old man in his house, we would have come to visit him out of respect for Abu Bakr.”^[2]

So he (i.e. Abu Quhafah)^[3] embraced Islam and his beard was as white as the *Thaghamah*, so Allāh’s Messenger ﷺ said:

«إِنَّ أَحْسَنَ مَا غَيْرْتُمْ بِهِ الشَّيْبَ الْحِنَاءُ وَالكَتَمُ»

“Verily the best thing which you can use to change the beard of this old man is henna and *Katam*.^[4]

It was recorded by Ahmad, Abu Dawud, An-Nasa’i, At-Tirmithi, and Ibn Majah. At-Tirmithi graded it *Sahih*.

As for the difference between shaving the beard and dyeing its white hairs black, both of them are forbidden, but shaving the beard is more strictly forbidden than dyeing it black. And Allāh is the Granter of success. And may peace and blessings of Allāh be upon Muhammad and upon his family and Companions.

Dyeing the Beard Black

Q What is the ruling concerning dyeing the beard black, and regarding the one who does it?

A It is not allowed to dye your hair black – regardless whether it is your beard or the hair on your head. Certain sayings of the Messenger of Allāh ﷺ indicate that dyeing one’s hair to red, yellow, or with a mixture of henna and *Katam*. He ﷺ

[1] Muslim no. 2102, Ahmad 3/338 and Ibn Majah 3624.

[2] Ahmad 3/160.

[3] Abu Quhafah was the father of Abu Bakr, may Allah be pleased with him.

[4] Abu Dawud 4205, At-Tirmithi no. 1753 and An-Nasai’ no. 5081, Ibn Majah no. 3622, Ahmad 5/147, 150.

clearly said,

«عَبِّرُوا هَذَا بِشَيْءٍ وَاجْتَنِبُوا السَّوَادَ»

“Change this whiteness in the hair, but stay away from black.”^[1]

Recorded by Muslim in his *Sahih*, and Abu Dawud, An-Nasa’i, and Ibn Majah – in a *Hadith* related by Jabir bin ‘Abdullah, may Allâh be pleased with him.

In another *Hadith* that is related by Abu Hurairah, may Allâh be pleased with him, the Messenger of Allâh ﷺ said,

«إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبِغُونَ، فَخَالَفُوهُمْ»

“Indeed, neither the Jews nor the Christians dye their hair, so differ from them.”^[2]

And Allâh is the Granter of success.

Ibn Baz

The Ruling on Dyeing One’s Hair Black



What is the ruling on dyeing the beard with a black color that changes it from white to black?



The preferred view is that it is unlawful to dye one’s gray hair to black, since the Prophet ﷺ said,

«عَبِّرُوا هَذَا بِشَيْءٍ وَاجْتَنِبُوا السَّوَادَ»

“Change this white hair, but stay away from black.”^[3]

And because the Prophet ﷺ said,

«يَكُونُ قَوْمٌ يَخْضِبُونَ فِي آخِرِ الزَّمَانِ بِالسَّوَادِ كَحَوَاصِلِ الْحَمَامِ لَا

^[1] Muslim no. 2102, Abu Dawud no. 4204 Ibn Majah no. 3624. An-Nasai’ no. 2103.

^[2] Muslim no. 2103.

^[3] Muslim no. 2102, Abu Dawud 4204 and Ibn Majah no. 3624 and An-Nasai’ 5079.

يَرِيحُونَ رَائِحَةَ الْجَنَّةِ»

“There will come a people at the end of time who will dye their beards black like the chests of pigeons – they shall not smell the fragrance of Paradise.”^[1]

We should not concern ourselves about the large number of people who do this act, since what is worthier to follow is the truth.

Ibn Jibreen

To Shave One's Moustache

Q I request you to mention the *Hadiths* in which the Messenger of Allâh ﷺ said that whoever shaves his beard is a *Fasiq*.^[2] And is it permissible to completely shave the moustache?

A Shaving the beard is forbidden and the one who does so is a *Fasiq*, because of his violation of the *Hadiths* which order it to be grown. The Permanent Committee for Scientific Researches and Religious Verdicts has previously answered a question similar to this one, giving the following ruling:

“Shaving the beard is forbidden according to what has been narrated by Al-Bukhari, Muslim, Ahmad and others, on the authority of Ibn ‘Umar, may Allâh be pleased with him, from the Prophet ﷺ who said:

«خَالَفُوا الْمُشْرِكِينَ وَوَفَّرُوا اللَّحَى، وَأَخْفُوا الشَّوَارِبَ»

“Be different from the polytheists, and grow your beards and shorten your moustaches.”^[3]

And according to what has been narrated by Muslim and Ahmad, on the authority of Abu Hurairah, may Allâh be pleased

[1] Abu Dawud no. 4212

[2] *Fasiq*: Sinful, a dissolute evil-doer.

[3] Al-Bukhari no. 5892 and Muslim no. 259.

with him, from the Prophet ﷺ, who said,

«جَزُوا الشَّوَارِبَ، وَأَرْحُوا اللَّحْيَ، خَالِفُوا الْمَجُوسَ»

“Pare your moustaches and leave your beards, and differ from the Zoroastrians.”^[1]

Continually shaving the beard is a major sin, therefore the shaver must be advised and reproved, especially if he is in a religious guidance center.

As for shaving the moustache, it has not been authentically reported from the Messenger of Allāh ﷺ, nor from his Companions, as far as we are aware. What has been confirmed from them is that they used to encourage people to clip and trim it. The Committee has issued a ruling regarding this issue; its number is 1954.

The Permanent Committee

Clarifying the Ruling on Shaving the Beard and the Moustache

From ‘Abdul-‘Aziz Ibn Baz to the Chief Editor of Arab News
May peace, blessings, and mercy of Allāh be upon you:

I have reviewed, via some assistance, what was published in your newspaper on Friday 2/24/1984 CE, page 7. In the religious section, the following question was sent from S. Rukhan at P. O. Box: 7125 Jeddah. This is the text of the question,

“What is the ruling in Islam for the beard and the moustache? Is there a particular punishment after death for the individual who shaves his beard? If one shaves his beard, are the rewards for his worship and righteous actions that he performs in this life wasted?”

I feel that the answer published in your newspaper was

^[1] Muslim no. 260.

inadequate. The right answer is that to grow one's beard and pare one's moustache is an order prescribed in the *Shari'ah*, since the Prophet ﷺ said, according to authentic narrations from him:

«خَالِفُوا الْمُشْرِكِينَ وَوَقِّرُوا اللَّحَى، وَأَحْفُوا الشَّوَارِبَ»

"Clip your moustaches and grow your beards, differ from the polytheists."^[1]

In his *Sahih*, Muslim recorded from Abu Hurairah, may Allâh be pleased with him, that Allâh's Messenger ﷺ said:

«جَزُوا الشَّوَارِبَ، وَأَرْخُوا اللَّحَى، خَالِفُوا الْمَجُوسَ»

"Pare your moustaches and leave your beards, differ from the Zoroastirans."^[2]

These two authentic *Hadiths*, as well as others with similar meaning, prove that it is obligatory to let the beard grow freely, and not to take anything from it, neither with clippers nor shaving, and that it is obligatory to clip the moustache. Although no particular punishment has been mentioned in this regard, it is obligatory for the Muslim to abide by the orders of Allâh Almighty and the orders of His Messenger ﷺ, and to stay away from what Allâh prohibited him from, and what His Messenger ﷺ prohibits. This is the case, even if there is not particular punishment mentioned.

It is allowed for the ruler to punish anyone who opposes orders and prohibitions as he sees, by use of preventive punishments that are less than the prescribed punishments. In order to warn the people from committing what Allâh has forbidden and to encourage them to abide by His limits.

It is confirmed that the rightly guided *Khalifah*, 'Uthman bin 'Affan, may Allâh be pleased with him, said, "Allâh deters by the ruler what He does not deter by the Qur'an."

[1] Al-Bukhari no. 5892 and Muslim no. 259.

[2] Muslim no. 260.

Whoever dies with that behavior, he dies under the will of Allâh, just like with the rest of the acts of disobedience; if Allâh wills, He pardons him, and if He wills, He punishes him with a punishment warranted for the disobedience he committed.

So the same is the case with shaving the beard and growing the moustache long. Allâh Almighty says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

“Verily, Allâh forgives not Shirk (that partners should be set up) with Him (in worship), but He forgives except that (anything else) to whom He pleases.”^[1]

This verse clearly shows that, other than *Shirk*, all sins are under Allâh’s will – meaning that He Almighty forgives if He pleases or punishes if He pleases.

This is the view of *Ahl As-Sunnah wal-Jama’ah* – contrary to the view of the *Khawarij*, the *Mu’tazilah* and those who follow their path from the people of innovation.

With this it is known that shaving the beard, and allowing the moustache to grow long, like other acts of disobedience which are less than *Shirk*, are not such that they destroy the other righteous deeds or render their rewards invalid. Only acts of *Shirk* and the different categories of major disbelief destroy the deeds, not disobedience in general. As Allâh Almighty said:

﴿وَلَوْ أَشْرَكُوا لَحِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾

“But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.”^[2]

And He said;

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

^[1] *An-Nisa’* 4:116.

^[2] *Al-An’am* 6:88.

“And indeed it has been revealed to you, as it was to those before you: If you join others in worship with Allāh, surely your deeds will be in vain, and you will certainly be among the losers.”^[1]

There are many other verses with a similar meaning.

We ask Allāh to guide us all to do what is right. May Allāh send peace and blessings upon Muhammad, his family, and his Companions.

O Hamad! This is not the Way to Improve the Situation

(A letter to the Newspaper *As-Siyasat Al-Kuwaytiah*)

All praise is due to Allāh. May Allāh send peace and blessings upon Muhammad, his family, and his Companions.

I have reviewed what was printed in *As-Siyasah* (no. 668 the 8/19/1404 H edition) written by Hamad As-Su‘aydan, I found that he had to ascribe to me words I never uttered, may Allāh guide him. First, he said that I made it a condition that any *Fatwa* made under my name must be stamped by myself and attested by the Ministry of Religious Endowments. This is false: I have never stipulated this condition.

Next, he said something strange indeed, commenting on the Prophet’s saying,

«خَالِفُوا الْمُشْرِكِينَ أَحْفُوا الشَّوَارِبَ وَوَفِّرُوا اللَّحَى»

“Be different from the polytheists , shorten your moustaches and grow your beards.”^[2]

He claimed that, based on this *Hadith*, in this time, we should shave our beards because the Zoroastrians, Sikhs, Jews, and idolators let their beards grow and he said: “Therefore we must

^[1] *Az-Zumar* 39:65.

^[2] *Al-Bukhari* no. 5892.

differ from these groups by shaving our beards. The men of Azhar have applied this *Hadith*: they have differed from the disbelievers by shaving their beards.” Needless to say the writer of this article has shown bad manners and a disregard for the Prophet’s Sunnah. The Prophet’s command concerning the beard is clear, and upon those who disobey this command the following is feared:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

“And let those who oppose the Messenger’s commandment beware, lest some Fitnah befall them or a painful torment be inflicted on them.”^[1]

The Prophet’s order to grow the beard is clear, and it is an obligation that must be adhered to until the Day of Judgement, regardless whether the disbelievers grow beards or shave them. If an action of the disbelievers happens to be in accordance with our *Shari’ah*, that does not mean we should contradict our *Shari’ah*.

If they decide to enter Islam, which is something obligatory for them, and which we would find good, since we are ordered to invite them to do that, this does not mean that we should leave Islam when they enter it, so that we can oppose them! Rather, we are obligated to invite them to Allâh’s religion and not to resemble them where they oppose Allâh’s *Shari’ah*. This is a matter that is well known according to all of the people of knowledge.

This boldness of the author in using the noble *Hadith* to obligate shaving the beard because the idolators and others do not shave is a disgusting form of courage to spread falsehood and invite others to it. Moreover, he did not describe the reality of the situation: not all disbelievers grow their beards, some do and some do not. But even if all the disbelievers grew their beards,

[1] *An-Nur* 24:63.

we would not go against the order of Allâh's Messenger ﷺ, shaving it just to contradict them. This is not something that even a person with the least amount of knowledge and insight into Allâh's *Shari'ah* would say. Such logic is false and full of evil.

He mentioned the *Shaykhs* of Al-Azhar who shaved their beards because they realized that some disbelievers grew it. Supposing this to be true, there is no proof in this: for if some Muslims contradict the *Shari'ah* of Allâh, there is no proof in that for abandoning Allâh's pure *Shari'ah*. Rather it becomes necessary to rebuke those who opposed the *Shari'ah* and warn them from their behavior, but not to consider their action that opposes the *Shari'ah* to be a proof. Many scholars have differed with the pure *Shari'ah*, in many issues, either because of being ignorant of the evidences, or for other reasons. So it is not allowed to use their allowance of what contradicts what is known from the *Shari'ah* while they do not accept that. In most cases they would themselves be excused since the *Shari'ah* ruling has not been conveyed to them, or it has reached them through a means that is not confirmed according to them, or for some other excuse. This has been elaborated upon by *Shaykh Al-Islam* Ibn Taymiyah, may Allâh have mercy upon him, in his beneficial book, *Rafa' Al-Malam 'an Al-A'immat Al-'Alam*, in which he clearly explains the different excuses for the people of knowledge in cases where they differ from the *Shari'ah*, so one should refer to that since it is indeed very beneficial for one seeking the truth.

So my advice to the author, Hamad, is to fear Allâh Almighty and not to slander those who grow their beards. I also advise him to think well of his brother Muslims, those who strive to adhere to the *Shari'ah* and those who strive to follow the Sunnah of the Messenger of Allâh ﷺ in saying and in action, and that you hold them in the best esteem, according to the saying of Allâh Almighty in *Surat A-Hujurat*:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرَكُم مِّن قَوْمٍ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا تُنسَأَ مِنْ

سَاءَ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِّنْهُمْ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ
الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

“O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one’s brother after having faith. And whosoever does not repent, then such are indeed wrongdoers.”^[1]

Allâh said:

﴿وَلَا تَلْمِزُوا أَنفُسَكُمْ﴾

“Nor defame one another.”

Which means do not to find fault with one another. Then Allâh Almighty says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ﴾

“O you who believe! Avoid much suspicion, indeed some suspicions are sins.”^[2]

Allâh Almighty ordered us to stay far away from many suspicions, suspicions that there is no evidence for, and which the *Shari’ah* does not instruct. This is what is confirmed in the Two *Sahihs* from Abu Hurairah, may Allâh be pleased with him, from the Prophet ﷺ,

«إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ»

“Beware of suspicion, for suspicion is the falsest speech.”^[3]

All of this does not mean that we should avoid advising scholars who err; rather, we must advise them to what is good and right,

[1] *Al-Hujurat* 49:11.

[2] *Al-Hujurat* 49:12.

[3] *Al-Bukhari* no. 6064 and *Muslim* no. 2563.

with good manners and an appropriate approach, not with harshness, suspicion, and bad manners. This latter approach makes the truth seem more distasteful than palatable, which is why, when Allâh Almighty sent His Messengers Musa and Harun to Fir'awn – the worst disbeliever of his time – He Almighty said:

﴿فَقَوْلًا لَهُمْ قَوْلًا لِّئِنَّا لَعَلَّمُوا يَتَذَكَّرُ أَوْ يَخْشَى﴾

“And speak to him mildly, perhaps he may accept admonition or fear Allâh.”^[1]

In the following verse, Allâh Almighty commended the Prophet ﷺ for his approach in calling others to the truth, and in the one after that, He describes to the Prophet ﷺ how he should invite others to the truth:

﴿فَمَا رَحِمَهُ مِنَ اللَّهِ لَئِن لَّمْ يَكُنْ لَكَ بِنُجُوتِهِمْ فَطْرًا غَلِيظَ الْقَلْبِ لَأَخْفَضْنَا مِنْ حَوْلِكَ﴾

“And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you.”^[2]

Allâh Almighty ordered him to invite to the way of his Lord with wisdom and fair preaching. Allâh Almighty said:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَحَدِّثْ لَهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

“Invite to the Way of your Lord with wisdom and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is Best Aware of those who are guided.”^[3]

This order, though, is not limited to the Prophet ﷺ: it is addressed to all scholars and every caller who invites to the

[1] Tā Hā 20:44.

[2] Āl-Imran 3:159.

[3] An-Nahl 16:125.

truth. Allâh's orders to the Prophet ﷺ are also orders for every Muslim, unless in a specific case there is evidence to the contrary. Allâh Almighty says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

"Indeed in the Messenger of Allâh you have a good example to follow."^[1]

And:

﴿فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾﴾

"So those who believe in him, honor him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful."^[2]

And:

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَٰئِكَ مِنْ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٠﴾﴾

"And the first to embrace Islam of the Muhajirin (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirin) and also those who followed them exactly (in faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success."^[3]

In an authentic *Hadith*, the Messenger of Allâh ﷺ said,

«مَنْ يُحْرَمِ الرَّفْقَ، يُحْرَمِ الْخَيْرَ»

[1] Al-Ahzab 33:21.

[2] Al-A'raf 7:157.

[3] At-Taubah 9:100.

“Whoever is deprived of gentleness, he is deprived of all good.”^[1]

He ﷺ also said,

«إِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ»

“Whenever gentleness is present in something, it beautifies it; when gentleness is removed from something, that thing is marred.”^[2]

In another narration he ﷺ said,

«إِنَّ اللَّهَ رَفِيقٌ، يُحِبُّ الرَّفْقَ، وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ»

“Indeed, Allâh Almighty gives through gentleness that which he does not give through harshness.”^[3]

Many *Hadiths* prove that it is obligatory for those who invite others to Allâh Almighty, and give advice to His worshippers, that they use the best approach and speech, without causing an aversion to the truth. We do, after all, wish that as a result of our efforts, others will accept the truth, and not reject it because of our harshness.

I ask Allâh Almighty to guide all us and all of the Muslims to understanding His religion, to make us firm upon it, and to make us invite to it with insight, and that He protect us and the rest of the Muslims from the evil of ourselves, the mischief of our deeds, and from saying about Allâh Almighty and His Messenger ﷺ what we have no knowledge of. Indeed Allâh is capable of this and may He grant peace and blessings to Muhammad, his family, and his Companions and whoever is guided until the Day of Judgement.

Ibn Baz

^[1] Muslim no. 2592.

^[2] Muslim no. 2594.

^[3] Muslim no. 2593.

Rulings on Sports and Games

Shorts That Do Not Cover One's Knees

Q What is the ruling regarding people who wear shorts when they play sports and people who watch them play?

A Playing sports is allowed when it does not prevent one from what is obligatory. If it were to prevent one from something that is obligatory then it would be unlawful. If it becomes something that people spend most of their time in, then it would become a waste of time, in which case the least of what could be said is that it is *Makruh* (disliked). As for a person playing a sport, who is wearing only shorts that expose his thigh, or even more than that, then this is not allowed. For what is correct is that it is obligatory for young men to cover their thighs, and that watching a sport whose participants have their thighs exposed like this is not allowed.

Ibn 'Uthaimin

Shorts

Q Outside of the prayer, and where there is no chance of temptation, is it permissible for sportsmen to wear shorts? Please mention proofs to support your answer.

A We hold the view that wearing shorts that expose one's thighs – such as swimming shorts – is not allowed, a ruling that applies to the marketplace, athletic field, and in or outside the *Masjid*. There may be an exception for a person who is thus exposed in his own home, where he is practicing his trade, for

example. The proof is that when the Messenger of Allāh ﷺ saw Jirham Al-Aslami with his thigh exposed, he said,

«عَطَّ فَخِذَكَ فَإِنَّهَا مِنَ الْعَوْرَةِ»

“Cover your thigh, for the thigh is ‘Awrah.”^[1]

Ibn Jibreen

Attending Sporting Events

Q Is it permitted for us to attend soccer matches?

A If you are not neglecting an obligatory deed, if you are not looking at the ‘Awrah of others, and if animosity and bad feelings do not develop between Muslims who support different teams, you may attend, even though it is better not to attend. For the most part, attending sporting events is a diversion, preventing one from doing what is compulsory, and encouraging one to do what is unlawful.

And with Allāh is the facilitation to do what is right. May Allāh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

The Ruling on a Man Wearing a Necklace

Q What is the ruling on wearing necklaces as some men do?


A Wearing a necklace for adornment is unlawful because it is a practice that is specific to women. So men are imitating women when they wear a chain and the Prophet ﷺ cursed men who imitate women. It becomes an even greater sin


^[1] Ahmad 3/478 and At-Tirmithi no. 2798. ‘Awrah: The area of the body that must be covered.

and more unlawful if that chain is made from gold, because then it is unlawful in two ways. It becomes an even greater sin if the pendant is inscribed with a picture of a human, an animal, or a bird. Worse, much worse if it is inscribed with a cross or is in the shape of a cross. The last two cases – a picture of a human or an animal and in the shape of a cross – are unlawful for man and woman alike. And Allâh knows best.

Ibn ‘Uthaimin


The Ruling on Wearing a Gold Medal

 For Participating in a sports event, I received a gold medal, a gold watch, and a gold pen. What is the ruling concerning using these things and what should I do with them? Also, do I have to pay *Zakah* on them, and if so, how much? I ask how much because I don’t know how much gold actually is in these items.

 You are not allowed to wear the watch or medal and you are not allowed to use the pen. It is only women who are allowed to adorn themselves with gold, so you can give it as a gift to a female relative. Or you could get someone to remove the gold before wearing them. Like other jewelry, you have to give 2.5% in *Zakah*.

Ibn Jibreen

Tournament Prizes

 These days we find that there are different kinds of tournaments. In some tournaments, every team pays a fee, which goes into a “pot,” and the winning team takes all that is in the “pot.” In other tournaments, all teams pay except for one, and again, the winning team gets all of the money, or at least most of the money, with the second and third place teams getting the rest. And then there are sporting competitions, wherein the different competitors pay abso-

lutely no fee, with an outside entity paying for the prizes that go to the winners and runner-ups. Which of these is permitted in Islam?



When an outside entity, i.e. not one of the competitors, pays for the prize that goes to the winners of a tournament, then this does not fall under the category of gambling which is forbidden. But if a competition consists of two teams or more, with each team paying a fee, and with the total amount going to the winners, then this is a form of the gambling which is unlawful, as Allâh Almighty said:

﴿يَأْتِيهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾

“O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab (stone altars), and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan’s handiwork. So avoid that in order that you may be successful.”^[1]

The third kind of competition you mentioned – wherein one team does not pay a fee – is permissible in three kinds of sports only: archery, camel racing, and horse racing. These are permissible because they all involve skills needed for *Jihad*. The Messenger of Allâh ﷺ said,

﴿لَا سَبَقَ إِلَّا فِي نَضْلِ أَوْ خُفِّ أَوْ حَافِرٍ﴾

“There is no competition except in three: archery, camel racing, and horse racing.”^[2]

Therefore this kind of competition is forbidden for all other sports.

Ibn ‘Uthaimin

[1] *Al-Ma’idah* 5:90.

[2] Abu Dawud 2574, At-Tirmithi no. 1700. and An-Nasai’ no. 3616.

Betting

Q What is the ruling on betting of some people which they claim to be right?

A *Al-Murahanah* according to many people; when two people agree that one of them has to pay the other if he is right, is unlawful, because it is a form of gambling which Allâh Almighty mentioned alongside alcohol:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيُصِدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾﴾

“O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, *Al-Ansab* (stone altars), and *Al-Azlam* (arrows for seeking luck or decision) are an abomination of Shaytan’s handiwork. So avoid that in order that you may be successful. Shaytan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from *As-Salat* (the prayer). So, will you not then abstain?”^[1]

People simply become more reprehensible when they give their bad deed a good name, such as in this case: they call gambling “establishing the truth.” They are not only performing a bad deed by gambling, but are also liars by claiming that it is something good.

We ask Allâh to grant us safety and pardon.

Ibn ‘Uthaimin

Card Playing

Q When some people play cards, they agree that the loser should pay money to the winner or, for example, buy

^[1] *Al-Ma’idah* 5:90,91.

him a juice. Is this permissible?



This is unlawful (forbidden), for the Messenger of Allâh ﷺ said,

«لَا سَبَقَ إِلَّا فِي نَضْلِ أَوْ خُفِّ أَوْ حَافِرٍ»

“There is no competition except in three: archery, camel racing, and horse racing.”^[1]

It is also a form of the gambling which Allâh Almighty mentioned along with alcohol and idol worship, when He said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾

“O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab (stone altars), and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan’s handiwork. So avoid that in order that you may be successful.”^[2]

So these people must repent to Allâh Almighty, seeking His forgiveness, and refraining from this sin in the future. The money they earned in this way is unlawful for them and not allowed.

Our time is valuable, and even if people play cards not for money, but for fun, they are wasting their valuable time. Time is more valuable than even money, and so the wise man or at least the prudent man does not waste it. Because of the time that is needlessly wasted, many scholars have ruled that playing cards, without involving gambling, is unlawful; when it does involve gambling, it is definitely unlawful.

Ibn ‘Uthaimin

^[1] Abu Dawud no. 2574, At-Tirmithi no. 1700 and An-Nasai’ 3616.

^[2] Al-Ma’idah 5:90.

Card Playing Without Gambling

Q If playing cards does not prevent one from praying, and if playing cards does not involve gambling, is it unlawful?

A Card playing is unlawful, even if it does not involve gambling, because it is a frivolous activity that prevents one from both remembering Allâh Almighty and praying. Furthermore, it is an activity that leads to gambling, which is definitely unlawful. Allâh Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾﴾

“O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab (stone altars), and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan’s handiwork. So avoid that in order that you may be successful.”^[1]

And with Allâh is the facilitation to do what is right. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

Poker and Its Effects on Society

Q Some people don’t just play poker, but they become engrossed in it. The time for prayer comes and passes yet they neither listen to the call to prayer nor do they attend it in the *Masjid*. They are so absorbed in their game, that they don’t answer people when they greet them upon returning from the *Masjid*. While they are playing, other members of the household are never at peace, having to listen to loud

[1] *Al-Ma’idah* 5:90.

voices, curses, and oaths, some of which are by Allâh Almighty and some of which are not. What is the ruling regarding this game? And what effects does it have on society?



Card playing, as the questioner stated, prevents one from remembering Allâh Almighty and praying; moreover, it instills enmity between the players – cursing and evil oaths are common to the card table. Sometimes even, people play for money, which is unlawful. Allâh Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩١﴾﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩٢﴾﴾

“O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab (stone altars), and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan’s handiwork. So avoid that in order that you may be successful. Shaytan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh, and from As-Salah. So, will you not then abstain?”^[1]

People who play cards are sinning by doing so, and are also sinning for all unlawful acts that accompany it, such as cursing, smoking, making false oaths, and not praying in congregation.

You asked about the effects card playing has on society. The secure society is made up of two things: following what Allâh Almighty ordered us to do and refraining from what He Almighty has prohibited. And because society degenerates when an obligatory deed is forsaken and when an evil deed is perpetrated, card playing has an evil effect on society. It deters people from praying in the *Masjid*; it causes enmity and ill will; it instills laziness in people, causing them to neglect working to

^[1] *Al-Ma’idah* 5:90,91.

support their families; it encourages people to do what is unlawful. If money is involved, then the profits derived from card playing are also unlawful.

May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

Cards and Chess

Q What is the ruling regarding card playing and chess, both of which, for the most part, do not deter people from praying?

A Because of the frivolity that is intrinsic to them both, because they deter people from remembering Allâh Almighty and from praying, because they are a waste of time, and because they often lead to ill will between the players involved, both of these games are forbidden. The prohibition is more severe when people play them for money – an unlawful form of gambling that there is no doubt in, and no difference of opinion about.

And with Allâh is the facilitation to do what is right.

Ibn Baz

The Ruling on Playing Cards and Chess

Q Is it permissible to play chess? What about playing cards?

A There are statements from the scholars, may Allâh have mercy upon them, that these are unlawful, and this has also been mentioned by our *Shaykhs*. They are unlawful because they deter people from remembering Allâh Almighty and from praying, because they lead to ill will between the players, and because they are sometimes played for money, which is unlawful. The *Shari'ah* approves of playing for money in only

three activities: archery, camel racing, and horse racing (and even that, under certain conditions).

When one observes those who play chess or cards, one quickly realizes that they are wasting their time – gaining neither in rewards for worship nor in benefits of the worldly kind. Some people claim that chess and card playing open the mind and make one more intelligent, a claim that is false: in reality, these games make the mind dull or at the very most, intelligent in only these games, dull in other situations or activities.

Ibn ‘Uthaimin

Playing Chess Outside of the Prayer Times

Q Under the following conditions, is it permissible to play chess: playing it not always, but only sometimes, playing it without saying bad words, and playing it outside of the prayer times?

A The correct opinion in this issue is that playing chess is unlawful. First, the pieces used for this game are statues of beings, and it is well known that these are unlawful, for the Prophet ﷺ said,

«لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ»

“The angels do not enter a home wherein there is a picture.”^[1]

Second, chess – for the most part – diverts one from the remembrance of Allâh Almighty, and whatever often diverts people from Allâh’s remembrance is unlawful. In fact, Allâh Almighty mentioned this when clarifying the wisdom behind the prohibition of gambling:

﴿إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾


[1] Al-Bukhari no. 3226 and Muslim no. 2106.


“Shaytan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh, and from As-Salah. So, will you not then abstain?”^[1]

Also, people often argue when playing chess, which leads to enmity between two Muslim brothers. Some people become so absorbed in chess, that though they are intelligent concerning its strategies, they are slow-witted in other feats of the mind. This is clearly observed in people who spend a lot of time playing this game. Now, if in addition to the reasons mentioned chess is played for money, then it is even worse.

Ibn ‘Uthaimin

Table Soccer or Table Football

 In places known as arcades, young people play a game known as table soccer or table football; a game that is played on a table, that has a small ball and two nets on opposite sides, and that has little figures of soccer players that are controlled by two players, one on each side. The loser of the game usually pays for the game. Is this kind of game permitted in Islam?

 If the game you mentioned does involve the loser paying for the game and if it also consists of figures or little statues of soccer players, then it is unlawful for three reasons:

- 1) A game so frivolous and time consuming prevents one from doing that which will benefit his religion and his worldly well-being. It might even become a habit that leads to other forms of gambling, a result that makes it unlawful to even a greater degree.
- 2) Making statues or pictures of beings and buying them are among the major sins; the Messenger of Allâh ﷺ warned

^[1] *Al-Ma'idah* 5:91.

those who perpetrate this act with the Fire and with an evil torment.

- 3) For the loser to pay is unlawful – unlawful because it is a waste of money, because renting a table for this purpose is unlawful, and because the profit that the owner of the table receives is unlawful. And all of the above-mentioned reasons make this deed to be a major sin and an unlawful form of gambling.

May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

Clapping Hands at Parties

Q What is the ruling on men clapping hands at parties or other occasions?

A Clapping hands was a practice from the days of ignorance (pre-Islamic times); at the very least, it is *Makhrûh* (disliked); but it appears more likely to be unlawful. This is because Muslims are forbidden from imitating the disbelievers. Allâh Almighty described the disbelievers of Makkah, saying:

﴿وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيدَةٌ﴾

“Their *Salah* (prayer) at the House (of Allâh, the Ka’bah) was nothing but whistling and clapping of hands”^[1]

The scholars say that *Al-Mukah* as mentioned in this verse, means whistling and clapping.

The Sunnah for a believer is that when he hears or sees something he likes, he should say ‘*Subhanallah*’ or ‘*Allâhuakbar*’. This practice is supported by many authentic *Hadiths*.

Clapping is legislated for women alone, when the male Imam,

[1] *Al-Anfal* 8:35.

for example, forgets something in the prayer. They should make him aware of that mistake by clapping. Men, on the other hand, should notify him of his mistake by saying, 'Subhanallah,' a way of correction that is established in the authentic Sunnah of the Prophet ﷺ.

Thus clapping of the hands is not only a form of imitation of disbelievers, but it is also imitation of women; both kinds of imitation are forbidden. And with Allāh is the facilitation to do what is right.

Ibn Baz

Displays and Events on 'Id

Q What is the ruling regarding displays and special events that take place on 'Id?

A The two 'Id (Muslim holidays) are for remembering Allāh Almighty and worshipping Him, by making *Takbir*, by remembering Allāh Almighty, and by participating in the 'Id prayer. However, people may celebrate by enjoying themselves, just as the Ethiopians would play at the Prophet's *Masjid*. The 'Id festivities, however, should consist of those exercises that display the strength of Muslims, such as war drills. There should be no mixing between the sexes at these events and participants should not vie in boasting with one another, because doing so may lead to enmity.

Ibn Jibreen

The Lottery

“If I Win, I Will Donate to a Good Cause”

Q What is the Islamic ruling regarding the lottery; the lottery involves people buying tickets with numbers on them, and one or more people win prizes based on their numbers being drawn. What if my intention is good: that if I win, I will donate the proceeds to a good cause or to those who fight in *Jihad*?

A When a person buys a ticket, hoping that he will be “lucky” and win, he is participating in a form of gambling, and gambling is unlawful:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَي رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿٩٢﴾﴾

“O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab (stone altars), and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan’s handiwork. So avoid that in order that you may be successful. Shaytan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh, and from As-Salah. So, will you not then abstain? And obey Allāh and the Messenger, and beware and fear Allāh. Then if you turn away, you should know that it is Our Messenger’s duty to convey in the clearest way.”^[1]

^[1] Al-Ma’idah 5:90-92.

Gambling – a kind of activity that oscillates between loss and profit – is not only unlawful, but is one of the major sins. No one should doubt that it is unlawful, especially since Allâh Almighty mentioned it along with worshipping idols and with drinking alcohol. And though it might mean profit for some, gambling involves harms that greatly outweigh that profit:

﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا
أَكْبَرُ مِنْ نَفْعِهِمَا﴾

“They ask you concerning alcoholic drink and gambling. Say: In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit.”^[1]

And you should notice in this verse that though the word that means “benefits” is plural, the word that means “sin” is in the singular. This means that no matter how great and how many the benefits of gambling may be, the fact that it is a major sin overwhelms those benefits.

Therefore playing the lottery is not allowed, even if one intends to give the winnings in for the construction of a *Masjid* or to fix a road, or to help those who fight in *Jihad*. Spending unlawfully gained wealth in these causes as a means of trying to draw near to Allâh, does not mean that Allâh would accept that from him, the sin would remain, and he would be deprived of any reward, because Allâh is *Tayyib* (good and pure) and He does not accept other than what is *Tayyib*.

If one buys a ticket, thinking that he will save himself from his sin by donating his prize money to a *Masjid* or the like, this is mere foolishness, for why shouldn't he leave the sin in the first place? For what constitutes “reason” according to the *Shari'ah* is that warding off sin is the rule, not that one indulge in it, then give the earnings away.

So for these reasons, it is not allowed for a person to profit from

^[1] *Al-Baqarah* 2:219.

this unlawful wealth with the excuse of doing something with the wealth that will bring one nearer to Allâh. Nor is it allowed for one to attempt to gain a profit from it with the intention that if he wins he will spend it to benefit others, rather it is obligatory for the believer to stay away from what is unlawful in the first place and not to indulge in it.

Ibn 'Uthaimin

Lottery is a Form of Gambling

Q A charitable organization wishes to organize a lottery, to fund its activities and to serve society. Is this permissible?

A Lottery drawings are a form of gambling which is unlawful according to the Book, the Sunnah, and consensus – as Allâh Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾﴾

“O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab (stone altars), and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan’s handiwork. So avoid that in order that you may be successful. Shaytan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh, and from As-Salah. So, will you not then abstain?”^[1]

It is not allowed for any group of Muslims to have anything to do with gambling, whether it be to use the wealth earned to spend it in a charitable way, or anything else, since it is one of the evil unlawful things due to the generality of the proofs, and

^[1] Al-Ma’idah 5:90,91.

because the profits that result from gambling are a form of the unlawful which is obligatory to stay far away from, and to beware of. And with Allâh is the facilitation to do what is right.

Ibn Baz

Prize Bonds

Q In certain countries, some banks issue what is known as a “prize bond.” People buy this bond, and if their number of their bond is drawn at the end of any given month, they win a big prize. People do not lose money though, as they may redeem their bonds at any time for the price that they purchased them for. Is this permitted in Islam?

A The practice you described is a form of gambling, which is one of the major sins:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩١﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩٢﴾﴾

“O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab (stone altars), and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan’s handiwork. So avoid that in order that you may be successful. Shaytan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh, and from As-Salah. So, will you not then abstain?”^[1]

A person who participates in this should repent, seek forgiveness from Allâh, and stay away from such activities; he should also rid himself of any money that he won in the past – perhaps that Allâh Almighty may forgive him.

[1] Al-Ma’idah 5:90-91.

May Allāh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

Store Prizes

Q Is it permissible for us to participate in competitions organized by stores or companies, competitions wherein prizes are distributed?

A All praise is for Allāh Almighty; O Allāh, send prayers and salutations on Muhammad, his family, and his Companions:

We notice that more and more companies and stores are advertising competitions: they offer prizes to people who buy their products. Often people will buy products, not because they need them, but because they want the prize. This scheme is a form of gambling and it leads to wrongly taking peoples' wealth. Moreover, companies gain customers by this insidious scheme, diverting people from companies who sell products that are similar in quality. This scheme is unlawful, and so is the prize – it is a prize that is won through a form of gambling. The companies who tempt people in this manner should desist and compete fairly with others in the market:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ
بِحُرَّةٍ عَنْ تَرَاحٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿١٩﴾ وَمَنْ يَفْعَلْ
ذَلِكَ عُدُوْنَا وظَلْمًا فَسَوْفَ نُضَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٢٠﴾﴾

“O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allāh is Most Merciful to you. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allāh”^[1]

^[1] An-Nisa' 4:29-30.

This is a form of gambling: so it is not a legitimate form of trade since it is a form of the gambling which Allâh has made unlawful due to its traits of wrongfully consuming people's wealth, and breeding enmity and hatred among them. Allâh Almighty said:

﴿يَأْتِيهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾﴾

"O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab (stone altars), and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan's handiwork. So avoid that in order that you may be successful. Shaytan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh, and from As-Salah. So, will you not then abstain?"^[1]

We ask Allâh to grant us and all of the Muslims to do what is right, to earn His pleasure, and we ask Him to rectify the affairs of His worshippers and that He take all of us away from every deed that opposes His *Shari 'ah* indeed He is the Most Generous and Most Noble.

May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

Ibn Baz

^[1] Al-Ma'idah 5:90-91.

Rulings Regarding Animals

When Livestock Destroy Fields

Q Does the *Hadith* in which the Messenger of Allâh ﷺ ruled in the case between the owner of the camel and the farmer include all livestock – like goats and cows – so that the shepherd must watch over them while grazing, as well making sure that they don't damage cultivation, and protect them from beasts of prey? Or, is it specific for camels which graze freely during the day and must be watched at night?

A First, the *Hadith* that was mentioned regarding this problem is recorded by Ahmad in his *Msunad*, as well as Abu Dawud, An-Nisa'i, and Ibn Majah in their *Sunans* as well as others with similar wordings. The wording recorded by Abu Dawud, is from Haram bin Muhhaysah from Al-Bara' bin 'Azib, that he had a wild camel, which entered a field and damaged it. He told the Messenger of Allâh ﷺ about it and the Messenger of Allâh ﷺ ruled that the owner of land is responsible to protect his land during the day and the owner of livestock is responsible to watch over his cattle during the night, and that the owner of the livestock is responsible for whatever his livestock damages during the night. Abu Dawud also recorded it with another chain from Haram bin Muhhaysah, from his father, that the camel of Al-Bara' entered a man's land and caused some damage, so Allâh's Messenger ﷺ ruled that the owner of property is responsible to protect it during the day, and the owner of cattle is responsible for watching over it during the night.

Second: This *Hadith* was mentioned by the Prophet ﷺ about a specific incident – that of Al-Bara bin 'Azib's camel damaged the

farmland of someone else. But its ruling is general since he used the word “livestock” (*Mashiyah*), which includes sheep, goats, cows, camels, and so on. So the ruling is based on the generality of the expression, not the specificity of its cause.

Third: Many scholars have deemed this *Hadith* to be authentic and act accordingly – including Malik, Ash-Shafi‘i, Ahmad, and others. They say that the owner of the animal must pay for what it damaged in the night, not for what it damaged during the day. Ash-Shafi‘i said, “We accepted the implications of this *Hadith*, because of it being sound, because its chain is connected, and because all the narrators are known.” They believe that this *Hadith* is specific, clarifying, if you will, another *Hadith*, which is more general, that is the *Hadith*,

«الْعِجْمَاءُ جُبَارٌ»

“Beasts are destructive.”^[1]

Some of the scholars say the owner is always responsible, and some of them say he is not at all responsible. The preferred view is the first one, since it harmonizes between the general *Hadith* and the specific one. Whoever wishes to learn more about this then he should refer to the sayings of the scholars and the evidences for their views. If a person is in this situation, he should take his case to the local judge who can judge according to the statements of the scholars, and whose ruling will be final, eliminating all differences in the process, at least for that case.

May Allāh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

To Brand, Burn, or Stamp the Ear of an Animal



Our *Shaykh* informed us that branding, piercing or splitting the ear of an animal, partially or totally, is an

^[1] Al-Bukhari no. 1499 and Muslim no. 1710.

act inspired by *Shaytan*, an act that results in Allâh's curse upon the person who did the branding. Is this true?



A general principle in Islam is that we should respect beasts of burden and cattle without harming them through branding, piercing, or splitting their ears, entirely or partially, and without doing anything else harmful to them.

The exception is when a need arises, like in the case when one needs to mark it with something it may be identified by, using a brand on an area other than the face, or splitting the hump of a camel which is reserved to be used as a *Hadi*.^[1] In this case there is no harm as long as it is done within the limits of the need and for a valid reason.

In a *Hadith* recorded in the Two *Sahihs*, Anas, may Allâh be pleased with him, mentioned seeing the Messenger of Allâh ﷺ, accompanied by 'Abdullah bin Abu Talhah with a branding iron in his hand; he was branding camels that were allocated for charity.


According to Ahmad and Ibn Majah, he said that he saw the Prophet ﷺ branding sheep in the ear. In *Sahih Al-Bukhari* it is recorded that Al-Miswar bin Mukharramah and Marwan said, that the Prophet ﷺ and about one-hundred and ten odd Companions of his went until they were at Thul-Hulayfah. The Prophet ﷺ proceeded to garland and mark the *Hadi* – and he marked them by cutting the hump of the camels until blood drained out and he spread it around on it so that it would be an indication that this was a *Hadi*. As for branding the face, this is not allowed because the Messenger ﷺ forbade that and cursed the one who does it.


And with Allâh is the facilitation to do what is right, and may Allâh send peace and blessings upon His servant and Messenger Muhammad and his Companions.

The Permanent Committee

[1] The animal sacrificed by the *Hajj* pilgrim for the 'Id. See the details in the *Fatawa for Hajj*.

Domesticated Dogs

 We have a dog in our house; we purchased it before knowing that it is forbidden to keep a dog without a valid reason. Once we knew this, we released the dog and attempted to drive it away. To no avail, though: since it became so used to our home, that it refused to leave. I certainly don't want to kill it, so what should I do?

 Except for cases wherein the *Shari'ah* specifically mentions – for hunting, protecting one's livestock, and farmland – it is forbidden to keep a dog. A person who keeps a dog loses a *Qirat* (a measurement) of reward every day, an indication of it being unlawful (forbidden), for losing rewards is like receiving a punishment: both indicate that something is unlawful.

Given this occasion, I advise all my brothers not to imitate the disbelievers by getting a dog; a dog is not merely filthy and impure, but it is the most impure animal. What it spoils cannot be purified except by washing that object seven times, once of which must be done with dirt. Even the filthy pig, which Allâh mentioned in the Qur'an to be prohibited and impure, does not reach this level.

We unfortunately see many people, impressed as they are by disbelievers, getting dogs for no reason. They obtain, raise, and clean these animals, animals that could not even be purified by plunging them into the sea. People, in their foolishness, spend large amounts of money for the care of dogs, while the Prophet ﷺ forbade wasting wealth.

I advise these people to repent to Allâh Almighty and to expel the dogs from their homes. But because the Prophet ﷺ permitted keeping dogs in these instances, you may do so if you need one for hunting, for protecting livestock, or farmland.

You still need an answer: when you expel and drive away your dog, you are no longer responsible for it. Don't keep it, and if it

is left outside your home long enough, it will leave the city and seek Allâh's sustenance in the wild, just as other dogs do.

Ibn 'Uthaimin

Branding Cattle for Identification

Q There are proofs from *Fiqh* saying that it is unlawful to brand animals on the face. We are Bedouins, and we need to brand animals to identify them, especially since animals of different owners mix in grazing fields. Also, branding an animal deters the thief: he finds it very difficult to sell branded animals. Is it permissible, then, for us to brand them?

A Yes, it is allowed to brand them for the purposes you mentioned, as long as you avoid the face, since it is recorded by the Two *Shaykhs*^[1] – may Allâh have mercy upon them – in their *Sahihs*, from Anas, may Allâh be pleased with him, that he saw a branding iron in the hand of Allâh's Messenger ﷺ; he was branding camels that were allocated for charity.

In the narration recorded by Ahmad and Ibn Majah, he said that he saw the Prophet ﷺ branding sheep on their ears. As for branding on the face, that is not allowed because the Messenger ﷺ forbade it.

The Permanent Committee

To Destroy the Sexual Desire of Cats

Q In the west, claiming that they are protecting society and cats from harm, people have the sexual desire of their cats destroyed. What is the ruling for that?

A If cats are many and harmful, and if the cats are not harmed in the process, the operation you referred to is

[1] That is, Al-Bukhari and Muslim.

permitted, an option that is better than killing them after they are born. But if there are not too many of them, and the cats do no harm, perhaps leaving them as they are would be better.

Ibn 'Uthaimin

Birds and Fish for Display

Q Is it permitted for people to put birds, such as parrots, inside a cage, intending to keep them for display or intending to enjoy the sounds of their chirping? What about keeping fish in tanks?

A There is no harm in that as long as they are not mistreated, and they are fed and given water properly. It doesn't matter whether it is a parrot, a pigeon or a chicken or other than that. The condition is that they be treated well, not mistreated, and it also doesn't matter whether that is the type of animal that is kept in a cage, a pen, or a tank, like fish.

Ibn Baz

Birds in Cages

Q Is one permitted to keep birds in cages, for no other purpose than to keep them as a display in their homes or gardens?

A There is no harm in that as long as they are kept in a manner that they will be provided with food and water.

This is because the Prophet ﷺ mentioned a woman who was in the Fire because of a cat: she confined it without feeding it or giving it water, and without releasing it so that it could eat the pests in the land. (Agreed upon)

This *Hadith* indicates that had she fed the cat and given it water, even though she confined it, she would not have been punished. And with Allâh is the facilitation to do what is right.

Ibn Baz

Q People often buy birds and put them into cages, not for any practical purpose, but so that they or their children will have pets. Is this permitted in Islam?

A As long as they give the birds sufficient food and drink, then there is no harm in keeping them as pets. In such situations, the general rule is permissibility, unless there is evidence to the contrary, and here, as far as we know, there is no such evidence.

Ibn Baz

There Is No Sin Upon You

Q We had birds that we kept in a cage; daily, we would feed them, give them drink, and release them in the morning so they can cool themselves in the air. One day, however, we forgot to release them, and the sunheat affected them, resulting in their death. We regret having kept them in cages; please advise us – do we have to make any atonement?

A If the situation is as you have described, there is no sin upon you, for Allâh Almighty says:

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا﴾

“Our Lord! Punish us not if we forget or fall into error.”^[1]

In an authentic *Hadith*, Allâh’s Messenger ﷺ related that Allâh Almighty responded to the invocation in this verse by saying,

«قَدْ فَعَلْتُ»

“I have done so.”^[2]

This was recorded by Muslim in his *Sahih*, and it shows that Allâh Almighty answers the supplication of his believing worshipers. And with Allâh is the facilitation to do what is right.

Ibn Baz

[1] *Al-Baqarah* 2:286.

[2] Meaning, “I punish you not when you forget or fall into error.”

Killing Harmful Insects

Q In our village, ants abound in unbelievable masses; they damage our food and our clothing, not to mention harming our own bodies. May we kill them, and how should we do that? Is this a trial for us? And if so, how can we ward it off?

A If the situation in your village is as you have described, you may kill them by any means available to you other than burning them with fire. No doubt, this is a trial, one that necessitates your turning to Allâh Almighty and repenting to Him.

The Permanent Committee

The Five “*Fawasiq*”

Q I have heard of the phrase, “The five *Fawasiq*.” What does this mean, and are we ordered to kill them, even in the sacred areas?

A The five *Fawasiq* are as follows: the mouse, the scorpion, the ferocious dog, the crow, and the kite. These are the five animals about which the Messenger of Allâh ﷺ said,

«خَمْسٌ فَوَاسِقٌ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ»

“There are five animals that are all Fawasiq and should be killed while not in Ihram and while in Ihram.”^[1]

It is Sunnah for people to kill these pests whether in a state of *Ihram* or not, or, in the sacred areas or not. This is because of the harmful nature of these animals.

An analogy may be made from these five, extending to other creatures that are as harmful or more harmful than those mentioned, the exception being the snake in a home: one may

[1] Al-Bukhari no. 1829 and Muslim no. 1198.

only kill it after making three attempts to expel it from the house. This is because it is feared that it may be a jinn. The exception to this is the one that has a short tail or one that has two black stripes on its back. These snakes may be killed in the home because the Prophet ﷺ mentioned them as the exception to the prohibition in this case. So these two types of snakes may be killed in any circumstance. The others are not to be killed, but one should attempt to drive them out of the house. He does this by yelling at them, "Get out, for you are in my house" or the like. In this manner he is warning it and letting him know that he does not have permission to remain in the house. If the snake remains in the house after that, then it is not a jinn, or, if it were, you have exhausted his rights, and then he may be killed.

However, if it attacks before being warned, then one may defend himself, even if it means killing the snake, an act that is sanctioned because it is in self-defense.

Ibn 'Uthaimin

Killing Insects in One's Home

Q May we kill insects in our homes, insects such as ants and cockroaches, using fire, and if not, what should we do?

A If these insects are harmful, you should not kill them using fire, but using insecticides. The Messenger of Allāh ﷺ said,

«خَمْسٌ مِنَ الدَّوَابِّ كُلُّهُنَّ فَاسِقٌ، يُقْتَلْنَ فِي الْحَرَمِ: الْغُرَابُ، وَالْجَدَأُ، وَالْعَقْرَبُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعَفُورُ»

"There are five animals that are all Fawasiq and should be killed while not in Ihram and while in Ihram: the crow, the kite (a kind of bird), the scorpion, the mouse, and the ferocious dog."^[1]

[1] Al-Bukhari no. 1829 and Muslim no. 1198.

In another narration, the Messenger of Allâh ﷺ mentioned six, the sixth one being the snake. The same ruling applies to other harmful animals, such as cockroaches and ants: you may kill them, but don't kill them using fire; rather, you should use insecticides.

And with Allâh is the facilitation to do what is right.

Ibn Baz

Backbiting, Slander and Gatherings

Backbiting Results in Enmity

Q Some people – may Allâh Almighty guide them – don't consider backbiting to be unlawful or even inappropriate. They argue that they are doing well to warn others about a person's faults. *Shaykh*, please clarify this issue – may Allâh reward you well.

A Backbiting is unlawful and it is one of the major sins – regardless whether what you say about the person is true or whether it is false. When the Messenger of Allâh ﷺ was asked to define backbiting, he ﷺ said that it is when you say something about your brother that he would dislike. Then someone said, “What if what I say about my brother is true?” The Prophet ﷺ answered,

«إِنْ كَانَ فِيهِ مَا تَقُولُ، فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ، فَقَدْ بَهَتَّهُ»

“If he really is as you say of him, you have backbitten him; if he is not as you say of him, then you have slandered him.”^[1]

In another authentic *Hadith*, the Prophet ﷺ informed us, that when he ascended to the heavens, he saw people whose nails were made of copper; they were scratching their faces and their chests. He asked about them and he was told that they were those who eat people's flesh and who attack people's honor. Allâh Almighty says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَجْتَبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَحْسَبُوا وَلَا

[1] Muslim no. 2589.

يَغْتَابُ بَعْضُكُم بَعْضًا أَيُّبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَانفُوا
 اللَّهُ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ ﴿١٢﴾

“O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allâh. Verily, Allâh is the One Who accepts repentance, Most Merciful.”^[1]

It is obligatory upon every Muslim, male and female – to refrain from backbiting and to advise others to refrain from it as well. By doing so, one is obeying Allâh Almighty and His Messenger ﷺ, protecting the honor of one’s Muslim brothers. When people stop backbiting, our relationships with one another will improve, on a family level, a friendship level, and a social level; backbiting only serves to instill hatred and rancor between people. May Allâh Almighty guide us to all that is good.

Ibn Baz

To Part Company From A Backbiter

Q A friend of mine backbites frequently, so much that it seems to be second nature for him. I have advised him over and over again, but to no avail: He does not stop, even though sometimes he seems to be doing it with a good intention. My question is this: May I dissociate myself from him?

A To attack a Muslim’s honor by saying something he would not like is a great evil, and an unlawful form of backbiting, and it is one of the major sins. Allâh Almighty said:

﴿يَتَأْتِيَ الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَابَ بَعْضُكُم بَعْضًا أَيُّبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَانفُوا

^[1] Al-Hujurat 49:12.

اللَّهُ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٧﴾

“O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allâh. Verily, Allâh is the One Who accepts repentance, Most Merciful.”^[1]

In his *Sahih*, Muslim recorded that Abu Hurairah, may Allâh be pleased with him, said that the Prophet ﷺ said:

«أَتَدْرُونَ مَا الْغَيْبَةُ؟»

“Do you know what backbiting is?”^[2]

They said, “Allâh and His Messenger know best.” He ﷺ said,

«ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ»

“For you to say about your brother that which he hates.”^[3]

Then someone said, “What if what I say about my brother is true.” The Prophet ﷺ answered,

«إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَيْبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهْتَهُ»

“If he really is as you say of him, you have backbitten him; if he is not as you say of him, then you have slandered him.”^[4]

In another authentic *Hadith*, the Prophet ﷺ informed us, that when he ascended to the heavens, he saw people whose nails were made of copper; they were scratching their faces and their chests. He asked Jibril about them, and Jibril answered, “They are those who eat people’s flesh and who attack people’s honor.” This was recorded by Ahmad, Abu Dawud, with a good chain from Anas, may Allâh be pleased with him. The eminent scholar Ibn Muflih said that its chain is authentic. He also said, “Abu Dawud recorded, with a *Hasan* chain of narration from Abu Hurairah, [from the Prophet ﷺ], that among the major sins

[1] *Al-Hujurat* 49:12.

[2] [3] [4] Muslim no. 2589.

is to elaborate about a Muslim man's honor without right.”

It is compulsory not only upon you, but upon all Muslims to refrain from sitting with those who backbite their Muslim brothers, and to advise and censure them, because the Prophet ﷺ said,

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

“Whoever from you sees an evil, he should remove it with his hand; if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart (by hating it), and this is the weakest (level of) faith.”^[1]

If he doesn't heed your advise, forsake his company altogether, for then you will have completely reproached him. May Allâh Almighty improve the situation of Muslims and may He guide them to the way that will bring them happiness and safety, both for this life and the next.

Ibn Baz

Backbiting in the Case of an Evil-Doer

Q If a person does not pray and does not remember Allâh and performs evil deeds worse than that which anger Allâh Almighty and His Messenger ﷺ, may we backbite that person, to inform others about his evil behavior?

A You must advise this person to obey Allâh's commands and you must warn him not do what Allâh Almighty has forbidden. If he follows your advice, though he might do so gradually, stick with him and continue in your efforts. If he doesn't heed what you say, stay away from him as much as possible. Thereafter you may speak of him, letting people know of his evil and protecting them from that evil. At times you may

^[1] Muslim no. 49.

be required to speak about him: when you are afraid that people will be affected by his evil or when you are confident that he will desist when he realizes that he is exposed. You may not, however, speak of him to appease yourself, seeking to amuse and entertain your companions. This is how evil spreads and how people grow numb to the evils around them. Furthermore, you may not invent evils about him, hoping to further discredit him. The Messenger of Allâh ﷺ forbade us from doing this and he called it slander, which is one of the greatest of sins.

The Permanent Committee

If Your Intention Is Advice, You Are Not Backbiting

Q A friend of mine wanted to hire a person for a job – a person who I knew was unqualified for the job, from many different angles. Can I inform my friend about some of this person’s shortcomings or is that considered backbiting?



If your intention is to be sincere to your friend’s welfare, then you are not backbiting, for the Prophet ﷺ said,

«الدِّينُ النَّصِيحَةُ»

“The religion is sincere advice.”

He was asked, “To whom, O Messenger of Allâh.” He said,

«لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ»

“To Allâh, to His Book, to His Messenger, to the Muslim leaders, and to the general population of Muslims.”^[1]


In the Two *Sahihs*, it is recorded that Jarir bin ‘Abdullah Al-Bajali, may Allâh be pleased with him, said, “I pledged to the Prophet ﷺ – to pray, to pay the *Zakah*, and to be sincere to every Muslim.”

[1] Muslim no. 55.

There are many other sayings of the Prophet ﷺ that are similar in meaning.

Ibn Baz

Regardless of Whether You are Serious or Joking, Lying is Forbidden

 When some people joke with their friends, they say false things to get each other to laugh. Isn't this wrong in Islam?



Yes, this is a sin in Islam, because all lying is a sin which must be avoided. The Messenger of Allâh ﷺ said,

«عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا»

“Be truthful, for truthfulness guides to righteousness, and righteousness leads to Paradise. A person continues to be truthful and continues to be a seeker of truth until he is written, with Allâh, as a truthful one. Beware of lying, for lying guides to wickedness, and wickedness leads to the Fire. A person continues to lie and find ways of lying until he is written, with Allâh, as a liar.”^[1]

On another occasion, the Prophet ﷺ said,

«وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيَضْحَكَ بِهِ الْقَوْمُ وَيَلُ لَّهُ، وَيَلُ لَّهُ»

“Woe to him who tells lies so that others may laugh woe to him, and again, woe to him.”^[2]

[1] Al-Bukhari no. 6094, Muslim no. 2607.

[2] Abu Dawud no. 4990. At-Tirmithi no. 2315, Sunan Al-Kubrah for Nasai' 6/509 no. 11655.

Based upon this, lying must be avoided whether it is for the sake of laughter, in seriousness or in jest. A person who trains himself to be truthful until he makes it his habit becomes truthful both outwardly and inwardly, which is why the Messenger of Allâh ﷺ said,

«مَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصَّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا»

“A person continues to be truthful and continues to be a seeker of truth until he is written, with Allâh, as a truthful one.”^[1]

None of us, I am sure, is ignorant of the results of truthfulness and the results of lying.

Ash-Shaykh Ibn Baz

There Is No Harm in Humor, As Long As What You Say Is True

Q As long as we are not mocking the religion, are we permitted in Islam to make jokes?

A As long as you are truthful in your humor, and as long as you do not go to excesses, humor, witticisms, and jokes are permitted in Islam. The Messenger of Allâh ﷺ showed humor, but he would only speak the truth. But if you lie when you make a joke, remember this *Hadith*:

«وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيَضْحَكَ بِهِ الْقَوْمُ وَيْلٌ لَهُ، وَيْلٌ لَهُ»

“Woe to him who tells lies so that others may laugh...woe to him, and again, woe to him.”^[2]

And with Allâh is the facilitation to do what is right.

Ibn Baz

[1] Al-Bukhari no. 6094, Muslim no. 2607.

[2] Abu Dawud 4990, At-Tirmithi no. 2315 Sunan Al-Kubrah for Nasai' 6/509 no. 11655.

Getting Together To Eat Other People's Flesh

Q In our town, many young people spend entire nights together talking, most of which consists of backbiting and slandering. May I sit with these people in their gatherings?

A These people who get together are foolish, for in reality, they are getting together to eat the flesh of others; Allâh Almighty says:

﴿وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ﴾

"And don't backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting)."^[1]

These people who gather to eat other people's flesh are perpetrating one of the greatest of sins; you must, therefore, advise them. If they heed your advice by refraining from backbiting, then that is well; if not, then you must leave their company, for Allâh Almighty says:

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَفْعَلُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِذْ أَنْتُمْ إِذَا سَلَّطْتُمْ أَنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا﴾

"And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect the hypocrites and disbelievers all together in Hell."^[2]


[1] Al-Hujurat 49:12.


[2] An-Nisa' 4:140.

So those sitting with others who hear Allâh's verses, disbelieving in them, and mocking them, fall under the same ruling as those doing that. This is one of the worst things that remove one from the religion, and it is the same for participating in a form of disobedience that is even of a lesser degree – the one sitting where backbiting occurs is equal in sin to the one doing the backbiting. So you are required to leave their gatherings and not sit with them.

Ibn 'Uthaimin


Keeping Company With Those Who Publicly Flaunt Their Sins

 When I sit with my friends, they drink alcohol. May I sit with them while they are drinking?

 It is forbidden for you to sit with evildoers who publicly exhibit their sins, people who, for example, openly drink alcohol or play musical instruments. A person should advise his friends, warning them about the dangers of their sins and the punishment that awaits them if they do not desist. If they do not accept your advice, stay away from them, so that at least you will be saved.

Ash-Shaykh Ibn Jibreen

Not Keeping Company With Smokers Can Help You Quit

 All praise is for Allâh, I pray in congregation, and ever since I began practicing Islam, I've changed a lot of things in my life: I discarded my VCR, destroyed all the videos I had, replaced music on audio tapes with Islamic content, started growing my beard, shortened my garment, seeking – I hope – to follow the Prophet's Sunnah. There is one thing, though, that still makes me miserable: smoking. I have made many futile attempts to quit. What should I do?

Also, please invoke Allâh Almighty to help me.



All praise is for Allâh, who has guided you to the truth, and has helped you to remain steadfast to the principles of Islam: I ask Allâh to make you firm upon the truth and to give you an understanding of the Religion.

In regards to smoking, you must quit, for its harms are as many as they are dangerous. As soon as you are sincere and determined, leaving the company of those who smoke, Allâh Almighty will help you to leave the vile habit and will protect you from its inherent evils.

I advise you to be both sincere and determined; moreover, ask Allâh Almighty to help you, especially when you are prostrating, but at other times as well. If you do this as well as avoiding the company of those who smoke, I give you glad tidings of a good ending. Remember that Allâh Almighty said:

﴿أَدْعُونِي أَسْتَجِبْ لَكُمْ﴾

“Invoke Me, I will respond to your invocation.”^[1]

And:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا﴾

“And whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.”^[2]

May Allâh grant you success and help you to quit smoking; may He make you steadfast upon the truth; Indeed, He hears all, and He is near.

Ibn Baz

[1] *Ghafir* 40:60.

[2] *At-Talaq* 65:4.

Two-Faced

Q I know people who say something to me and something else to others. Should I speak out?

A The person you described is doing what is forbidden, because the Messenger of Allâh ﷺ said,

«تَجِدُونَ شَرَّ النَّاسِ ذَا الْوَجْهَيْنِ: الَّذِي يَأْتِي هُوَ لَاءِ هُوَ لَاءِ وَيَأْتِي هُوَ لَاءِ هُوَ لَاءِ»
بِوَجْهِهِ

“You will find that the worst people are those who are two-faced: they come to some people with one face, and they go to others with another face.”^[1]

This refers to someone who praises another person in his presence seeking some worldly benefit, but as soon as he leaves him, he speaks ill of him, finding fault with his entire character. If you know someone who is like this, you must advise him and warn him; you must tell him that being two-faced is a characteristic of the hypocrites. Eventually, such a person will be known, and people will – because they are afraid of his evil – avoid him; thus he achieves none of his ends. If he doesn't respond positively to your advice, you must warn others about him, even if he is not present. The Messenger of Allâh ﷺ said,

«اذْكُرُوا الْفَاجِرَ بِمَا فِيهِ يَحْذَرُهُ النَّاسُ»

“When you mention the Fasiq (evildoer), explain his faults, so that people may be wary of him.”^[2]

Ibn Jibreen

^[1] Al-Bukhari no. 3494.

^[2] Kashful Khafa' and Muzeel Al-Elbas for Ajlooni 1/114 no. 305.

Masturbation

Q O noble *Shaykh*, please inform me about the Islamic ruling on masturbation; also, how can one rid himself of this habit?

A Masturbation, inciting ejaculation by using one's hand, is unlawful; its harms are great, a fact that many doctors have pointed out. Allâh Almighty says describing the people of faith:

﴿وَالَّذِينَ هُمْ لِأَعْيُنِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾﴾

“And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the slaves) that their right hands possess, – for then, they are free from blame; But whoever seeks beyond that, then those are the transgressors.”^[1]

Masturbation goes against those qualities that Allâh Almighty described the believers with: it involves transgression against one's own self. Whoever practices it must abandon it, replacing it with what the Prophet ﷺ prescribed:

«يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ، وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ»

“O group of young people, whoever among you is able to marry, then let him marry, for marriage is more modest for the eyes and safer for the private part. If someone is not able, then let him fast, for it is a shield (against desire).”^[2]

[1] Al-Mu'minun 23:5-7.

[2] Al-Bukhari no. 5066, and Muslim no. 1400.

By applying this prophetic advice, anyone can – by the will of Allâh Almighty – overcome this wicked habit. Moreover, there is no harm in asking a doctor to prescribe some kind of treatment for someone who is neither able to fast nor to abstain from this wicked habit. In an authentic *Hadith*, the Prophet ﷺ said,

«مَا أَنْزَلَ اللَّهُ عَزَّوَجَلَّ دَاءً إِلَّا أَنْزَلَ لَهُ دَوَاءً، عَلِمَهُ مَنْ عَلِمَهُ وَجَهَلَهُ مَنْ
جَهَلَهُ»

“Allâh Almighty has not sent down a disease except that he has also sent down for it a cure; he knows it who knows it, and he is ignorant of it who is ignorant of it.”^[1]

The Prophet ﷺ also said,

«عِبَادَ اللَّهِ تَدَاوُوا، وَلَا تَدَاوُوا بِحَرَامٍ»

“O servants of Allâh, seek cure (from your ailments), but don’t seek a cure by unlawful means.”^[2]

We ask Allâh Almighty to protect us and all of the Muslims from all that is evil.

Ibn Baz

Masturbation: With the Hand or With Anything Else

The noble *Shaykh*, Muhammad bin ‘Uthaimin, was asked about this habit, and he answered:

Masturbation, inciting ejaculation with the hand or with any other object, is unlawful as proven by the Qur’an, the Sunnah, and sound reasoning. Allâh Almighty says:

«وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ ﴿٦﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٧﴾ فَمَنِ ابْتَغَىٰ وَرَاءَهُ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾»

[1] Ahmad 1/413 and Ibn Majah no. 3438.

[2] Abu Dawud no. 3055 and At-Tirmithi no. 2038.

“And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the slaves) that their right hands possess, – for then, they are free from blame; But whoever seeks beyond that, then those are the transgressors.”^[1]

When a person seeks to satisfy his lust with other than his wife or (legal) slave, but with someone else, then he is “seeking beyond” what is allowed, and hence among the “trespassers.” And from the Sunnah, the Messenger of Allâh ﷺ said,

«يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ، وَأَحْضَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ»

“O group of young people, whoever among you is able to marry, then let him marry, for marriage is more modest for the eyes and more safe for the private part. If someone is not able, then let him fast, for it is a shield (against desire).”^[2]

Here, the Messenger of Allâh ﷺ advised that the person who cannot marry to fast; had masturbation been lawful, he ﷺ would have advised it instead. Since the Messenger of Allâh ﷺ did not offer masturbation as a choice when it was a perfect situation for him to do so, we can thus conclude that it is unlawful. Moreover, many doctors have spoken about some of the ill effects of masturbation – ill effects to the body, to one’s desire, to one’s thinking; it might even prevent someone from marrying, for if someone is satisfying his lusts in this way, he may turn away from marriage.

Ibn ‘Uthaimin

Masturbation is Forbidden



Is masturbation unlawful?

^[1] Al-Mu’minun 23:5-7.

^[2] Al-Bukhari no. 5066 and Muslim no. 1400.



What is correct among the sayings of the scholars is that masturbation is unlawful. Allâh Almighty says:

﴿وَالَّذِينَ هُمْ لِأَفْئِدَتِهِمْ أَحْفَظُونَ ﴿٦٠﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦١﴾ فَمَنْ أَسْعَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٦٢﴾﴾

“And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the slaves) that their right hands possess, – for then, they are free from blame; But whoever seeks beyond that, then those are the transgressors.”^[1]

Here, Allâh Almighty praised those who satisfy their lusts with only their wives or (lawful) slaves; He Almighty also ruled that those who seek other means of satisfying their lusts are transgressors.

The Permanent Committee

The Proof Against Masturbation



What is the ruling regarding the practice of masturbation, and if it is unlawful, please provide proof from the Qur’an and the Sunnah?



The practice of masturbation is forbidden in Islam; its harms are great and many. Its prohibition is proven by the saying of Allâh Almighty in *Surat Al-Mu’minun*:

﴿فَمَنْ أَسْعَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٦٢﴾﴾

“But whoever seeks beyond that, then those are the transgressors.”^[2]

Meaning, whoever seeks to satisfy his lust with someone other than his wife and (lawful) slave, he is from the transgressors. Shaykh Muhammad Amin Ash-Shinqiti mentioned this proof in his *Tafsir* entitled, *Adhwa’ Al-Bayan*.

[1] *Al-Mu’minun* 23:5-7.

[2] *Al-Mu’minun* 23:7.

Some narrations mention that some people would keep a rope that they used to tie around their sexual organ.

Some scholars, however, have deemed masturbation permissible for someone when he is afraid that he will fornicate, provided that person feels that there is no other way of escaping from the greater evil. Nevertheless, such a person should first attempt to get married; thereafter, he should try to fast, for it is a shield against desires. And Allâh Almighty knows best.

Ibn Jibreen

Masturbation With Other than the Hand

Q What is the ruling regarding masturbation? What about when one masturbates not with his hand, but with some other object?

A Masturbation — whether it is with the hand or with some other object that is shaped as the private part is shaped — is unlawful. Every Muslim should beware of this habit, because practicing it goes contrary to the following verse:

﴿وَالَّذِينَ هُمْ لِأَفْئِدَتِهِمْ أَحْفَظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾﴾

“And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the slaves) that their right hands possess, — for then, they are free from blame; But whoever seeks beyond that, then those are the transgressors.”^[1]


Moreover, masturbation is damaging to one’s health. And with Allâh is the facilitation to do what is right.

Ibn Baz

^[1] Al-Mu’minun 23:5-7.

“How do I abandon the practice of Masturbation”

Q I masturbate even though I fear Allâh’s punishment and even though I know it is unlawful. I have tried to abandon it, but I end up returning to it often. Please advise me: How can I rid myself of this habit?

 Masturbation, inciting ejaculation by using one’s hand, is unlawful; its harms are great, a fact that many doctors have pointed out. Allâh Almighty says describing the people of faith:

﴿وَالَّذِينَ هُمْ لِأَفْئِدَتِهِمْ أَحْفَظُونَ ﴿٥٠﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٥١﴾ فَمَن ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٥٢﴾﴾

“And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the slaves) that their right hands possess, – for then, they are free from blame; But whoever seeks beyond that, then those are the transgressors.”^[1]

Masturbation goes against those qualities that Allâh Almighty described the believers with: it involves transgression against one’s own self. Whoever practices it must abandon it, replacing it with what the Prophet ﷺ prescribed:

«يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ، وَأَحصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ»

“O group of young people, whoever among you is able to marry, then let him marry, for marriage is more modest for the eyes and safer for the private part. If someone is not able, then let him fast, for it is a shield (against desire).”^[2]

By applying this prophetic advice, anyone can – by the will of Allâh Almighty – overcome this wicked habit. Moreover, there is no harm in asking a doctor to prescribe some kind of treatment for someone who is neither able to fast nor to abstain from this

^[1] Al-Mu’minun 23:5-7

^[2] Al-Bukhari no. 5066, and Muslim no. 1400.

wicked habit. In an authentic *Hadith*, the Prophet ﷺ said,

«مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ دَوَاءً عَلِمَهُ مَنْ عَلِمَهُ، وَجَهَلَهُ مَنْ جَهَلَهُ»

“Allâh Almighty has not sent down a disease except that he has also sent down for it a cure; he knows it who knows it, and he is ignorant of it who is ignorant of it.”^[1]

The Prophet ﷺ also said,

«عِبَادَ اللَّهِ تَدَاوُوا، وَلَا تَدَاوُوا بِحَرَامٍ»

“O servants of Allâh, seek cure (from your ailments), but don't seek a cure by unlawful means.”^[2]

We ask Allâh Almighty to protect us and all of the Muslims from all that is evil.

Ibn Baz

Masturbation and Its Ill-Effects on Marriage

Q I practice that habit that the *Shaytan* makes to seem pleasing to so many youth – masturbation – even though I know that it weakens my mind and my body. What does my religion advise me to do to abandon this habit? I pray and read the Qur'an, but I am still not able to quit this habit.

A This evil habit, which I understand is common among the people, inciting ejaculation by playing with one's private part – no matter what means one uses to do so – is unlawful. Allâh Almighty said:

﴿وَالَّذِينَ هُمْ لِأَعْيُنِهِمْ يَحْفَظُونَ﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦١﴾ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٦٢﴾

“And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the slaves) that their right hands possess, – for then, they are free from blame; But

[1] Ahmad 1/413 and Ibn Majah no. 3438.

[2] Abu Dawud 3055 and At-Tirmithi no. 2038.

whoever seeks beyond that, then those are the transgressors."^[1]

And the Prophet ﷺ said,

«يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ،
وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وَجَاءٌ»

"O group of young people, whoever among you is able to marry, then let him marry, for marriage is more modest for the eyes and safer for the private part. If someone is not able, then let him fast, for it is a shield (against desire)."^[2]

Had this habit been lawful, the Prophet ﷺ would have guided his nation to it: both because it is easier on the individual and because it involves a certain amount of pleasure. What also indicates that it is unlawful is that it enervates both the mind and the body – not to mention the waste of semen that one will need later when one grows up and marries.

I advise my young Muslim brothers to be patient and to ask Allâh Almighty for His bounty; Allâh Almighty says:

﴿وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

"And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty"^[3]

Ibn 'Uthaimin

"I Masturbate Sometimes Without Taking a Shower Afterwards"


Q I am a young man eighteen years of age, and for the past three years I have been masturbating. Even though I find pleasure while doing it, I always regret it afterwards and feel my conscience reproaching me. Sometimes after I masturbate I perform *Ghusl*, and sometimes I don't (particu-

[1] *Al-Mu'minun* 23:5-7

[2] *Al-Bukhari* no. 5066, and *Muslim* no. 1400.

[3] *An-Nūr* 24:33.

larly in the cold days of the winter). I don't know how many times I have prayed without having *Ghusl* after masturbating. During one Ramadan, I even used to masturbate during the daytime, while I was fasting. Does this affect the correctness of my fast and my prayer? Is semen pure or impure? I remember reading a *Hadith* wherein the Messenger of Allâh ﷺ stood to pray the *Fajr* prayer, and 'Aishah, may Allâh be pleased with her, would scratch the semen off his garment (instead of washing it).

 Masturbation is an evil practice, which the people of knowledge have declared to be forbidden. They cite the following verse as proof:

﴿وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ أَتَعَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾﴾

“And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the slaves) that their right hands possess, – for then, they are free from blame; But whoever seeks beyond that, then those are the transgressors.”^[1]

This habit also has many harmful effects on one's body and mind. You must, therefore, repent to Allâh Almighty, and abstain from this habit in the future. You must make up those fasts wherein you masturbated while fasting, and you must make up those prayers that you prayed without performing *Ghusl* after masturbating. If you don't remember how many fasts and how many prayers you have to make up, make an estimate — but be sure that your estimate is sufficient to make up all of those prayers and fasts. As for semen; the correct view of the scholars is that it is pure. It is preferred to either wash the garment on which there is semen or to scratch off its stain until there remains no trace of it. However, washing it is better.

Ibn Baz

^[1] *Al-Mu'minun* 23:5-7

Mental Illness and Whisperings of Shaytan

The Believer and Mental Illness

Q Does a believer ever become affected by mental illness? What is the cure for mental illness, considering that modern medicines and chemicals are used only present-day theories to cure it?

A For sure, man is often beset with worries regarding the future and sadness regarding the past. Some forms of mental illness are more detrimental to the body than physical ailments are. The cures to these diseases are better achieved by what the *Shari'ah* prescribed — the *Ruqya*^[1] — much more so than by the use of modern medicine. Among its cures is what is mentioned in the authentic *Hadith* related by Ibn Mas'ud, may Allāh be pleased with him.

No believer says the following invocation when suffering anxiety, sadness, or worry, except that Allāh will give him a way out of his worries:

«اللَّهُمَّ إِنِّي عَبْدُكَ، وَابْنُ عَبْدِكَ، وَابْنُ أُمَّتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيهِ حُكْمُكَ، عَدْلٌ فِي قَضَاؤِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رِبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي، إِلَّا أَذْهَبَ اللَّهُ عَزَّ وَجَلَّ هَمَّهُ، وَأَبْدَلَهُ مَكَانَ حُزْنِهِ فَرَحًا»

[1] Reading over a sick person, usually a portion of Qur'an is used.

“O Allâh, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your Hand, Your command over me is forever executed and Your decree over me is just. I ask You — O Allâh — by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You. That You make the Qur’an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety.”^[1]

One should also say:

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

“None has the right to be worshipped but You (O Allâh); how perfect You are! Indeed, I have been from the wrongdoers.”^[2]

If one desires more than this, he may refer to the books of the scholars on the topic of statements of remembrance. Examples include: *Al-Wabil As-Sayyib*, by Ibn Al-Qayyim; *Al-Kalim At-Tayyib*, by Shaykh al-Islam Ibn Taymiyyah; *Al-Athkaar*, by Nawawi; and also *Zad Al-Ma’ad*, by Ibn Al-Qayyim.

But when the faith weakens, so weakens the self acceptance of *Shari’ah* cures. People nowadays place more trust in physical remedies than in remedies prescribed by the *Shari’ah*. When a person’s faith is strong, the *Shari’ah* remedy is more effective, and faster in results than other cures.

We all know the story of when the Prophet ﷺ sent a man to lead an expedition, the expedition arrived at a Bedouin tribe of people, and received no hospitality from them. Then Allâh Almighty willed for the leader of that tribe to be bitten by a snake. The people of the tribe, after consulting one another, decided to go to the newcomers, hoping that there is a person who can make *Ruqya* among them. The Prophet’s Companions, may Allâh be pleased with them, refused to help them unless

[1] Ahmad 1/452, 391.

[2] *Al-Anbiyâ* 21:87.

they gave them a certain number of sheep, a proposal which they thought acceptable. One of the Companions read *Surat Al-Fatihah* over the leader of the tribe, who in turn became active and normal, as if he was never bitten in the first place. This is the effect of reading *Surat Al-Fatihah*, but we must remember that it was a man whose heart was replete with faith who read it. When the expedition returned, the Prophet ﷺ said,

«وَمَا يُدْرِيكَ أَنَّهَا رُقِيَّةٌ؟»

“How did you know that it was a *Ruqya*?”^[1]

In these times, weakness in religion and faith are common, and people place their full trust in apparent matters only. Contrary to them, another group has emerged who by magic and by playing with the minds of people, have managed to swindle and dupe many of those who are gullible. Thus are people separated by two extremes, but then again, there are still those who are in the middle.

Ibn ‘Uthaimin

Nervous Disorders

Q A person I know is afflicted with a nervous disorder, one doctor described as being chronic. His illness has caused him many problems: He shouts at his parents, he is not on speaking terms with his relatives, and he is constantly anxious, nervous, and afraid. Is this person excused because of his illness both for his actions and for compulsory deeds, such as the prayer and the fast? What advice would you give to such a person?

A As long as he is sane, he is not exempted from any *Shari’ah* ruling. But if he loses his mind, in such a way that he has no control over his mind or actions, then in that case, he is excused. I advise him to supplicate to Allâh Almighty frequently, seek His forgiveness, and to seek refuge in Him

[1] Al-Bukhari no. 2276 and Muslim no. 2201.

from the accursed *Shaytan* – thus if he becomes angry, perhaps Allâh will remove his anger from him.

Ibn ‘Uthaimin

How to Overcome Anxiety and Nervousness

Q Because of the problems of our times, much has been said about nervousness, anxiety, and mental disease. What can help to remove these diseases? And is a Muslim allowed to read certain invocation (*Ruqya*) over himself?

A First, we must know that the anxiety one suffers from falls under the category of things for which one’s sins are expiated. If he is patient, seeking a reward from Allâh, he will be duly rewarded. Nevertheless, there is nothing wrong with someone reading those prophetic invocations that help dispel anxiety and nervousness, invocations such as the following:

«اللَّهُمَّ إِنِّي عَبْدُكَ، وَابْنُ عَبْدِكَ، وَابْنُ أُمَّتِكَ، نَاصِيَتِي بِيَدِكَ، مَا ضِيقَ فِي
حُكْمِكَ، عَدْلٌ فِي قَضَائِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ
نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْذَنْتَ
بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رِيْعَ قَلْبِي، وَنُورَ صَدْرِي،
وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي، إِلَّا أَذْهَبَ اللَّهُ عَزَّ وَجَلَّ هَمَّهُ، وَأَبْدَلَهُ
مَكَانَ حُزْنِهِ فَرَحًا»

“O Allâh, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your Hand, Your command over me is forever executed and Your decree over me is just. I ask You — O Allâh — by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You. That You make the Qur’an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety.”^[1]

[1] Ahmad 1/391, 452.

Allâh Almighty said:

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾ (17)

“None has the right to be worshipped but You (O Allâh); how perfect You are! Truly, I have been of the wrongdoers.”^[1]

He also said:

﴿فَأَسْتَجِبْنَا لَهُ وَبَجَيْنَاهُ مِنَ الْعَذَابِ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ﴾ (18)

“So We answered his call, and delivered him from the distress. And thus We do deliver the believers.”^[2]

There is nothing wrong with performing *Ruqya* over yourself, for the Messenger of Allâh ﷺ used to do so when he would read the last three chapters of the Qur’an, blow on his hands, and then pass those hands over his face and the rest of his body.

Ibn ‘Uthaimin

They said, “He became sick because he is religious”

Q A man from our city who adhered to the precepts of the religion suffered from a mental disorder. Some people said that he became sick because of the religion. And because of what he heard from people, he shaved his beard and he no longer prays regularly. Is it permissible to say that he became sick because of his adherence to the regulations of the religion? And when a person says something like this, is he a disbeliever?

A Adherence to the religion is not the cause of any sickness; rather, it is the cause of all that is good in this world and in the Hereafter. It is not allowed for anyone to follow those who are foolish if they say things similar to this. It is not allowed for him to shave his beard, to trim it, or to stay away from prayer in

^[1] *Al-Anbiyâ* 21:87.

^[2] *Al-Anbiyâ* 21:88.

congregation. It is incumbent upon him to remain steadfast upon the truth, and that he stay away from all of what Allâh prohibited him from and His Messenger ﷺ and being wary of what angers Allâh and causes His punishment. Allâh Almighty said:

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾﴾

“And whosoever obeys Allâh and His Messenger will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. And whosoever disobeys Allâh and His Messenger, and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.”^[1]

He also said:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

“Whoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.”^[2]

And:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَمْ مِنْ أَمْرِهِ إِسْرًا ﴿٣﴾﴾

“Whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.”^[3]

As for the one who said that the illness that struck him was because of his adherence to the religion, then this person is ignorant. It is required to reprimand him and he must be taught

[1] An-Nisa' 4: 13-14.


[2] At-Talaq 65:2-3.


[3] At-Talaq 65:4.

that adherence to the religion only results in what is good, and that when a Muslim suffers from something that distresses him, this only means that his sins and mistakes are being atoned for. As for calling such a person a disbeliever; this question requires a detailed answer, which may be found under the topic of apostasy in the books of Islamic Jurisprudence. And with Allâh is the facilitation to do what is right.

Ibn Baz

The Whisperings of the *Shaytan*

 How can a Muslim rid himself of *Shaytan's* whispers — whispers that have a detrimental effect on one's religion?

 This whispering sometimes happens related to one's purity, and sometimes regarding the prayer. It is merely something that *Shaytan* does to cause confusion in one's mind.

So he should seek refuge from the *Shaytan* stick with what is normal, which is that he is in a pure state, and avoid whatever *Shaytan* suggests, like, that he did not utter this phrase, or he has not performed ablution etc.

Sometimes, *Shaytan* whispers to his victim about more serious matters: his faith, the knowledge of the unseen, Allâh's attributes, the Hereafter. The cure: one should ward off any doubts in those matters by thinking about what strengthens one's faith. One should contemplate the signs and the proofs, and think about creation. In terms of the unseen, one should put his faith completely in what is told thereof in the Qur'an and the Sunnah. While believing in the matters of the unseen, though, he should not try to contemplate the reality of Allâh's attributes or of the nature of Lordship or other similar matters. He should apply this advice until his faith becomes firm. And may Allâh guide us all.

Ibn Jibreen

His Whispering Means Nothing

Q At times, *Shaytan* whispers to me and asks: “Who created this?” He continues to ask similar questions until he says, “And who created Allâh Almighty?” What should I do about these suggestions of his?

A These evil whispers of his have no effect on you. The Prophet ﷺ said that *Shaytan* comes to man and says, “Who created such and such?” until he says, “Who created Allâh?” Then the Messenger of Allâh ﷺ informed us of a potent remedy: to seek refuge in Allâh Almighty from the despised *Shaytan*. So if you are stricken by this and begin to think in such manner, then say, “I seek refuge in Allâh from the despised *Shaytan*.” Then be finished with the matter and it will go away completely by the permission of Allâh.

Ibn ‘Uthaimin

Ignore *Shaytan*'s Whispers

Q Although I am a young practicing Muslim, I am often beset with doubts. When I perform ablution, I doubt that I have performed it well, so I perform it a second time. During prayer, I feel that I may have passed wind, so I stop my prayer to perform ablution another time. When I go out to eat, I avoid meat sometimes because I am afraid that the meat was not slaughtered properly according to Islamic guidelines. I even avoid eating cookies, for example, because I am afraid that some meat substance may have been used from meat that was not slaughtered according to Islamic guidelines. My brother – as he became aware of this problem – advised me not to doubt so much, but his advice has not really had an effect on me. I have another problem as well: When I sleep I am not mindful about waking up to pray.



Doubts – that beset the mind concerning worship or matters of belief, even the essence of Allâh – are all from the *Shaytan*. When the Prophet’s Companions complained to him about doubts that sometimes entered their hearts, doubts they thought too wicked to speak about, the Prophet ﷺ told them that, that was because of the clarity of their faith, meaning its purity.

That is because *Shaytan* whispers doubts about faith only in those hearts that are free from any doubt, hoping that those hearts will obey him. Meanwhile, *Shaytan* does not need to whisper into a heart that is already beset with doubts because he has already successfully completed his work on that heart.

I advise you to seek refuge in Allâh Almighty from *Shaytan*; ignore his whispers, regardless whether they come to you during prayer, during ablution, or at any other time. Although these doubts indicate a pure faith, if they continue, they may also indicate weak willpower.

Try your utmost to ignore his whisperings. When you bring an item home from the store, do you doubt that it is in your hands? The answer is obviously no. This is because the *Shaytan* does not whisper to man in these kinds of affairs; he only whispers to him about his worship so that he can ruin it for him. Also, when you have completed an act of worship, don’t have doubts about whether it was performed correctly, unless you are sure that there was some defect.

You mentioned your doubts about food; the general ruling on food is that it is permissible, so your doubts are not valid. A Jewish woman gave the Prophet ﷺ some lamb to eat at Khaybar, and he ate it. A Jewish man invited him to eat and presented him with barely bread and some other food and he ate it.

In *Sahih Al-Bukhari* it is reported that some Muslims who had recently accepted Islam gave some meat as a gift to a group of Muslims, who said, “O Messenger of Allâh, some people brought us meat, and we do not know whether they said Allâh’s Name over it (when they slaughtered it) or not?” The

Messenger of Allâh ﷺ said to them,

«سَمُّوا عَلَيْهِ أَنْتُمْ وَكُلُّوهُ»

“Say the Name of Allâh and eat.”^[1]

Therefore, the general rule concerning meat slaughtered by people whose slaughtered animals are lawful is that it is lawful, unless there is proof indicating the contrary. To forbid what Allâh Almighty has made lawful is making restrictions over people without reason.

The last problem you mentioned is also from the *Shaytan*. In a *Hadith* recorded in *Sahih Al-Bukhari*, a man was described to the Messenger of Allâh ﷺ — a man who would not wake up to pray on time. The Messenger of Allâh ﷺ said,

«ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنِهِ»

“That is a man in whose ears the *Shaytan* has urinated.”^[2]

Shaytan sometimes makes sleep very heavy for somebody, so that he doesn't wake up for the morning prayer. You can overcome this problem by using an alarm clock or by asking somebody to wake you up.

Ibn 'Uthaimin

How to Defend Against *Shaytan's* Whisperings

Q The *Shaytan* often suggests evil thoughts to me, especially when I am praying, reading the Qur'an, or making ablution. I often find myself speaking evil thoughts not with my tongue, but in my heart. It is even worse if I am praying alone. Am I sinning when this happens? Please show me the way out of this predicament.



First, you should often seek refuge in Allâh Almighty from the accursed *Shaytan*, and contemplate the meaning of

[1] Al-Bukhari no. 5507.

[2] Al-Bukhari no. 3270 and Muslim no. 774.

seeking refuge in Him. Know with certainty that it is *Shaytan* who is whispering to you, trying his utmost to keep you away from the straight path. Know with as much certainty that it is Allâh Almighty Alone Who can protect you from the wicked plots of *Shaytan*. Next, remember Allâh Almighty much, supplicate to Him, utter words of remembrance, read the Qur'an, and perform good deeds — these should help to protect you. When *Shaytan* whispers to you, try to remember that he is trying to preoccupy your heart and to ruin your life; he is especially active when you are worshipping Allâh Almighty, in order to make you bored. Don't let his whispers bother you or affect you, and it is Allâh Almighty Who guides to what is good.

Ibn Jibreel

How the *Shaytan* Finds His Way into Somebody's Heart

Q Through what avenues does the *Shaytan* find a way to make suggestions to man?

A There are many avenues; he may try to incite someone to fornicate, for example. He first incites his victim to be alone with women, then to look at them, then to talk to them, then perhaps to listen to them sing, and so on until he achieves his end: when his victim fornicates. *Shaytan* may attack a person through his stomach, by tempting him into eating what is unlawful, into drinking alcohol, or even into taking drugs. *Shaytan* may find that a person has an inordinate love of owning things, so he beguiles him into gaining wealth through unlawful means: stealing, swindling, practicing usury, usurping, cheating. He may find that a person has a great deal of pride, so he will encourage him to belittle others, to be haughty with those inferior to him in society, and the list of *Shaytan's* tricks is endless.

May Allâh send peace and blessings on Muhammad, his family, and his Companions.

The Permanent Committee

The Evil Eye and Possession by Jinns

The Evil Eye

Q Does the evil eye afflict human beings? How is it treated? And when someone tries to protect himself from it, does he lack in his trust upon Allâh Almighty?

A According to the *Shari'ah* and based on what we tangibly witness, the evil eye is a reality. Allâh Almighty says:

﴿وَأَن يَكَاذُ الَّذِينَ كَفَرُوا لَيَزْلُقُنكَ بِأَبْصَرِهِمْ﴾

“And verily, those who disbelieve would almost make you slip with their vision (through hatred).”^[1]

Ibn ‘Abbas and others explained that it means they give you an evil eye with their vision.

The Prophet ﷺ said,

«الْعَيْنُ حَقٌّ، وَلَوْ كَانَ شَيْءٌ سَابِقَ الْقَدَرِ سَبَقَتْهُ الْعَيْنُ، وَإِذَا اسْتَعْسَلْتُمْ
فَاغْسِلُوا»

“The eye is a reality; were something to come before Qadr, it would be the evil eye. And if one of you is asked to wash, then he should wash himself.”^[2]

It was recorded by An-Nasa’i and Ibn Majah that ‘Amir bin Rabiya once passed by Sahl bin Hanif, who was washing himself. The latter praised the handsome form of the former, who, not before very long, fell off his horse and was killed.

[1] *Al-Qalam* 68:51.

[2] Muslim no. 2186.

When the Messenger of Allâh ﷺ found out what had happened, he said,

«عَلَّامٌ يَقْتُلُ أَحَدَكُمْ أَخَاهُ؟ إِذَا رَأَى أَحَدَكُمْ مِنْ أَخِيهِ مَا يُعْجِبُهُ، فَلْيَدْعُ لَهُ بِالْبَرَكَاتِ»

“Upon what does one of you kill his brother? If one of you sees something of his brother that he likes, he should pray for him to be blessed (in that thing).”^[1]

The Prophet ﷺ called for water to be brought, and he ordered ‘Amir to make ablution with it, to wash his face and hands until his elbows, to wash his knees and the inside of his *Izar* (lower garment), and he ordered that the water be poured over him — in one narration — the container was poured over him from behind him. Such occurrences are known and can not be denied.

When the evil eye does occur, the following *Shari’ah* treatments should be used:

1. Recitation: The Prophet ﷺ said,

«لَا رُقِيَّةَ إِلَّا مِنْ عَيْنٍ أَوْ حَمَمَةٍ»

“There is no Ruqya except for the eye or the sting of a scorpion.”^[2]

Jibril used to read over the Prophet ﷺ: “In the name of Allâh do I read this over you (to protect) you from all evil that may harm you and from the evil of every soul and every envious eye; may Allâh cure you. In the name of Allâh do I read this over you.”

2. Asking someone to wash himself, as the Prophet ﷺ ordered in the case of ‘Amir bin Rabiya to do in the previous *Hadith*. Then that water is poured over the afflicted.

As for using the water after it has been poured over the private area, there is no basis for that. Rather what is mentioned is only

[1] Ibn Majah 3509 and An-Nasai’ in Al-Kubrâ 6/60 no. 10036.

[2] Al-Bukhari no. 5705 and Muslim no. 220.

what has preceded; washing the limbs and under the *Izar*. Perhaps the same is the case with the head covering, the cap and the robe, and Allâh knows best.

Protecting yourself from the evil eye before it occurs is permitted and it does not signify a lack of dependence upon Allâh (*Tawakkul*); rather, doing so is a part of depending in Allâh. Dependence upon Allâh means putting one's faith in Him and relying on Him, while taking those practical steps that he ordered or permitted us to do. The Messenger of Allâh ﷺ used to read this invocation over Al-Hasan and Al-Husayn, may Allâh be pleased with them.


«أُعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ»


"I commend you two to the protection of Allâh's perfect words from every devil, vermin, and every evil eye."^[1]

And he said, "This is how Ibrahim would seek protection for Ishaq and Isma'il, peace be upon them."

Ibn 'Uthaimin

The Evil Eye is a Reality

 Is it true that the disbeliever cannot afflict the Muslim with the evil eye? What is the proof that supports this statement? Also, when I read a verse of the Qur'an wherein I should prostrate, can I prostrate as I am at that moment — without covering my head and wearing suitable attire?

 The view you mentioned is not correct, for the disbeliever, like others, can also be afflicted with the evil eye; the evil eye is a reality.

There is no harm in prostrating in any state, even if your head is uncovered because the preferred view is that this prostration is governed by the same rules as the prayer.

Ibn Jibreel

^[1] Al-Bukhari no. 3371.

The Effects of Jinn on Humans, and Seeking Protection from Them

Q Can jinn harm man? How can we protect ourselves from them?

A No doubt, jinn can do things to harm man, sometimes things that lead to his death. Both the Sunnah and observed phenomena support this. During a battle, the Messenger of Allâh ﷺ gave permission to one of his Companions to return to his family; that Companion was young and recently married. When he returned to his home, he saw his wife standing at their door, and he reproached her for that. She told him to go inside, and when he entered, he saw a snake on their blanket. He had a spear with him, and he pierced it into the body of the snake until it died. However, the man died at the same time, so that no one knew who died first: He or the snake. When the news of this incident reached the Messenger of Allâh ﷺ, he forbade the killing of small snakes found in the house, with the exception of the short tailed snake, and those with two black stripes on the back.

This proves that jinn may attack human beings. Sometimes a person will go into a secluded place, where he sees no one, but he will hear voices or sounds, or he will hear stones being thrown. When this happens, it can very possibly be jinn. Jinn can even enter the body of a human being – because they are in love with that person, because they want to hurt him, or for any other reason. Allâh Almighty says:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾

“Those who eat Riba (usury and interest) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytan leading him to insanity.”^[1]

^[1] Al-Baqarh 2:275.

To protect ourselves from evil jinn, we should read those invocations that the Messenger of Allâh ﷺ taught us to read, such as *Ayat Al-Kursi*, for when a person reads this verse during the night, he is protected, and *Shaytan* does not come near him until the morning — and Allâh Almighty is the One Who protects us.

Ibn 'Uthaimin

Jinn and the Evil Eye

Q Can jinn harm human beings or vice versa? And what effect does the jealous person have over the envied person?

A Yes, jinn can harm man and vice versa, and yes, the envious eye can bring harm to its victim. This occurs and it is well known. But all of this happens by the universal will of Allâh, not because of His legislative permission. Regarding the envious eye and its effects, it is confirmed that this happens. In an authentic narration, the Prophet ﷺ said,

«الْعَيْنُ حَقٌّ، وَلَوْ كَانَ شَيْءٌ سَابِقَ الْقَدَرِ سَبَقَتْهُ الْعَيْنُ»

“The eye is a reality; were there something that preceded the Decree, it would have been the eye.”^[1]

And the Messenger of Allâh ﷺ said,

«لَا رُقِيَّةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ»

“There is no Ruqya except for the eye or for the sting of a scorpion”^[2]

There are many *Hadiths* that further support this, and we ask Allâh Almighty to protect us and to make us firm upon the truth.

The Permanent Committee

^[1] Muslim no. 2186.

^[2] Al-Bukhari no. 5705 and Muslim 1450.

Exorcizing a Jinn by Burning the Body it Occupies

Q There is a woman who is possessed by a female jinn; when the female jinn is struck, she refuses to leave the body of the Muslim woman. In this situation, can we set fire to it so that it will leave the Muslim woman's body?

A It is strictly forbidden to set fire to her, because only Allâh can punish someone with fire.

May Allâh Almighty guide us, and may His peace and blessings be on our Prophet Muhammad ﷺ, on his family, and on his Companions.

Proof of the Jinn Entering a Person's Body

Q Is there any proof that supports the claim that jinn can possess human beings?

A Yes, there is proof in the Book and the Sunnah that jinn enter humans. In the Qur'an, Allâh Almighty says:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَيْمَنِ﴾

“Those who eat Riba (usury and interest) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytan leading him to insanity.”^[1]

Ibn Kathir, may Allâh have mercy upon him, commented: “They will rise from their graves like a person rises who is possessed by the *Shaytan*.”

Regarding proof from the Sunnah, the Messenger of Allâh ﷺ said,

﴿إِنَّ الشَّيْطَانَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ﴾

^[1] Al-Baqarh 2:275.

“Indeed, Shaytan flows through the son of Adam like the flow of his blood.”^[1]

In *Maqalat Ahl As-Sunnah wal-Jama'ah*, Al-Ash'ari said that they – meaning *Ahl As-Sunnah* – say that the jinn enter into the body of the possessed as proven by the preceding verse.

'Abdullah, Imam Ahmad's son, said, “I said to my father that a group of people claimed that jinn don't enter into the bodies of human beings. He said, ‘O my son, they are lying; don't you see that it is they who are speaking upon their tongues.’”

In a number of *Hadiths* from the Messenger of Allāh ﷺ, recorded by Imam Ahmad and Al-Bayhaqi, it is reported that he met a boy who was possessed. So the Prophet ﷺ began saying,

«اُخْرِجْ عَدُوَّ اللَّهِ، اُخْرِجْ عَدُوَّ اللَّهِ»

“Come out, O enemy of Allāh. Come out, O enemy of Allāh.”^[2]

In some versions he said,

«اُخْرِجْ عَدُوَّ اللَّهِ، أَنَا رَسُولُ اللَّهِ»

“Come out, O enemy of Allāh, for I am the Messenger of Allāh.”^[3]

Then the boy healed and became normal.

Here we have mentioned one proof from the Qur'an and two from the Sunnah; what people witness everyday serves as tangible evidence, not to mention that this is the view of *Ahl As-Sunnah wal-Jama'ah*. Nevertheless, we do not deny that some people are insane due to some other defect in their mind.

Ibn 'Uthaimin

[1] Al-Bukhari no. 2039 and Muslim no. 2175.

[2] Ibn Majah no. 3548.

[3] Ahmad 4/171, 172.

How Can We Protect Ourselves From the Evil of Jinn

Q I am blind and I live by myself; every night, jinn come and I become frightened. Now, when I take my copy of the Qur'an and put it down in a certain way, they go away. Some people say that I am debasing the Qur'an by the way I put it down. Please advise me.

A You must remember Allâh Almighty before going to sleep by reading *Ayat Al-Kursi*, *Surat Al-Ikhlâs*, and the last two chapters (*Surah*) of the Qur'an. You should also say the following two supplications, three times each, both in the morning and in the evening: "I seek refuge in Allâh's perfect Words from the evil that He has created." "In the name of Allâh, by Whose name nothing is harmed, neither in the earth nor in the sky, and He is All-Hearing, All-Knowing." By doing so, you will, if Allâh wills, be protected from jinn. You should not, however, use a copy of the Qur'an in any way that may debase it. We ask Allâh Almighty to cure you and to protect us all from any *Shaytan*.

With Allâh is the facilitation to do what is right.

May Allâh send peace and blessings on Muhammad, his family, and his Companions.

The Permanent Committee

Concerning Some Words and Phrases

Congratulations with the statement *Mabruk*

Q What is the ruling on congratulating someone with the word *Mabruk*, as it is said that it is taken from the word *Baruk* meaning the kneeling of a camel, and it does not have the meaning of *Mubarak* (may you be blessed) from the word *Barakah* (blessing)?

A The word is fine since most people only use it to mean *Barakah* (blessing), then according to the custom it means the same thing as *Mubarak*. I also do not see that it is correct according to the rules of conjugation, to say that it is derived from *Barak* so I do not see any thing to prevent the usage of *Mabruk* to mean *Mubarak*.

Ibn ‘Uthaimin

Referring to a Person as being “*Haram*”

Q When a person does something that is deviant or something that goes against the *Shari’ah*, many people call him “*Haram*.” Are they sinning when they call someone by this name or are they blameless in doing so?

A If a person does something that is indeed unlawful such as fornication, and then people say about him “*Haram*” meaning it is unlawful for him to fornicate, then there is no harm in people saying that. But if a person does something that is not unlawful, then it is forbidden to use the word *Haram* to describe him here, because doing so might confuse between what Allâh made lawful and unlawful in His decree and will,

since by their labelling it unlawful they mean Allâh willed it to be such. This is because something could have been prohibited by Allâh's will, or in His *Shari'ah*. So what is related to Allâh's actions, then it is prohibited by His will. What is related to the *Shari'ah*, then it is prohibited in the *Shari'ah* sense, but the prohibition that results from Allâh's will is not up to anyone to decide, rather it is up to Allâh Almighty to decide. He is the One who does what He wills; what He wills to occur, it occurs, and what He wills not to occur, it does not. So my view is that this phrase be avoided as much as possible. Even in case where they use it to mean something that is correct, when it is assumed that something is likely to occur, or not likely to occur, it is still, in my view, a statement that one should stay away from.

Ibn 'Uthaimin

Putting Allâh's Name next to that of His Prophet ﷺ

Q Allâh's name is often written on some signs, posters, or plaques, and alongside it is written the Prophet's name: "Allâh/Muhammad." Please clarify this issue.

A This practice has become widespread, and in many different forms. It is not allowed to write Allâh's name alongside the Prophet's name. A man said to the Messenger of Allâh ﷺ, "Whatever Allâh Almighty wills and (whatever) you will." The Messenger of Allâh ﷺ said,

«جَعَلْتَنِي لِلَّهِ عَدْلًا! بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ»

"Have you made me an equal to Allâh; rather (say): Whatever Allâh wills alone."^[1]

Furthermore, if the purpose of hanging up the Prophet's name on a wall is to seek blessings, then this is also not allowed; seeking blessings is done by following the Sunnah of the Prophet ﷺ and adhering to his teachings.

^[1] Ahmad 1/283,214, 347.

Similar is the ruling for hanging plaques with verses of the Noble Qur'an written on them in one's home — nothing of the like has been reported from the Messenger of Allāh ﷺ, from his Companions, from their Companions, or from any one of our pious predecessors. I don't even know how this innovation came to be: it is in reality a mere innovation, because the Qur'an was revealed to be read and recited, not to be hung up on walls.

There is additional evil in hanging them on walls, for the people who do it might come to believe that they will be protected from harm by doing so. Thus they will deviate from the true form of protection — recitation of the Qur'an, such as the recitation of *Ayat Al-Kursi*, about which the Prophet ﷺ said,

«مَنْ قَرَأَهَا فِي لَيْلَةٍ لَمْ يَزَلْ عَلَيْهِ مِنَ اللَّهِ حَافِظٌ وَلَا يَفْرُبُهُ شَيْطَانٌ حَتَّى يُصْبِحَ»

“Whoever reads it at night, he will have a protector from Allāh, and Shaytan will not come near him until the morning.”^[1]

Sitting rooms are often places wherein people speak unlawful speech or play unlawful musical instruments, and it is not allowed to combine Allāh's Words with a place like this.


This is why we advise our Muslim brothers not to hang up posters that contain verses of the Qur'an, Allāh's name, or the name of the Prophet ﷺ.

Ibn 'Uthaimin

Saying About Someone that He is Confident


Q What is the ruling regarding saying about somebody that he “trusts himself” or that he “is confident about himself”? Does this go against the supplication, “And don't make me depend on myself, not even for the blinking of the eye”?


^[1] Al-Bukhari no. 3275, 2311.

 There is nothing wrong in the sayings you mentioned, because the speaker means that he is sure and convinced about something. No doubt, man's confidence varies according to the occasion: sometimes he is sure about something, sometimes he is hopeful about something, sometimes he is beset with doubts, etc. So this saying does not go against the *Hadith* that you mentioned, especially when we consider that someone may be confident about himself by Allâh Almighty and because of what Allâh Almighty has given him, in terms of knowledge, ability, or other gifts.

Ibn 'Uthaimin

Custom and Tradition

 When some people in religious circles want to speak about society following the precepts of Islam, they sometimes say the expression, "Which is in accordance with Islamic traditions and customs." I have heard some scholars refuting this phrase, while others permit it. The former group says that the enemies of Islam have inserted this phrase, while the latter says that this phrase is acceptable because it indicates the Muslim's submission to the commandments of his Lord. Please clarify this issue.

 Islam itself is not a medley of customs and traditions, but it is rather revelation from Allâh Almighty to His Messenger, Muhammad ﷺ. When Muslims follow one of the Prophet's manners, that manner becomes a part of them. Every Muslim knows that Islam is not a way of life derived from custom and tradition — neither in matters of faith nor in matters of worship. But the phrase you mentioned and others similar to it have become commonplace in the media or in certain circles. For the most part, people say this phrase sincerely, intending the meaning of submission to the precepts of Islam, a meaning for which they deserve approval. Yet they should choose their phrases carefully, saying only that which is

clear, that which does not give the impression that Islam is a collection of customs that we inherited from our forebears. Thus rather than saying, "Which is in accordance with Islamic customs and traditions," we should say, "Which in accordance to the *Shari'ah* of Islam and to its just precepts." It is not enough for a Muslim to have a sincere intention alone, but he must also be clear in what he says, which is why we should avoid the confusing phrase mentioned and all other phrases that cause misunderstanding. When we find substitute in a clear phrase, we are not excused to stick to what is unclear.

May Allâh send peace and blessings on Muhammad, his family, and his Companions.

The Permanent Committee

Some False Beliefs

Not Asking a Scholar About an Issue For Fear That He Will Declare it to be unlawful

Q Many times I have advised a friend of mine who smokes to quit the filthy habit, but to no avail. When I try to offer him some books containing some verdicts or advice from the scholars on smoking, he refuses to read them, saying, "If I read them, then there will be proof against me, and I will be sinning then by not quitting." What do you advise us to say to him considering his stance?

A He must accept your advice and quit smoking, as it is unlawful, wasteful, harmful, and sometimes it is intoxicating. He should not only quit, but he should also repent to Allâh. If a person is confused whether something is unlawful, he should ask the people of knowledge for insight; Allâh Almighty says:

﴿فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ (٤٣)

"So ask of those who know the Scripture if you do not know"^[1]

It is not permissible for a Muslim to avoid asking scholars about an issue, fearing that they will declare something to be unlawful. Doing so is disobeying Allâh's order in the previous verse and the Sunnah of Allâh's Messenger ﷺ who ordered learning the precepts of the religion, criticizing those who avoid doing so.

Ibn Baz

^[1] *An-Nahl* 16:43.

Eating During an Eclipse?

Q Some parents forbid their children from eating and drinking during an eclipse, claiming that it is harmful to the stomach, or even claiming that doing so is unlawful. Is this true?

A It is permissible to eat and drink when there is an eclipse and there is no harm in doing so. There is definitely no proof to indicate the contrary, and the general rule is permissibility until there is an evidence otherwise. However, during an eclipse, it is true that Muslims occupy themselves in prayer and in remembering Allâh Almighty, until it is over.

Ibn Jibreen

The Mark of Prostration (On the Forehead)

Q Is there any proof indicating that the mark that develops on the forehead from prostration is a sign of righteousness?

A This is not a sign of righteousness; rather, light on one's face, calmness in one's chest, good manners, and the like are. As for the mark that results from prostrating, it even shows up on the face of those people who only pray the obligatory prayers, from some kind of sensitivity in their skin. And it does not appear on the faces of some people who pray often and who prolong their prostrations.

Ibn 'Uthaimin

Black Skin

Q I read in an Islamic book that the original black-skinned person was one of Nuh's children. The author goes on to say that, that son once came upon his father unaware and saw his private parts. So Nuh, peace be upon him,

supplicated against him that his skin should become black, and from that son all black people have descended. Is this story true?

A This is how it is mentioned in some books that depend on narrations of the Israelites, some of them mention something different about that.

What is obvious is that these stories are false; blackness and other traits in appearance are from Allâh's creation: He made some of us white, some of us red, some of us black, and some in-between, just as he made some of us tall and others short, some of us sane and others insane.

In the disparity we witness in human beings, there is a lesson for those who reflect. That we are all from the descendants of Adam, indicates the perfect ability of the All-Mighty, the All-Knower. Allâh Almighty says:

﴿وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَلَوَاتِ﴾

"And among His signs is the creation of the heavens and the earth, and the difference of your languages and colors."^[1]

Ibn Jibreen

The Rock at *Bait Al-Maqdis*

Q Some people say that the stone that was used on the day the Prophet ﷺ ascended to the heavens floats in the sky. Is this true?

A Everything in creation stays in its place by the will of Allâh Almighty. Allâh Almighty says:

﴿إِنَّ اللَّهَ بِمِصْرَ السَّمَوَاتِ وَالْأَرْضِ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ

بَعْدِهِ﴾

^[1] *Ar-Rum* 30:22.

“Verily! Allâh grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him.”^[1]

He also said:

﴿وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ﴾

“And among His Signs is that the heaven and the earth stand by His Command.”^[2]

The stone you mentioned is not floating in the sky, but rather it is still physically attached to the mountain that it is part of. We don't deny Allâh's ability to make some things fly in the sky, for a part of Allâh's creation does so — all by the will of Allâh Almighty. Allâh Almighty raised the mountain above Musa's people when they refused to do as Musa ﷺ told them, and it was raised by Allâh's will. Allâh Almighty said:

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٦﴾﴾

“And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): “Hold fast to that which We have given you, and remember that which is therein so that you may be pious.”^[3]

He also said:

﴿وَإِذْ نَفَخْنَا الْبَرْقَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧﴾﴾

“And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): “Hold firmly to what We have given you (i.e., the Tawrah), and remember that which is therein so that you may

[1] Fatir 35:41.

[2] Ar-Rum 30:25.

[3] Al-Baqarah 2:63.

fear Allâh."^[1]

Here, we are just pointing out the reality: the stone you mentioned is not floating in the sky, but it is still connected to its mountain. May Allâh send peace and blessings on Muhammad, his family, and his Companions.

The Permanent Committee

You Should Praise and Thank Allâh Almighty

Q If things go well for me or if I succeed in some endeavor, I feel that I am distracted by worldly affairs not because I am good, but because I am a sinner and I am being given respite until Judgement will overtake me. Please advise me.

A When you succeed in some endeavor, you should praise and thank Allâh Almighty for His favors upon you. Moreover, you should employ those favors to further your obedience of Allâh Almighty. You must maintain a balance between keeping a good opinion of Allâh Almighty and between avoiding his anger and avoiding those actions that he is displeased with, and struggle in fulfilling His rights and being steadfast.

Ibn Baz

First-Aid to a Non-Muslim

Q When a Muslim applies first aid to a non-Muslim, does that make him his brother?

A If a Muslim applies first aid to a non-Muslim, or a disbeliever who is not at war with the Muslims, then that does not make him his brother. This is not unlawful for him, even if he is treating a woman. But he will be rewarded for the good he did, even if he was helping a disbeliever; Allâh Almighty said:

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

^[1] Al-A'raf 7:71.

“And do good. Truly, Allāh loves the good-doers.”^[1]

He also said:

﴿لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ
وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾^(٨)

“Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allāh loves those who deal with equity.”^[2]

The Prophet ﷺ said,

«وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ»

“Allāh continues to help His servant as long as that servant is helping his brother.”^[3]

He ﷺ also said,

«مَنْ كَانَ فِي حَاجَةِ أَخِيهِ، كَانَ اللَّهُ فِي حَاجَتِهِ»

“Whoever is there when his brother needs him, Allāh will do the same when he is in need.”^[4]

Both of these *Hadiths* are in regard to the Muslim.

During a period of truce between the Prophet ﷺ and the people of Makkah, the former gave permission to Asma’ bint Abu Bakr to keep relations with her disbelieving mother. But if there is no truce between the Muslims and disbelievers, and if they are at war, then it is not permissible to help them in any way; in fact, doing so is one of the nullifiers of Islam. Allāh Almighty says:

﴿وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنَهُمْ﴾

“And if any among you takes them as *Awliya*’ (friends, protectors,

[1] *Al-Baqarah* 2:195.

[2] *Al-Mumtahanah* 60:8.

[3] Muslim no. 2699

[4] *Al-Bukhari* no. 2442 and Muslim no. 2580.

helpers, etc.), then surely he is one of them.”^[1]

Harun Ar-Rasheed was a Righteous *Khalifah*

Q Some history books such as “A Thousand and One Nights” claim that the *Khalifah* Harun Ar-Rashid knew nothing but playing, drinking, and dancing with singers. Is what is written about him true?

A These are blatant lies; he was one of the most righteous of *Khalifahs*. He used to alternate between *Hajj* and *Jihad* each year. Many countries were conquered during his caliphate, during which time the Islamic nation expanded, peace reigned, and wealth increased. As a man, he had excellent character; he used to sit with the scholars, listen to them, cry upon hearing their sermons, pray during the night, and remember Allâh Almighty often. The book you mentioned contains many lies and the person who wrote it is of ill repute, a person who wanted to occupy the Muslims, causing them to neglect their duties, and waste their time with false stories that have no basis. And may Allâh Almighty guide us all.

Ibn Jibreel

^[1] *Al-Ma'idah* 5:51.

Child Rearing and Some Rulings Regarding Newborns

Is semen alive and does it has a spirit?

Q The spirit is blown into the fetus after four months; do we understand from this that the sperm that unites with the ovum, and from which the fetus develops, is not alive?

A Both man's sperm and a woman's ovum are alive with a life that is unique and suitable to them, as long as Allāh wills them to unite with each other. When this does occur, the fetus begins to develop by the will of Allāh and it is alive, also with a life that is appropriate for it.

It is alive in that it grows and goes through its stages of development; when a spirit is blown into it, it is alive in another sense, also by the will of Allāh, the All-Knower. As much as man strives to know, as much as skilled doctors and researchers study the stages of life in a mother's womb, their knowledge will never encompass the intricate details of childbearing and of the development of the fetus; they can only know that knowledge that they have been endowed with, which is at its best, limited. Allāh Almighty says:

﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا يَغْفِيهِ الْأَرْحَامُ وَمَا تَزِدَّانُ كُلُّ شَيْءٍ
عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴿٩﴾﴾

“Allāh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion. All-Knower of the unseen and the seen, the Most Great, the Most High.”^[1]

^[1] Ar-Ra'd 13:8,9.

He also said:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ﴾

“Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.”^[1]

The Permanent Committee

How Long Before the Legitimate Time for ‘Aqiqah Expires?

Q Is the period of the ‘Aqiqah one or two weeks, or twenty-one days as some people say? Can we slaughter the animal for the ‘Aqiqah on the ninth or tenth day, for example?

A Based on a *Hadith*, it is best to perform the ‘Aqiqah on the seventh day. Some scholars have said that if the seventh day is missed, then it should be performed on the fourteenth day, and if that day is missed, then on the twenty-first; after that, the weeks do not matter. We mentioned here what is best, but it is still permissible to do it on the sixth, fifth, eighth, or fifteenth day as well.

Q If the slaughter for the ‘Aqiqah takes place on the twenty-first day, is this permissible?

A Yes, there is no harm in such ‘Aqiqah, but it is better to perform it during the fixed period.

Ibn ‘Uthaimin

If the Baby is Born Early

Q My child was born in the seventh month in an unnatural delivery. Do all of the rulings of newborns

^[1] Luqman 31:34.

apply to him?

A Yes, if a baby is born anytime after the fourth month, then he is most definitely alive, because the spirit is blown into him when four months are completed. So if he is born dead after that four months of being pregnant, he is washed, enshrouded, prayed upon, and buried in a Muslim graveyard. The people of knowledge say that he should also be named; so if it is known that he is a male, he should be given a male name, and a female name if it is known that the fetus is a female. If the fetus's sex cannot be determined, then it is given a name that is suitable to both, such as Hibatullah (Allâh's gift) and the like. Hence 'Aqiqah is also performed because the dead baby will be resurrected on the day of Judgement.

Ibn 'Uthaimin

When to Name a Child

Q What is the best day to name a newborn: on the day he is born or on the seventh day?

A There is some leeway in the issue of naming newborns; there is evidence that supports naming the newborn on the day of its birth or on its 7th day. It is recorded by Al-Bukhari and Muslim that Sahl bin Sa'idi said that Al-Munthir bin Usayd was brought to the Messenger of Allâh ﷺ when he was born. The Messenger of Allâh ﷺ placed him on his lap, and then he played with something he had in his hands. Later on, the Messenger of Allâh ﷺ asked Abu Usayd what name he has given to the boy, and so he informed him. The Messenger of Allâh ﷺ said,

«لَكِنَّ اسْمَهُ الْمُنْذِرُ»

"No, rather his name is Al-Munthir."^[1]

^[1] Al-Bukhari no. 6191 and Muslim no. 2149.

In *Sahih Muslim* there is a narration from Sulayman bin Al-Mughirah from Thabit, from Anas who said that the Messenger of Allâh ﷺ said,

«وُلِدَ لِي اللَّيْلَةَ غُلَامٌ فَسَمَّيْتُهُ بِاسْمِ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ»

“A boy was born to me tonight and I named him after my father Ibrahim عليه السلام.”^[1]

In another *Hadith* recorded by Ahmad and the *Sunan* Compilers, Samurah, may Allâh be pleased with him, narrated that the Messenger of Allâh ﷺ said,

«كُلُّ غُلَامٍ رَهِينٌ بِعَقِيْقَتِهِ، تُذْبِحُ عَنْهُ يَوْمَ السَّابِعِ وَيُحْلَقُ رَأْسُهُ وَيُسَمَّى»

“Every child is mortgaged by his ‘Aqiqah: on the seventh day an animal is slaughtered for him, and his head is shaved and he is named.”^[2]

At-Tirmithi said, “This *Hadith* is *Hasan Sahih*.”

And with Allâh is the facilitation to do what is right. May Allâh send peace and blessings on Muhammad, his family, and his Companions.

The Permanent Committee

Celebrating the Naming of a Newborn

Q Is it permissible to gather loved ones, neighbors, and friends for the naming of a newborn, or is such a celebration an innovation or a disbelief?

A Celebrating the naming of a baby is not from the Sunnah of the Messenger of Allâh ﷺ, nor did it occur during the time of his Companions. If people do it as if it is an Islamic practice, then they have introduced something foreign into the religion, something that does not belong to it. It is an innovation

[1] Muslim no. 2315.

[2] Ahmad 5/12,8.

that is rejected, based on the following *Hadith*:

«مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

“Whoever introduces something into our religion that is not from it, then it is rejected.”^[1]

However, it is not a disbelief. If people do it merely to express their joy and happiness or to eat food from the *'Aqiqah*, and not acting as if they are doing a Sunnah, then there is no harm. There is proof from the Sunnah that indicates that the slaughter and naming of the newborn should take place on the seventh day.

The Permanent Committee

Bringing up Children

Q I had married a relative — from whom I had a child — but we ended up getting divorced, and it's not important here to mention the reasons. My son is now nine years old; I know that she has an Islamic right to keep him until the age of seven, after which he is allowed to choose which parent he wants to stay with. When I made a request for the custody of my son to the courts in Jordan, they informed me that the new law states that a child chooses between parents not at the age of seven, but at the age of fifteen. Living here in the Kingdom, I am only able to visit him during holidays, but even my visits are bitter. During my absence, his mind is poisoned against me, so that when he sees me, he curses me, spits at me, or if he sees me at a distance, throws stones at me. I still try to see how he is doing, but the mother refuses to let me see him and the courts have ruled that I can only see him for one hour every week. My question is this: Is it not my right to see my son, to raise him properly? The courts and lawyers have all failed to

^[1] Al-Bukhari no. 2697 and Muslim no.1718.

help me; please advise me.



There is a great deal of difference of opinion regarding this issue in the courts, yet we advise you to try and keep good ties with the relatives of the mother, or try to have respectable friends intercede for you and to try and resolve your differences. By settling the differences between yourselves, and by both parties deciding together what is in the best interests of the child, you should — if Allâh wills — arrive at a solution that is acceptable both to you and to her.

Ibn Baz

The Deaf and the Mute: Are they Held Accountable for their Deeds



Is the deaf-mute child responsible in the *Shari'ah* sense to perform acts of worship, such as the prayer? Or is he excused?



When the deaf-mute child reaches puberty, he is obligated to perform the prayer and all of the other Islamic duties. This is based on general evidences, which indicate that the person who reaches puberty becomes responsible to perform all Islamic duties, as long as he is sane. *Bulugh* (puberty or the coming of age) happens either; after fifteen years are completed, after the discharge of semen accompanied by pleasure — either during a dream or outside of a dream — or after the growth of pubic hair; for the woman there is an added fourth sign: menstruation. The guardian of the deaf-mute child should teach him what he needs to know, for Allâh Almighty says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

“So keep your duty to do Allâh and fear Him as much as you can”^[1]

[1] *At-Taghbun* 64:16.

The Prophet ﷺ said,

«إِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

“If I order you to do something, then do of it what you can.”^[1]

The sane Muslim, who comes of age, even though he may be deaf or mute, must fear Allâh by doing what He ordered and by abstaining from what He forbade; the deaf-mute person should learn the essentials of his religion by the written word or by signs. And with Allâh is the facilitation to do what is right.

Ibn Baz

^[1] Al-Bukhari no. 7288 and Muslim no. 1337.

Issues Regarding Circumcision

The Definition of Circumcision

Circumcision is both a practice from the *Fitrah*^[1] and something that distinguishes Muslims. In the Two *Sahih*s it is recorded that Abu Hurairah, said that Allâh's Messenger ﷺ said:

«الْفِطْرَةُ خَمْسٌ: الْخِتَانُ، وَالْأَسْتِحْدَادُ، وَقَصُّ الشَّارِبِ، وَتَقْلِيمُ
الْأَظْفَارِ، وَتَنْفُ الْأَبَاطِ»

"The (acts of the) Fitrah are five: Circumcision, shaving the pubic hair, and clipping the moustache short, clipping the finger-nails, and depleting the hair of the armpits."^[2]

So the Prophet ﷺ began with circumcision, and informed us that it is one of the practices of the *Fitrah*.

The Shari'ah Definition of Circumcision

Circumcision is to cut off only the foreskin of the male sexual organ, and not to cut off more than that nor even a part of the private part, as practiced in certain primitive lands. While those that cut off more than the foreskin claim that they are performing circumcision according to Islamic principles, they are in reality performing it according to *Shaytan's* guidance, in order to torture the person who is being circumcised and in order to go contrary to the Sunnah of the Prophet Muhammad ﷺ and the *Shari'ah* of Islam, which teaches the principles of

[1] Something that is naturally good, and practiced by all of the Prophets.

[2] Al-Bukhari no. 5891 and Muslim no. 257.

ease, comfort, and preservation of life.

The practice of cutting off more than the foreskin is unlawful for the following:

- 1) We are taught from the Sunnah to cut off only the foreskin.
- 2) Cutting off more than the foreskin is both a form of torture and disfigurement. The Prophet ﷺ prohibited harming animals in such manner or severing any of their limbs. Therefore the prohibition of doing so with humans is even more emphasized.
- 3) Doing so goes against the principles of gentleness and of doing things well. The Messenger of Allâh ﷺ said,

«إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ»

“Indeed, Allâh has ordered doing well (performance of good deeds and kind acts) over all things.”^[1]

- 4) Cutting off more than what is necessary may lead to a great deal of harm, even death. Allâh Almighty says:

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

“And do not throw yourselves into destruction.”^[2]

He also said:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

“And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.”^[3]

This is why many scholars say that it is not compulsory to perform circumcision on an adult if we fear that doing so may harm him.

Finally, in some cultures, males and females gather together to

[1] Muslim no. 1955.

[2] *Al-Baqarah* 2:195.

[3] *An-Nisa'* 4:29.

witness a child's circumcision. This is wrong because the private part is exposed, which is unlawful, and also because men and women mix together at such gatherings, which is also unlawful.

Ibn Baz

Advice and Instruction for Young People

Q How must a Muslim submit himself to Allâh Almighty — a question that we should particularly ask now, considering the spread of materialism and the hardened hearts of most people? And more specifically, what advice can you give to me, a young man twenty years of age, who is just entering the peak stages of life? Finally, what books do you advise me to read?

A You must fear Allâh Almighty; obey Him and His Messenger ﷺ; adhere to His Book and to the Sunnah of Messenger of Allâh ﷺ; focus on what concerns you and avoid what does not concern you, and stay away from temptations; keep the company of the righteous and abandon the company of the wicked; engage yourself with reciting the Qur'an, and contemplating its meanings; be steadfast in invoking Allâh Almighty with those invocations that have been authentically related from the Prophet ﷺ, and do so with humility and a soft heart; read those books that contain wisdom and admonition. These include: *Al-Fawa'id* and *Ad-Da' wad-Dawa'*, both of which are written by Ibn Al-Qayyim. Supplicate to Allâh Almighty while you are prostrating to Him, with supplications that have been related in the Sunnah, and do so with humility, perhaps that Allâh Almighty may guide you to what is good and protect you from all evil — both apparent and hidden. And these are some beneficial books I advise you to read:

- *Zad Al-Ma'ad* (Ibn Al-Qayyim).
- *Ighathatul-Lahfan* (Ibn Al-Qayyim).
- *Fath-al-Majid* the explanation of *Kitab At-Tawhid*.

— *Sahih Al-Bukhari* and *Sahih Muslim*.

— *Tafsir Ibn Kathir*.

May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

Strengthening Faith

Q How does a Muslim become a strong believer – someone who follows Allâh’s orders and fears His punishment?

A A Muslim becomes a more faithful believer when he recites Allâh’s Book, studies it, reflects upon its meanings and rulings, when he studies the Sunnah of the Prophet ﷺ, and learns the details of the *Shari’ah* from these, and acts accordingly. He must also stick to the right creed, in saying and action, he should know that Allâh Almighty, the All-Knower, will hold him accountable on the Day of Judgement, rewarding him for his good deeds and punishing him for his evil ones. Finally, a Muslim should keep company with those who are known for their righteousness, staying away from those who are evil.

May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

Some Guidance for Young People


Q Please advise me, keeping in mind that I am a young man?


A I advise you to apply the outer and inner aspects of Islam; benefit from scholars by attending their sessions choose sincere and righteous companions; avoid the company of those

who incite you toward evil, those who belittle the value of righteous deeds; finally, I advise you to read the books of *As-Salaf As-Salih* (the pious predecessors).

Ibn Jibreen


Allâh Almighty is with those who are Patient


 I often convince myself that I should become a believer with strong and firm faith, a believer who loves Allâh Almighty and His Messenger ﷺ, but after I have this thought, my intention weakens, until it comes back again – and so the process continues. My inconsistency frustrates me a great deal. O *Shaykh*, please guide me to the correct path, which if I follow, my faith will remain consistently strong.

 The correct path is for you to continue to love all that is good. What you complain of, other people complain of as well; some who are afflicted with the same complaint remain patient, and then Allâh helps them overcome their own weakness.

Ibn ‘Uthaimin

Diving into Pleasure

 As a young man who practices Islam, I have noticed as of late that my faith has become weak: I commit certain sins, I sometimes miss or delay the prayer. I listen to evil speech, and I am often absorbed in enjoyment and pleasure. I have made an attempt to save myself from the predicament I find myself to be in, but to no avail. Please show me the right way to follow, which will keep me protected from the evil of my own self?

 I ask Allâh Almighty to guide us. The way you have asked about is to be diligent in reciting the Qur’an and reflecting upon its meanings, for Allâh said about the Qur’an:

﴿يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ﴾ (٥٧)

“O mankind! There has come to you a good advice from your Lord, and a healing for that in your breasts – a guidance and a mercy for the believers.”^[1]

Next, you refer as much as you can to the biography of the Prophet ﷺ, and to his Sunnah, for it is indeed a torch lighting the path for whoever wants to reach Allâh Almighty.

Third, be diligent in accompanying the righteous and pious people among the scholars and true believers.

Fourth, you should avoid evil gatherings as much as you can, for the Messenger of Allâh ﷺ said,

«مَثَلُ جَلِيسِ السُّوءِ كَنَافِخِ الْكَبِيرِ إِمَّا أَنْ يُحْرِقَكَ - أَوْ قَالَ: يُحْرِقُ ثِيَابَكَ -
وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً»

“The parable of the evil gathering is that of the blacksmith; either he will burn you — or your clothes — or you will get a bad smell.”^[2]

Don't hesitate to reproach yourself if you change to a worse condition, so that perhaps you may return to a better one.

Fifth, don't sit back and admire your good deeds, for self-admiration may nullify them; Allâh Almighty says:

﴿يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَمَكُمْ بَلِ اللَّهُ يَمُنُ عَلَيْكُمْ أَنْ هَدَاكُمْ
لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ﴾ (٧٧)

“They regard as favor upon you that they have embraced Islam. Say: “Count not your Islam as a favor upon me. Nay, but Allâh has conferred a favor upon you, that He has guided you to the faith, if you indeed are true.”^[3]

[1] Yunus 10:57.

[2] Al-Bukhari no. 2101 and Muslim 2628.

[3] Al-Hujurat 49:17.

So look at your good deeds as if they are deficient, an outlook that might compel you to seek forgiveness and repent to Allâh Almighty, while thinking well about Allâh. When a person admires his deeds, feeling that he deserves many favors from Allâh Almighty, he is in a very dangerous situation: his deeds may become nullified. We ask Allâh to protect and pardon us.

Ibn 'Uthaimin

This Is How Anger Is Remedied

Q I am a person who angers very easily, and as much as I have tried to control myself during fits of rage, I remain out of control. *Shaykh*, please prescribe a remedy for me.

A You must do more to seek refuge in Allâh from the cursed *Shaytan*, and perform the legislated ablution when you find yourself in this state. This is because the Messenger ﷺ taught that this is what is to be done by the one who becomes severely angry, while staying away from things that will anger you as much as possible. And Allâh Almighty said:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا مِنْ أَمْرِهِ يُسْرًا﴾

“And whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him”^[1]

Ibn Baz

Rulings Concerning Adoption

Q All praise is for Allâh, Lord of all that exists. O Allâh, send prayers and blessings on Muhammad, his family, and his Companions. The Permanent Committee for Scientific Researches and Religious Verdicts reviewed the request for a ruling from the Executive Secretary of the Punjab Board of Child Welfare. The question was addressed

^[1] *At-Talaq* 65:4.

to his honor, the General President for the Administrations of Scientific Researches, Religions Verdicts, Preaching and Guidance. It was forwarded by the General Trust of the Board of Senior Scholars, no. 2/86, with the date: 1/15/1392H. They requested to be provided with a program and the rules related to inheritance rights of adopted children.



The answer is as follows:

1) During the era of ignorance before the advent of our Prophet Muhammad ﷺ, adoption was a common practice; the adopted son not only took his adoptive father's name and inherited from him, but he also mixed freely with his adoptive mother and adoptive sisters. This meant that his adoptive mother was unlawful for him to marry. Thus the adopted child was, in all practicality, just like a real son.

Before he was commissioned as a Messenger, the Prophet ﷺ adopted Zayd bin Harithah bin Sharahil Al-Kalbi; thus he became known as Zayd bin (the son of) Muhammad. The practice of adoption continued unchanged until the third, or perhaps the fifth year after Hijrah.

2) Then Allâh ordered that the adopted child should take the name of his real father, if he is known. If he is not known, then he is a brother in religion, and holds the status of *Mawala* (or freed slave) to his adoptive family. Then Allâh had made it unlawful to ascribe the child to his adoptive parents in a manner that would indicate lineage, and He made it unlawful for the child to himself claim that he was related to other than his real father, except by the slip of the tongue, in which case there is no harm. Allâh clarified that this ruling is purely just because it supports truthful speech, the preservation of lineage and honor, and it preserves the rights of the wealth for those that are more worthy of it. Allâh Almighty said:

﴿وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ

يَهْدِي السَّبِيلَ ﴿٤﴾ اَدْعُوهُمْ لِاَبَائِهِمْ هُوَ اَقْسَطُ عِنْدَ اللّٰهِ اِذَا لَمْ تَعْلَمُوْا
 اَبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا اَخْطَاكُمْ بِهِ
 وَلٰكِنْ مَا تَعَمَّدَتْ قُلُوْبُكُمْ وَكَانَ اللّٰهُ عَفُوْرًا رَّحِيْمًا ﴿٥﴾

“Nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way. Call them by (the names of) their fathers, for that is more just with Allâh. But if you know not their father’s (names, call them) your brothers in faith and Mawalikum (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful.”^[1]

The Messenger of Allâh ﷺ said,

«مَنْ ادَّعَىٰ اِلَىٰ غَيْرِ اَبِيهِ اَوْ اِنْتَمَىٰ اِلَىٰ غَيْرِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللّٰهِ الْمُسْتَابِعَةِ»

“Whoever claims that someone other than his real father is his father, or whoever ascribes himself to other than his Mawali,^[2] then upon him is Allâh’s continuous curse.”^[3]

3) By nullifying the pre-Islamic rules of adoption, Allâh Almighty commanding us with the following:

- a) The adopted child and the adoptive father do not inherit from each other; each one, however, should remain dutiful to the other, and both of them can pledge to the other up to, but no more than, one-third of his inheritance. Allâh Almighty has outlined for us in detail those who inherit, and neither is the adopted child nor the adoptive father mentioned among them. Allâh Almighty says:

﴿وَاُولٰٓئِذَا اَلَّزَمْتَهُمْ بِعَضِّمِهِمْ اَوْلٰٓئِكَ يَبْعَثُ فِي كِتٰبِ اللّٰهِ مِنَ الْمُؤْمِنِيْنَ وَالْمُهٰجِرِيْنَ

^[1] Al-Ahزاب 33:4,5.

^[2] Those that freed him from slavery or those that deserve his loyalty for some other reason.

^[3] Abu Dawud 5115.

إِلَّا أَنْ تَفْعَلُوا إِلَيَّ أَوْلِيَاكُمْ مَعْرُوفًا ﴿١٧﴾

“And blood relations among each other have closer personal ties in the Decree of Allāh (regarding inheritance) than the believers and the Muhajirin (emigrants from Makkah), except that you do kindness to those brothers.”^[1]

- b) Allāh Almighty permitted a practice that was forbidden during the days of ignorance (pre-Islamic times): after the adopted son divorces his wife, the adoptive father is allowed to marry her. To add force and acceptability to this ruling and to stamp out an ignorant practice, the Messenger of Allāh ﷺ was the first to follow the new decree:

﴿فَلَمَّا فَضَى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿١٧﴾﴾

“So when Zayd had^{} accomplished his desire from her (i.e., divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them. And Allāh’s Command must be fulfilled.”^[2]*

Thus the Messenger of Allāh ﷺ married, by Allāh’s command, Zaynab bint Jahsh, after she had been divorced from Zayd bin Harithah.

4) We should note, however, that these rules do not in any way go against Islamic principles of love, justice, caring, or generosity:

- a) A person is permitted to say to someone younger than him, “O, my son,” out of compassion and love. A person is allowed to call someone older than him, “O, my father,” to show respect, to show one’s sincerity, and to promote the concept of brotherhood in society.

[1] Al-Ahzab 33:6.

[2] Al-Ahzab 33:37.

- b) The *Shari'ah* promotes helping one another in righteousness and piety, and it encourages all people to love and be kind to one another:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“Help you one another in righteousness and piety; but do not help one another in sins and transgression.”^[1]

The Messenger of Allâh ﷺ said,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ، تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَّى»

“The example of the believers in their mutual love, mercy, and attachment, is that of a body; if one part complains (of an ailment), the rest of the body suffers because of it from fever and sleeplessness.”^[2]

He ﷺ also said:

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبَيْتَانِ، يَشُدُّ بَعْضُهُ بَعْضًا»

“The example of the believers is that of a building, each part of it supports the others.”^[3]

Therefore it is our duty as a society to take care not only of orphans, but also of the weak, the old, and those who are not able to earn for themselves. Muslims should take in those whose parents are unknown, to provide for them and to raise them. There should be no one in a Muslim society who is in need, for if there are those who are not cared for, we should fear that we may suffer evil consequences for our neglect and lack of concern. The Muslim treasury in our countries should provide for the sick and for the weak, and if that is not enough, then those who have wealth should give what is required. The Messenger of

^[1] *Al-Ma'idah* 5:2.

^[2] Muslim no. 2586 and Ahmad 4/270.

^[3] *Al-Bukhari* no. 2446 and Muslim no. 2585.

Allâh ﷻ said,

«أَيُّمَا مُؤْمِنٍ مَاتَ وَتَرَكَ مَالًا فَلْيَرِثْهُ عَصَبَتُهُ مَنِ كَانُوا، وَمَنْ تَرَكَ دَيْنًا أَوْ ضَيْعًا فَلْيَأْتِنِي فَإِنَّا مَوْلَاهُ»

“When a believer dies and leaves behind wealth, his heirs, inherit his wealth, whoever they may be. If he leaves behind a debt, then (his creditor) should come to me, for I am his Mawla.”^[1]

May Allâh send peace and blessings on Muhammad ﷻ, his family, and his Companions.

The Permanent Committee

^[1] Al-Bukhari no. 2399.

Miscellaneous Rulings

The Word “Islam”

Q Why is our religion called “Islam”?

A Because one who enters it submits (*Aslama*) himself to Allâh, and he surrenders to (*Istislam*), and abides by, all of the judgements that come from Allâh and from His Messenger ﷺ. Allâh Almighty said:

﴿وَمَنْ يَرْغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ﴾

“And who turns away from the religion of Ibrahim except him who fools himself?”^[1]

He also said:

﴿إِذْ قَالَ لَبُ رَيْبُهُ أَسْلِمْتُ قَالَ أَسْلَمْتَ رَبِّ الْعَالَمِينَ﴾

“When his Lord said to him, “Submit (i.e., be a Muslim)!” He said, “I have submitted myself (as a Muslim) to the Lord of all that exists.”^[2]

And:

﴿مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ﴾

“But whoever submits his face (himself) to Allâh and he is a good-doer then his reward is with his Lord.”^[3]

The Permanent Committee


[1] Al-Baqarah 2:130.

[2] Al-Baqarah 2:131.

[3] Al-Baqarah 2:112.

Instructions from the Holder of the *Haram's* Keys

Q A brother visited me and gave me a copy of instructions that are alleged to have been written by a man named Ahmad, "the Holder of the keys of the Prophet's *Masjid*." As I read those instructions, which were addressed to all Muslims of the world, I realized that much of what was written went against Islamic beliefs. And when I counselled this person, he took no heed of my advice, but instead decided to distribute an even greater number of those instructions. Please give your opinion in this matter; may Allāh Almighty reward you well.

 The publication you described is an invention of falsehood, containing nothing that has any basis in the *Shari'ah*. That a Muslim must blindly follow this man's counsels is both an innovation and a lie, and a person sins when he distributes such a lie. Allāh Almighty says:

﴿إِنَّمَا يَفْتَرِي الْكٰذِبَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِعٰبٰتِ اللّٰهِ وَاُوْلٰئِكَ هُمُ
الْكٰذِبُوْنَ﴾ (١٦٥)

"It is only those who believe not in the Verses of Allāh, who fabricate falsehood, and it is they who are liars."^[1]

The Prophet ﷺ said,

«مَنْ أٰحَدَثَ فِيْ أَمْرِنَا هٰذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

"Whoever introduces something into this matter of ours that does not belong to it, then it is rejected."^[2]

He ﷺ also said,

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

"Whoever does a deed that is not in accordance with our matter,

[1] *An-Nahl* 16:105.

[2] *Al-Bukhari* no. 2697 and *Muslim* no. 1718.

then it is rejected."^[1]

It is the responsibility of Muslims, at least those who come across such publications, to rip them apart and destroy them, and then to warn people against the falsehood contained within them. A person who writes this kind of pamphlet, a person who distributes it, and a person who invites others to read it – each one of them is sinful, because we are ordered to abstain from helping others to evil and falsehood, and because we are ordered to stay away from innovation in religion. We ask Allâh to protect us from all evil, and we ask Allâh to deal with those who engage in this kind of evil activity with what they deserve, for they have lied upon Allâh and have engaged the people with what is harmful and of no benefit to them. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

Ibn Baz

An Anonymous Letter

Q I received an anonymous letter that contained four verses from the Noble Qur'an. After mentioning the four verses, the writer of the letter continued to explain the many benefits of printing those verses and sending them to other people, benefits and rewards that are indeed amazing. He then went on to mention the good things that happened to people who actually printed the verses and then sent them on to others. Finally, he mentioned examples of people who didn't follow his instructions, people who as a result became afflicted with a number of hardships. I know that we must always venerate the Qur'an and apply its precepts, but I am concerned about the way the writer listed the rewards of distributing those verses and the punishments of not doing so. I am concerned about what he says because I also know

^[1] Muslim no. 1718

that benefit and harm are in Allāh's Hand. No harm can touch us unless He Almighty has written it for us. I recall that years ago some people were distributing a letter similar to this one, claiming that it contained advice from Ahmad, one of the doormen of the Prophet's *Masjid*; then, you clarified the Islamic ruling concerning that letter, and now I ask you to clarify the Islamic ruling concerning this one.



What are the rewards for writing or reciting certain verses of the Qur'an, or what is the punishment for not doing so — these are matters that only Allāh Almighty know of. It is not permissible for anyone to talk about such matters, except what is in agreement with what Allāh clarified in the revelation to Allāh's Messenger ﷺ. No reward, specific or general, for this world or for the Hereafter, is mentioned in the Book of Allāh or the Sunnah of Allāh's Messenger ﷺ for those who write down and distribute the verses you mentioned. Likewise, no punishment, specific or general, for this world or for the Hereafter, is mentioned for those who do not write down or distribute those verses. If anyone decides to specify any reward or punishment in this regard, then he is speaking about the unseen, of which he has no knowledge, and of which Allāh Almighty has forbidden us from speaking of:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عِنْدَ مَسْئُولٍ﴾ (٣٦)

“And follow not that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those you will be questioned.”^[1]

He also said:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُزَلِّ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْمُونَ﴾ (١٧)


^[1] *Al-Isra'* 17:36.


“Say: “(But) the things that my Lord has indeed forbidden are *Al-Fawahishah* (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners with Allâh for which he has given no authority, and saying things about Allâh of which you have no knowledge.”^[1]

A person who sends this kind of letter deserves punishment from Allâh Almighty; he also deserves to be chastised by the authorities in Muslim lands; they should punish him for spreading innovation, and by doing so, they help deter others from a similar act. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

Publishing Excerpts of the Bible and the *Tawrah* in Muslim Magazines


 I often find passages from the *Tawrah* in magazines; can we read those passages or should we abstain from doing so; didn't the Messenger of Allâh ﷺ forbid 'Umar, may Allâh be pleased with him, from reading the *Tawrah*?


 Magazines should avoid quoting both the Bible and the *Tawrah* unless it is of an excerpt that confirms the authenticity of the Prophet's Message. As for printing passages of proverbs or commandments for religious instruction, then this is unlawful, because the Qur'an is sufficient for us by itself, sufficing us from the need of any other revealed book.

Ibn 'Uthaimin

^[1] *Al- A'raf* 7:33.

Is it Permissible to Possess and Read the Bible and the *Tawrah*?

 Is it permissible for me to obtain a copy of the *Injil* so that I may learn what Allâh's words were to 'Isa? And is the present-day version of the *Injil* authentic? I ask this because I heard that the authentic version is lost at the bottom of the sea.

 There are two reasons why it is not permissible to obtain copies of previous scriptures, regardless of whether it is the *Injil* or the *Tawrah*:

- 1) Allâh Almighty has related in the Qur'an all that is of benefit to us from those scriptures.
- 2) The Qur'an contains in it what suffices us from all previously revealed books:

﴿رَزَقَ عَلَيْكَ الْكُتُبَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ﴾

"It is He Who has sent down the Book to you with truth, confirming what came before it. And he sent down the Tawrah and the Injil."^[1]

So all the good contained in the previous scriptures is present in the Qur'an. The questioner stated that he wanted to learn what Allâh's words to the Servant and Messenger of Allâh 'Isa were. Since all that is beneficial to us from those words is found in the Qur'an, there is no need to search for those words elsewhere.

Furthermore, the *Injil* that is present among us today has been distorted. We find that there are four *Injils*, not one, and each one of them contradicts the others. Thus we cannot depend on any of them for the truth.

The student of knowledge, however, differs in this regard. It is permissible for him to read from previous scriptures to find what

^[1] *Āl-Imran* 3:3.

is true and what is false, and then to refute what is false, leaving no excuses for those who believe in their authenticity.

Ibn 'Uthaimin

Making Fun of the Righteous

Q What is the ruling on mocking those who adhere to the orders of Allâh and His Messenger?

A Mocking those who adhere to the orders of Allâh and His Messenger, if it is because they are adhering to that, then it is unlawful and constitutes a grave sin for one who does it. This is because it is feared that his dislike for them is a dislike for what they follow, for their steadfast adherence to Allâh's religion. In this case, when the mocking is of the way they follow, then they are like the people Allâh mentioned:

﴿وَلَمَّا سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٣٥﴾ لَا تَعْتَذِرُوا فَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

"If you ask them, they declare: "We were only talking idly and joking." Say: "Was it at Allâh Almighty, and His Verses, and His Messenger that you were mocking?" Make no excuse; you have disbelieved after you had believed."^[1]

This verse was revealed about some of the hypocrites who said, "We have not seen anyone who is equal to our reciters (the Messenger of Allâh ﷺ and to his Companions), in their desire for food, in the lies of their tongues, and in their cowardice on the battlefield." So Allâh revealed this verse about them.

Let those who mock the people of truth because they are religious people beware, for Allâh Almighty said:

﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٣٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ ﴿٤٠﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٤١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ

^[1] At-Tawbah 9:65,66.

لصَّالُونَ ﴿٣٢﴾ وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ
يَضْحَكُونَ ﴿٣٤﴾ عَلَى الْأَرَآئِكِ يُنظُرُونَ ﴿٣٥﴾ هَلْ تُوِبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

“Verily! Those who committed crimes used to laugh at those who believed. And whenever they passed by them, used to wink one to another; and when they returned to their own people, they would return jesting; and when they saw them, they said: “Verily! These have indeed gone astray!” But they had not been sent as watchers over them. But this Day those who believe will laugh at the disbelievers. On thrones, looking (at all things). Are not the disbelievers paid (fully) for what they used to do?”^[1]

Ibn ‘Uthaimin

It is Obligatory Not to Pay Attention to Those who Ridicule and Mock

Q Some people claim to be Muslims, yet when they see someone who follows the Messenger of Allâh ﷺ – someone who shortens the length of his garment, or grows his beard, or spends time in the *Masjid* – they say that this person is following a fictitious set of rules or they may say something else that angers Allâh Almighty. Please advise them, and may Allâh Almighty reward you.

A It is the responsibility of every male and female Muslim to follow the commands of Allâh and of His Messenger ﷺ, to avoid what they have forbidden, and to advise others to the same path, without paying any attention to what those who ridicule and mock say. In this regard, Allâh Almighty says:

﴿وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾﴾

“And obey Allâh and the Messenger that you may obtain mercy.”^[2]

[1] *Al-Mutaffifin* 83:29-36.

[2] *Al-‘Imran* 3:132.

He also said:

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبَانُ الْعَمِيَّتِ ﴿٥٤﴾﴾

“Say: “Obey Allāh and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him, and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger’s duty is only to convey in a clear way.”^[1]

And in *Surat An-Nisa*:

﴿تِلْكَ حُدُودُ اللَّهِ وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَن يَعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ ﴿١٤﴾﴾

“These are the limits (set by) Allāh, and whosoever obeys Allāh and His Messenger will be admitted to Gardens under which rivers flow, to abide therein, and that will be the great success. And whosoever disobeys Allāh and His Messenger, and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.”^[2]

The Prophet ﷺ said,

«كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى»

“My whole nation will enter Paradise, except he who refuses.”^[3]

He was asked, “O Messenger of Allāh, and who refuses?” He ﷺ said,

«مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى»

“Whoever obeys me enters Paradise. Whoever disobeys me refuses.”^[4]

[1] *An-Nur* 24:54.

[2] *An-Nisa* 4:13,14.

[3] [4] *Al-Bukhari* no. 7280.

Obeying Allâh and His Messenger ﷺ means praying the five daily prayers on time, and for men, praying them in congregation in the *Masjid*. Obeying Allâh and His Messenger ﷺ means paying the *Zakah*, fasting Ramadan, performing the pilgrimage to the House (in Makkah) if one is able, obeying one's parents, keeping good relations with relatives, not using the tongue or any other body part to perform what is unlawful. Obeying Allâh and His Messenger ﷺ means mutual cooperation and promotion of what is good — ordering others to good and forbidding them from evil. Obeying Allâh and His Messenger ﷺ means, for men specifically, to trim the moustache, to allow the beard to grow, and not to allow one's garment to fall below the ankles, for the Messenger of Allâh ﷺ said,

«خَالِفُوا الْمُشْرِكِينَ وَوَفِّرُوا اللَّحْيَ، وَأَحْفُوا الشَّوَارِبَ»

“Be different from the polytheists; grow abundantly the beards and cut the moustaches short.”^[1]

He ﷺ also said,

«مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فِي النَّارِ»

“Whatever of the Izar is below the ankles, then it is in the Fire.”^[2]

All other forms of clothing – pants, long shirts, robes, etc. – fall under the same ruling. The Messenger of Allâh ﷺ also said,

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ... الْمُسْبِلُ [إِزَارَهُ] وَالْمَتَّانُ، وَالْمُنْتَفِقُ سِلْعَتَهُ بِالْحَلْفِ الْكَاذِبِ»

“There are three people that Allâh will not speak to on the Day of Judgement, will not look at them, will not purify them; and for them is a painful punishment: one who lets his garment hang below his ankles, the Mannan^[3] and the Munffiq who does his

[1] Al-Bukhari no. 5892 and Muslim no. 259.

[2] Al-Bukhari no. 5787.


[3] One who does favors for people but constantly reminds them of those favors.


business with false oaths.^[1]

And Allâh is the Granter of success.

Ibn Baz


Taking Something that has Allâh's Name Written to the Washroom^[2]


 I have a small book that I always keep in my pocket, and in it are written invocations and supplications, of the kind that is beneficial both for this world and the Hereafter. When I enter the washroom to make ablution or to relieve myself, I take this book with me; is there a sin upon me for this?

 It's better not to take something that has statements of remembrance written on it to where one relieves himself. It is disliked by a group of the people of knowledge if it is possible to avoid taking it there. When it is not possible to leave it outside the washroom, then there is no harm on you, and it is not considered disliked. And Allâh is the Granter of success.

Ibn Baz

The Ruling Regarding Remembering Allâh in Washrooms

 Is it permissible for a Muslim, while he is in the washroom, to remember Allâh, or should he stop remembering Allâh the moment he enters?

 Before entering the washroom, it is from Islamic etiquette that a Muslim should say,

^[1] Muslim no. 106.

^[2] Washroom is being used to refer to the place where one relieves himself. The reader should not confuse this with a place wherein only washing for ablution and the like occur.

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ»

“O Allâh, I seek refuge in You from Al-Khubthi and Al-Khaba’ith.”^[1]

But one should stop uttering any statements of remembrance the moment he enters the bathroom.

The Permanent Committee

Correctly Disposing of Paper Upon Which is Written Allâh’s Name or a Verse from the Qur’an

Q Almost every household contains at least some magazines, newspapers, or other publications in which Allâh’s name or verses of the Qur’an are written. Where and how should we store these publications, in such a way as not to debase them? And what is the correct way of destroying them? Another problem is the pictures found within the pages of most publications.

A Everyone experiences the predicament of dealing with publications that have pictures of living beings and Allâh’s Names or verses from the Qur’an. A person should preserve such items that include verses of Qur’an or statements of remembrance of Allâh or remove them from these publications. They may burn them or bury them.

In terms of pictures, we should either blot them out or sell the paper that they are printed on to a recycling plant, so that they may be reused.

The Permanent Committee

[1] Al-Bukhari no. 142 and Muslim no. 375.

Throwing Away Paper that Has Allâh's Name Written on it

Q After having read a newspaper in which Allâh's Name is written, we usually throw it away in the wastebasket; is this permissible? Also, is it permissible to pray wearing shorts that come up above the knees?

A It is not allowed to throw away anything upon which is written verses from the Qur'an, Allâh's Name, or *Hadiths* of the Messenger of Allâh ﷺ. It is furthermore not allowed to place any such item in a place where they are debased. Allâh's speech is blessed and we must venerate it. Thus a person who is in a state of impurity is not allowed to read the Qur'an. And the *Mushaf* is not to be touched unless we are in a state of purity and have performed ablution; at least this is the opinion of most scholars. If we don't need such paper, we must either completely burn it or shred it using a machine.

As for a man praying while wearing short pants that do not cover the area between the naval and the knees, that is not allowed unless he is wearing a long garment that covers it.

Ibn 'Uthaimin

Writing "*Bismillah*" on Cards

Q On a wedding invitation card, for example, is it permissible to write "*Bismillah*," an important question when we consider that most people throw away such cards either in the street or in a garbage can?

A Based on the following *Hadith*, it is permissible to write "*Bismillah*" on wedding invitation cards or in letters. The Messenger of Allâh ﷺ said,

«كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِبِسْمِ اللَّهِ فَهُوَ أَبْتَرٌ»

"Every important affair that does not begin with *Bismillah* is cut

off.”^[1]

Moreover, the Messenger of Allâh ﷺ would himself begin letters by mentioning Allâh’s Name. Nonetheless, it is not permissible for someone who receives such cards or letters to throw them away in the trash or in any place where they may be debased. The same goes for newspapers; they should not be used as a substitute for a mat to eat upon. In this situation, the sin is upon the person who throws away these papers, cards, or publications, and not upon their author.

Ibn Baz

At-Tasbih with Beads (*Al-Misbahah*)

Q What is the ruling regarding the use of *Al-Misbahah* for glorification?

A We know of no precedence in the *Shari’ah* for the usage of beads for the *Tasbih*, so it is therefore better to limit ourselves to the Sunnah, which is to count the *Tasbih* using the fingers.

Ibn Baz

Using One’s Fingers to Count the *Tasbih* is Better than Using *Al-Misbahah*

Q What is the ruling regarding using *Al-Misbahah* to count when we are remembering Allâh Almighty?

A Using one’s fingers to count is better since this was the Prophet’s ﷺ practice. Many scholars disliked the use of beads specifically because it is contrary to the practice of the Messenger of Allâh ﷺ. And Allâh is the Granter of success.

Ibn Baz

[1] Tabqat-us-Shafiyah 1/6 and Irwawul Ghalil no. 1/29.

Beads for Making *Tasbih*

Q What is the Islamic ruling, in your view, regarding the usage of *Al-Misbahah*, a practice that many of us adhere to after completing the prayer?

A It is better to use one's fingers to count while making *Tasbih*, and it is better to use only the right hand to do so, rather than using both the left and right hand. This is what is reported in the Sunnah of the Prophet ﷺ; he ordered counting remembrance and *Tasbih* on the fingers, saying that they will be questioned about that, and he counted the *Tasbih* on his right hand. As for using beads, doing so involves certain violations:

- 1) The Messenger of Allâh ﷺ guided us to using our fingers to make *Tasbeeh*, so using beads goes contrary to his instruction.
- 2) Using beads may sometimes lead to showing off, especially those who, for example, place a necklace of one-thousand beads around their neck, as if to say to others, "Look at us, we make *Tasbih* one-thousand times." I don't say that everyone who uses *Al-Misbahah* uses them for showing off, but I do say that the usage of beads may lead to it.
- 3) In most cases, when a person uses beads for *Tasbih*, his heart will be heedless. His concentration is shattered, and though his tongue is moving, his eyes are usually wandering, observing every passer-by.

For these reasons I say that it is better not to use beads; instead, one should use one's fingers to count, a practice that the Prophet ﷺ instructed us to adhere to. And Allâh Almighty knows best.

Ibn 'Uthaimin

At-Tasbih with One's Right Hand Only is Better

Q After the compulsory prayers, is it better to make *Tasbih*, *Tahmid*, and *Takbir*^[1] with one's right hand?

A It is better that it be done with the right hand since it is confirmed from the Prophet ﷺ that he would count it on the right hand. 'Aishah, may Allâh be pleased with her, said that the Prophet ﷺ liked to do things with the right: putting on sandals, combing, purification, and every important matter. It is allowed to count on all of the fingers because some *Hadiths* support that, since he ﷺ said:

«إِنَّهُنَّ مَسْئُولَاتٌ مُسْتَنْطَقَاتٌ»

“They will be questioned about that.”^[2]

From this, it is known that there is some amplitude in this issue, we should not argue about it or be harsh.

Ibn Baz

Reciting Invocations for a Group

Q When some of our brothers go on a journey or make *'Umrah*, they appoint one person from among them, whose job is to recite those invocations that the Prophet ﷺ advised us to say in both the morning and the evening. Meanwhile everyone else in the group listens to him. What is the ruling regarding this practice?

A To himself, and not to an audience, the Messenger of Allâh ﷺ used to read specific invocations, both in the morning and in the evening. His Companions, may Allâh be pleased with them, learned from him these invocations, and they too used to read them both in the morning and in the

[1] That is saying, *Subhan Allah*, *Al-Hamdu lillah*, and *Allahu Akbar* respectively.

[2] Abu Dawud no. 1501 and At-Tirmithi no. 3583.

evening, each Companion reading them alone, by himself. From what we know of the authentically related Sunnah, and from what we know from the practices of the Companions, neither the Messenger of Allâh ﷺ nor his Companions used to read those invocations in unison or with one of them reading while the others listened.

Every Muslim must follow the guidance of the Messenger of Allâh ﷺ and of his Companions in this regard, and in regard to everything else that is legislated in Islam; all evil and all harm is in going against their way. So doing what you described is an innovation, about which the Messenger of Allâh ﷺ said,

«مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

“Whoever introduces into our matter that which does not belong to it, then it is rejected.”^[1]

He ﷺ also said,

«إِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ»

“Beware of newly invented matters, for every newly invented matter is an innovation, and every innovation is misguidance.”^[2]

From the authentically related invocations for the morning and evening, Ibn ‘Umar, may Allâh be pleased with them, said, “The Messenger of Allâh ﷺ never abstained from saying these words in the morning and in the evening:

«اللَّهُمَّ [إِنِّي] أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي،
اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَأَمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ، وَمِنْ
خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ
مِنْ تَحْتِي»

“O Allâh, I ask You for pardon and for well-being in my religious

[1] Al-Bukhari no. 2697 and Muslim no. 1718.

[2] Abu Dawud no. 4607.

and worldly affairs, in my family and my wealth. O Allâh, veil my weaknesses and set at ease my dismay. O Allâh, preserve me from the front and from behind and on my right and on my left and from above, and I take refuge with You from being treacherously murdered.”^[1]

Another such invocation was related by Abu Hurairah, may Allâh be pleased with him, who said, “In the morning, Allâh’s Messenger ﷺ would say:

«اللَّهُمَّ، بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ
الشُّؤْرُ»

“O Allâh, by your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and die and unto You is our resurrection.”

In the evening he would say the same except:

«وَإِلَيْكَ الْمَصِيرُ»

“And to You is our return.”^[2]

And Allâh is the Granter of success. May Allâh, send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

The Middle Night of Sha‘ban

Q A questioner asks whether there is a special prayer for the middle night of Sha‘ban?

A There is not one authentic *Hadith* that speaks of the middle night of Sha‘ban; rather, every *Hadith* that is related about this night is either fabricated or weak. Therefore, during that night, we should not read any special invocation or pray any special prayer. Some scholars have said that this night


[1] Abu Dawud no. 5074 and Ibn Majah no. 3871.


[2] Abu Dawud no. 5068, At-Tirmithi 3391 and Ibn Majah no. 3868.

is special, but their opinion in this regard is weak. And Allâh is the Granter of success.

Ibn Baz

The Ruling on Celebrating Certain Occasions — Such as the Two 'Eids, the Night of *Isra*', and the Middle of Sha'ban

 We have some customs that we adhere to and that we have inherited. For example, we always prepare cake and biscuits for 'Eid Al-Fitr; we prepare meat and fruit on the 27th night of Rajab and the middle night of Sha'ban; and we prepare special sweets on the day of 'Ashura. What is the ruling regarding this?

 As for expressing joy and happiness on the days of 'Eid Al-Fitr and 'Eid Al-Adh-ha, there is nothing wrong with that if it is within the limits of the *Shari'ah*. This may include having people over to eat and drink, etc. It is confirmed that the Prophet ﷺ said:

«أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلٍ وَشُرْبٍ وَذِكْرِ اللَّهِ»

“The days of *Tashriq* are days of eating, drinking, and remembering Allâh Almighty.”^[1]

The days of *Tashriq* are the three days that follow 'Eid Al-Adha, when people slaughter animals to eat and to enjoy Allâh's favours upon them. Similarly, it is recommended to celebrate 'Eid Al-Fitr, as long as the limits set by the *Shari'ah* are not transgressed.

As for expressing joy on the twenty-seventh night of Rajab, the middle night of Sha'ban, or the day of 'Ashurah, not only that there is any basis for celebrating these occasions, but doing so is also forbidden. One should not accept an invitation to a party in

[1] Muslim no. 1141.

which these three days are celebrated, for the Messenger of Allâh ﷺ said,

«إِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ»

“Beware of newly invented matter, for every newly invented matter is an innovation, and every innovation is misguidance.”^[1]

Some claim that on the twenty-seventh night of Rajab the Messenger of Allâh ﷺ ascended to the heavens, but this claim is unsubstantiated. This claim, because it is unproven, remains false, making it false to celebrate this night. But even if we were to suppose that it was on this date that the Messenger of Allâh ﷺ ascended to the heavens, it is still forbidden to celebrate this occasion as a religious holiday or to perform special acts of worship on this day, especially considering that neither the Messenger of Allâh ﷺ nor his Companions have been authentically narrated to have done so themselves. And the Companions were the most diligent people in following the way of the Messenger of Allâh ﷺ, so how does it become sanctioned for us to do that which people did not do during the time of the Messenger of Allâh ﷺ or the time of his Companions.

Even the middle night of Sha‘ban is not a proven holiday; the Messenger of Allâh ﷺ did not accord to it a special status, nor did he perform any specific deeds during it, at least not according to any acceptable narration. It was only the second generation of Muslims, the Companions of the Prophet’s Companions, who deemed that night to be special, and even they celebrated it not by eating or being festive, but by praying and remembering Allâh Almighty.

As for the day of ‘Ashura, we should fast on it. When the Messenger of Allâh ﷺ was asked about the fast of ‘Ashura, he ﷺ said that it expiates for sins of the previous year. We are not, however, allowed to specially celebrate or mourn on this day,

^[1] Abu Dawud no. 4607.

because doing so is against the Sunnah. The Messenger of Allâh ﷺ only fasted on this day and ordered us to fast the day before or the day after it as well, so that we may be different from the Jews, who fasted only on the day of 'Ashura itself.

Ibn 'Uthaimin

It is Not Allowed for a Muslim to Hate that which Allâh does not Hate

Q Some people abstain from what is allowed, thinking that they are performing a righteous act, for which they will be rewarded. Is this a kind of innovation? Some people think that such abstinence is a form of piety, and some even deem certain lawful things to be unlawful or *Makruh* (disliked), based on no proof. Please clarify this issue for us.

A It is not allowed for a Muslim to forbid what Allâh has made permissible, to hate that which Allâh does not hate, or to deem permissible that which Allâh has forbidden, for Allâh Almighty says:

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِنُفْتَرُوا عَلَى اللَّهِ الْكَذِبَ﴾

“And say not concerning that which your tongues put forth falsely: This is lawful and this is forbidden, so as to invent lies against Allâh.”^[1]

And:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُزَلِّ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْمَلُونَ﴾

“Say: “(But) the things that my Lord has indeed forbidden are Al-Fawahishah (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all

^[1] An-Nahl 16:116.

kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge.”^[1]

In *Surat Al-Baqarah* Allâh Almighty explains that this is the command of *Shaytan*:

﴿يَأَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلٰلًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوٰتِ الشَّيْطٰنِ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿١٦٨﴾ اِنَّمَا يَأْمُرُكُمْ بِالسُّوْءِ وَالْفَحْشَآءِ وَاَنْ تَقُوْلُوْا عَلٰى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿١٦٩﴾﴾

“O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaytan*. Verily, he is to you an open enemy. *Shaytan* commands you only what is evil and *Fahsha*’ (sinful), and that you should say against Allâh what you know not.”^[2]

But if someone leaves what is permissible in order to draw nearer to Allâh Almighty seeking help by such means to obey Allâh and His Messenger ﷺ — without claiming that he is abstaining from what is unlawful for himself or others, like not wearing certain types of clothing occasionally out of humility, and to avoid arrogance by restricting himself from what he fears may lead to arrogance, boastfulness, and pride — then he is not only doing something that is permissible, but also something that he will be rewarded for — if Allâh wills.

Ibn Baz

Putting up Verses of the Qur’an and Sayings of the Messenger of Allâh ﷺ

Q Some people say that hanging up chapters (such as *Ya Sin*) or verses (such as *Ayat Al-Kursi*) of the Qur’an is unlawful; however, these verses and chapters are only put up

^[1] *Al-A’raf* 7:33.

^[2] *Al-Baqarah* 2:168,169.

because of their superiority and because of their virtues. Noble *Shaykh*, please clarify the ruling regarding this? And may Allâh Almighty reward you well.



For purposes of reminding and for purposes of admonition, it is permissible to put up *Hadiths* or verses and chapters of the Qur'an, even though some present-day scholars deem this act to be forbidden. However, the room wherein they are put up — such as a living room or office — should be clean and pure.

But if verses are put up for protection from jinn, from the evil eye, or from some other form of evil, then based on this intention, hanging up verses is forbidden, because there is no basis in the *Shari'ah* for doing such things. And Allâh is the Grantor of success.

Ibn Baz

When One Intends To Do A Wrong, But Does Not Do It, A Good Deed Is Recorded For Him



I often think about saying or doing evil, but often I do not end up saying or acting upon the evil I thought of; am I sinning when this happens?



If a person proposes to himself that he will do something unlawful, whether that is by not doing something that is obligatory, or by doing something that is unlawful, but then he leaves this suggestion, and acts according to what is required of him, staying away from what is unlawful for him, then he is rewarded for his restraint because he avoided doing it for the sake of Allâh Almighty. It is confirmed in an authentic *Hadith* that when one intends to do an evil then does not act upon it, a complete good deed is recorded for him because he avoided doing it for the sake of Allâh Almighty.

But there are some details necessary to understand if one is rewarded or not rewarded for avoiding the unlawful. Avoiding the lawful is either one of three categories:

1) A person who tries his utmost to do the bad deed but is unsuccessful in his attempt; the performance of the intended evil deed is written for this person. This is because the Messenger of Allâh ﷺ said,

«إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَأَلْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ»

“If two Muslims meet with their swords (to fight), the killer and the slain are in the Fire.”^[1]

His Companions asked, “O Messenger of Allâh ﷺ, (we understand) about the killer, but what about the one who was killed?” He ﷺ said,

«إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ»

“He was indeed determined to kill his opponent.”^[2]

2) A person who abstains from evil because he fears Allâh Almighty; a complete good deed is written for this person because he abstained from the evil act for Allâh Almighty.

3) A person who abstains from a bad deed not because he first intended it and then later changed his mind, but because he never thought about or intended to do the evil deed in the first place; there is no sin upon this person, and he will not be rewarded.

Then there may also be a fourth category: A person who abstained from an evil both because he was incapable of performing it and because he never made an actual attempt at performing it. He only intended and hoped that he would perform that sin. Upon this person is a sin in proportion to the intensity of his intention, but he is not as sinful as the person who actually took the steps to perform the evil act and was then unsuccessful in his attempt.

Ibn ‘Uthaimin

[1] Al-Bukhari no. 31 and Muslim no. 2888.

[2] Al-Bukhari no. 31 and Muslim no. 2888.

Thinking About Doing unlawful Without Actually Doing it

Q What is the ruling regarding someone who thinks about doing evil deeds? For example, someone thinks about stealing or fornicating, even though he knows that if he had the opportunity to do these two deeds, he would not.

A When a person thinks about doing evil deeds – such as stealing, drinking alcohol, or fornicating – but then he does not do them, there is no sin upon him, for the Messenger of Allâh ﷺ said,

«إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسُهَا مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمْ»

“Indeed Allâh has pardoned the people of my nation for what their souls incite them to do, as long as they don’t do or speak.”^[1]

He ﷺ also said,

«مَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، لَمْ تُكْتَبْ»

“Whoever intends to do an evil deed but then refrains from doing it, it will not be written against him.”^[2]

And in another narration,

«وَإِنْ تَرَكَهَا فَاكْتُبُوهَا لَهُ حَسَنَةً، إِنَّمَا تَرَكَهَا مِنْ جِرَائِي»

“A good deed is written for him because he abstained from it for My sake.”^[3]

The meaning is that when a person avoids doing an evil he intended, avoiding for the sake of Allâh, then Allâh records a good deed for him. If he avoided it for other reasons, then neither a good nor an evil are recorded for him. This is Allâh’s favor and mercy for His servants; we praise and thank Him, and

[1] Al-Bukhari no. 5269 and Muslim no. 127.

[2] Muslim no. 130.

[3] Muslim no. 129.

none has the right to be worshipped, and there is no Lord, except Him.

Ibn Baz

Men Who Trim Their Eyebrows

Q If the hair of the eyebrows becomes thick, is it permissible to shorten it a little, without intending to imitate women, or change Allâh's creation?

A I do not consider it allowed to pluck the eyebrows, or to trim or shave them; this is because Allâh, the Most High caused them to grow for the purpose of beauty and decoration, and they protect and preserve the eyes. Therefore, their removal by a man or woman is changing the creation of Allâh, but because it is mostly women who do so, the threat of the curse was made upon them.

Ibn Jibreen

He Accumulates Books Without Reading Them

Q I have collected many beneficial books, but I haven't read any of them except for a few. Am I sinning for having so many books? Since I lend many of these books to those who do read them, is the level of my wrongdoing diminished?

A There is no sin upon a Muslim for accumulating books in his personal library and for lending it to those who benefit from them, even if he only reads a small portion of those books. In fact, a person is performing a good deed when he lends his books to trustworthy people who will profit from them, because doing so is a part of promoting good and helping others to increase their level of knowledge, and because Allâh Almighty says:

﴿وَتَمَآوُؤًا عَلَىٰ آلِهِ وَالتَّقْوَىٰ﴾

“Help you one another in righteousness, and piety.”^[1]

The Prophet ﷺ said,

«وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ»

“Allâh helps His servant as long as His servant helps his brother.”^[2]

Ibn Baz

His Two Brothers Send Him unlawful Provision

Q Being a student of knowledge, I have no source of income save what my two brothers send to me. One of them owns a restaurant in Germany, a restaurant, though, that sells alcohol and pork. Is it permissible for me to benefit from their wealth? What about the things I have already bought from money they had previously sent to me? What solution in general can you offer to me? Please consider it in your answer that I don't have anything to do with their business.

A You are not allowed to accept their money, and it is also your responsibility to advise them, stating very clearly that as Muslims they should stop selling what is unlawful, even if it means shutting down their establishment, changing to another line of work, or moving to another country and opening an Islamic restaurant; Allâh Almighty says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾

“Whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).”^[3]

As for those gifts that you have received from them in the past,

[1] *Al-Ma'idah* 5:2.


[2] Muslim no. 2699.


[3] *At-Talaq* 65:2.

there is nothing to prevent you from keeping them, but don't accept any gifts from them in the future. Earn for yourself; Allâh Almighty provides for whomever He wills without limit.

Ibn Jibreen

As Long As The Blood Does Not Cease To Flow, Intercourse Is Forbidden


 After a woman delivers her baby, can her husband have intercourse with her after 30 or 25 days, or is intercourse forbidden until the completion of forty days?


 When a woman delivers a baby, her husband is not permitted to have intercourse with her until forty days go by from the day of her delivery, unless her post-natal bleeding stops before that time. If her bleeding stops before forty days have expired, he can have intercourse with her only after she has performed *Ghusl*, but then if she starts bleeding again during that forty-day period, it again becomes prohibited for him to have intercourse with her.

If, after forty days have expired, she continues to bleed, then it is not considered to be post-natal bleeding, but rather it is considered to be *Istihadhah* blood, which means that she must pray and make ablution before each prayer and she may have intercourse with her husband. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

Reserving a Special Place in the *Masjid*

 When some older people come to the *Masjid* and find someone seated in their regular spot, they become angry; what is the ruling regarding this issue?

 This is not permissible; a specific place in the *Masjid* is the right of the person who came first, and the other person

has no right to become angry.

Ibn Baz

Is This Forbidden?

Q All praise is for Allâh Almighty alone, and may He send peace and blessings upon His Messenger Muhammad, his family, and his Companions.

The Permanent Committee for Scientific Researches and Religious Verdicts reviewed a request for a ruling that was forwarded to the office of the General Chairman from the General Trust of the Board of Senior Scholars, no. 2/225. The text is as follows:

As a result of some people demonstrating, the authorities apprehended some criminals and ordered for their stores to be destroyed. After the stores were ransacked, people started to loot them. Is there a sin upon those who took some of the merchandise from those stores? And if it is prohibited to have taken from those stores, what can one do to make amends?

A The general rule is that a Muslim's blood, wealth, and honor are inviolable – no Muslim can attack another Muslim in one of these things unless there is a right, for the Messenger of Allâh ﷺ said in his Farewell *Hajj* while giving a *Khutbah*,

«إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا»

“Indeed, your blood, your wealth, and your honor - all of these are sacred like the sacredness of this day of yours, of this country of yours, of this month of yours.”^[1]

He ﷺ also said,

^[1] Al-Bukhari no. 1739 and Muslim no. 1218.

«لَا يَجِلُّ مَالُ امْرِئٍ مُسْلِمٍ إِلَّا بِطَيْبِ نَفْسٍ مِنْهُ»

“A Muslim’s wealth is not allowed for others, unless he consents.”^[1]

In yet another *Hadiths*, he ﷺ said,

«كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ وَمَالُهُ وَعَرَضُهُ»

“All of the Muslim is sacred to the Muslim: his blood, wealth, and his honor.”^[2]

Concerning the situation mentioned, it is prohibited for people to loot and take the property of others. Whoever had taken something in that situation is considered to be a wrongdoer, a person who not only must repent to his Lord, but who also must return the things he took to their rightful owner. The Messenger of Allāh ﷺ said,

«مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عَرَضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ، قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ»

“Whoever has wronged his brother should seek to make amends today, before the day when there will be neither Dinar nor Dirham (two currencies), when if he has any good deeds, the wronged will take according to the injustice done to them. And if he (the wrongdoer) has no good deeds, then he takes from the sins of his Companion (the one who was wronged), and the burden (of those sins) are place upon him.”^[3]

If, however, one is not able, for any reason, to return to the person the property that he wrongfully took from him, he should give what he took – or the price of what he took – to charity. If he does this and then later finds the person whom he

[1] Sunan-ul-Kubrah by Al-Baihaqi 6/100, 8/182.

[2] Muslim no. 2564.

[3] Al-Bukhari no. 2449.

wronged, he should inform him of what happened. And if that person is satisfied, then the situation is settled; and if not, then he has to pay him an amount equal to the property that he wrongfully took. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

It is Prohibited to Take this Money

Q My father, who is old and blind, owns a very small store. A number of years ago, he and my mother went to the National Welfare Office; a yearly stipend was allotted to them, and my mother officially appointed my father as her agent: he was authorized to receive her share. My father still takes his share and hers annually, she died four years ago; based on the authorization given to him by my mother, he is still able to obtain her share as well. Is my father sinning by doing this?

A Since your mother's allowance is intended for her benefit, and since she has died, your father has no right to continue to take her allowance. He should inform those in authority of what has happened, and if he has a new wife, he should make a new request for aid under her name; otherwise he has no right to his deceased wife's allowance.

Ibn Jibreen

Suicide

Q What is the Islamic ruling regarding suicide?

A Suicide is when someone kills himself, for whatever reason, on purpose. It is unlawful, and one of the major sins since it falls under the generality of Allâh's saying:

﴿وَمَنْ يَفْتُلْ مُؤْمِنًا مَّتَعِدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَعَذَابُهَا﴾

اللَّهُ عَلَيْهِ وَلَعْنَتُهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

“And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allāh are upon him, and a great punishment is prepared for him.”^[1]

It is confirmed in the Sunnah of the Prophet ﷺ that whoever kills himself with something, he will be punished with that in the Fire of Hell, abiding in that state eternally.

Most people who commit suicide do not, in reality, do so because of outer circumstances or problems. A person who kills himself resembles someone who flees from oppressive heat only to seek refuge in unbearable fire. Had he been patient, Allāh Almighty would have helped him to endure his hardship. And about this world, there is a rule that we should never forget: It is impossible for things to remain as they are.

Ibn ‘Uthaimin

Leaving the Company of those who do Major Sins

Q May we speak to or give greetings of peace to those who commit major sins, such as those who practice homosexuality or fornication, sins about which the *Shari‘ah* gives a stern warning? May we accompany such people, not for the sake of friendship, but to remind them of the Allāh’s warning and punishment, especially when we see signs of reform in them?

A It is obligatory to advise those who commit these acts of disobedience, to warn them of the horrible punishment for it, and to warn them that these are among the causes of disease, heedlessness and death to the heart. In case of one who is open or verbal about such things, then it is required to institute the legal punishments for that, reporting his case to the

^[1] *An-Nisa’* 4:93.

legal authorities. It is not allowed to accompany such people or sit with them rather it is obligatory to shun them so that perhaps Allâh will guide them and make them repent. This is the case as long as such shunning does not result in a greater evil, then it would be required to continually rebuke them with good manners and advice until Allâh guided them. It is not allowed to take them as friends, rather one must continue rebuking them and warning them about their disgusting behavior. It is the duty of those in authority in Islamic lands to take them to account and give them the punishment prescribed in the *Shari'ah*. It is the duty of any who is aware of such behavior to assist his nation in that, because Allâh Almighty said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾

“Help you one another in virtue, righteousness, and piety.”^[1]

He also said:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

“The believers, men and women, are Awliya’ (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Ma’ruf (good), and forbid (people) from Munkar (evil).”^[2]

And:

﴿وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٣﴾﴾

“By Al-‘Asr (the time). Verily! Man is in loss, Except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.”^[3]

[1] Al-Ma'idah 5:2.

[2] At-Taubah 9:71.

[3] Al-Asr 103:1-3.

The Messenger of Allâh ﷺ said,

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

“Whoever from you sees an evil, let him change it with his hands; if he is not able to, then with his tongue; and if he is not able to, then with his heart – and this is the weakest level of faith.”^[1]

The Prophet ﷺ also said,

«الدِّينُ النَّصِيحَةُ»

“The religion is sincere advice.”

He was asked, “To whom, O Messenger of Allâh?” He said,

«لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ»

“To Allâh, to His Book, to His Messenger, to the Muslim leaders, and to the common Muslims.”^[2]

There are many verses of the Qur’an and *Hadiths* with this meaning. We ask Allâh to improve the situation of the Muslims, to give them understanding in religion, to guide them to help one another in the promotion of good, to unite them upon guidance, and to guide those who are in charge of them. Indeed, He Almighty is the best to ask.

Ibn Baz

The Ruling on Selling Images and Pictures



Is it permissible for a Muslim to make his living from selling images?



It is not allowed for a Muslim to sell images or trade in them. This is because authentic *Hadiths* confirm the

[1] Muslim no. 49.

[2] Muslim no. 55.

prohibition of pictures of beings that have a soul, and constructing any type of images of them, or allowing them. There is no doubt that trade in such items contributes to making them and having them placed in homes and other places. Since they are unlawful, then the profits made from their sale and production is also unlawful. It is not allowed for a Muslim to live from such means, neither for his food, his clothing or anything. If he has anything that resulted from that, then he must discard it and repent to Allâh Almighty so that perhaps He will forgive him. For Allâh Almighty said:

﴿وَلِيَّ لَعْفًاۗ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ﴾

“And verily, I am indeed Forgiving to him who repents, believes and does righteous good deeds, and then remains constant in doing them.”^[1]

We have previously issued a *Fatwa* regarding the prohibition of pictures and images of anything that has a soul, whether it was made as a sculpture, or with a writing instrument, or a camera.

May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

The Ruling on Renting a Store to Someone Who Uses it for unlawful Ends

Q Is it permissible to rent out commercial space to someone who uses that space to sell cigarettes, music tapes, movies, or to someone who uses that space to run an interest-based bank?

A The ruling for renting this type of store is known from Allâh’s saying:

﴿وَتَعَاوَنُوا عَلَىٰ الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَىٰ الْإِثْمِ وَالْعُدْوَانِ﴾

^[1] Tā Hā 20:82.

“Help you one another in virtue, righteousness, and piety; but do not help one another in sin and transgression.”^[1]

Therefore leasing stores for the above mentioned purposes is unlawful, because doing so is a form of helping one another in sin and transgression.

Ibn ‘Uthaimin

The Child Born as a Result of Fornication or Adultery

Q Does the person who was born as a result of fornication or adultery enter Paradise if he lives a virtuous life? And does he carry the burden of his parents’ sin?

A The child of unlawful relations does not, in fact, carry the burden of his parents’ sin; their sin is limited to themselves, since Allâh Almighty said:

﴿لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾

“He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.”^[2]

And:

﴿وَلَا نُزِرُ وَاِزْرَةً وَّوَزَّرَ اٰخَرٰى﴾

“And no bearer of burdens shall bear the burden of another.”^[3]

In terms of his final destination, he is like everyone else: if he obeys Allâh Almighty, does good deeds, and dies a Muslim, He will enter Paradise; if he disobeys Allâh Almighty and dies a disbeliever, He will be from the dwellers of Fire. If, however, he has in his account both good and bad deeds, and if he dies a Muslim, then his affair is with Allâh: if He wills, He forgives him;

[1] *Al-Ma'idah* 5:2.

[2] *Al-Baqarah* 2:286.

[3] *Al-An'am* 6:164.

and if He wills, He punishes him first, and by His Mercy and Generosity, Allâh Almighty will make his final destination to be Paradise. The *Hadith* which mentions that the child of fornication never enters Paradise is fabricated. O Allâh, send prayers and peace on Muhammad, his family, and his Companions.

The Permanent Committee

This is Permissible in the *Shari'ah*

Q A landowner has allocated a plot of land for me to farm on; he has allowed me to use his land for free, and according to our agreement, he will not take any share of the crops I grow. He has, however, taken a deposit from me, which he is supposed to return when he again takes possession of the plot. Is this agreement allowed according to the *Shari'ah*?

A Yes, this type of agreement is allowed in the *Shari'ah*, and the landowner has been kind in doing this favor for you. There is no harm in him taking a deposit from you and then returning it to you when you return possession of the land, at least according to the preferred view, since the landowner is able to protect himself in this way. But as for me, I feel that he doesn't need to take the deposit from you, as it is sufficient to make out an attested document, wherein is clearly stated that the landowner has allowed you to use his land for a set period – one year, two years, according to your agreement. He doesn't need to take the deposit, but if he does, there is no harm.

Ibn 'Uthaimin

Be Not Wronged, and Wrong Not Others

Q Suppose there are grassy fields on the outskirts of a village, and if the inhabitants of that village are negatively affected by people who cut the grass from those fields and then sell it. In a place where this actually occurred, the judge ruled that some

of the livestock did indeed die from starvation. Because of how the fields were being used, many people had to move to other villages or towns wherein the greenery was more abundant. What is the ruling in this issue?



In case that the authorities rule that livestock owners are harmed by those who cut and sell the grass, then an order may be issued, preventing them from further damaging the fields, making sure that the grass is left for the animals to feed on. In this case, as in other similar instances, we put forward the needs of the many over those of the few. And the Messenger of Allâh ﷺ said,

«لَا ضَرَرَ وَلَا ضِرَارَ»

“No harm, and no harm upon others.”^[1]

May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

Atonement of Sins



Are sins atoned for through sickness?



Yes, they are atoned for; the Messenger of Allâh ﷺ said,

«مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى، وَلَا غَمٍّ حَتَّى الشَّوْكَةِ يُشَاكُهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ»

“No Muslim suffers from grief, fatigue, illness, harm, or even the prick of a thorn – except that Allâh covers some of his sins because of that.”^[2]

And Allâh is the Grantor of success.

Ibn Baz

[1] Ibn Majah no. 2340.

[2] Al-Bukhari no. 5641, 5642 and Muslim no. 2573.

The *Gharqad* is a Tree of the Jews

Q What is the *Gharqad* tree?

A This kind of tree is well known in Al-Madinah. The Prophet ﷺ informed us that when the Muslims fight the Jews, the Jews will try to hide behind trees, every tree will inform the Muslims that a Jew is hiding behind it, except for the *Gharqad* tree, for it is their tree.

Ibn ‘Uthaimin

The Shortest Period of Pregnancy is Six Months

Q I was away from my wife for a period of one year, and then I returned to her. 8 months and 25 days after I arrived, she gave birth. I have some doubts about the five days missing from the full nine months, so please advise me.

A One should not have doubts about his wife if she is pregnant for less than nine months before giving birth; the shortest period of pregnancy is six months. This is based Allâh’s saying:

﴿وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا﴾

“And the bearing of him and the weaning of him is thirty months.”^[1]

And His saying:

﴿وَفِصَالُهُ فِي عَامَيْنِ﴾

“And his weaning is in two years.”^[2]

This proves that the shortest period is six months, so if a woman gives birth in the seventh month or onward, there is no reason to

[1] *Al-Ahqaf* 46:15.

[2] *Luqman* 31:14.

doubt her.

And Allâh is the Grantor of success.

Ibn Baz

Walking to Righteousness

Q Please mention proofs in the Book and the Sunnah for the virtue of walking to the prayer, or to any obligatory religious act, like fulfilling the rites of *Hajj*.

In a *Hadiths* of the Messenger of Allâh ﷺ, we are informed that every step one takes to perform a good or compulsory deed, Allâh deems that step to be a good deed or charity; does this apply to the rites of *Hajj*?

A There are some general proofs that mention the merits of walking and hastening to something virtuous. There are also specific texts about walking to certain good deeds. Allâh Almighty says:

﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآاتَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ﴾

“Verily, We give life to the dead, and We record that which they send before (them), and their [tracks], and all things We have recorded with numbers (as a record) in a Clear Book.”^[1]

This verse is general, and its meaning encompasses walking to the *Masjid* for prayer, walking to the battleground, seeking knowledge, keeping good ties with relatives, leaving behind beneficial knowledge or righteous children. Allâh Almighty says of those who perform *Jihad* for His cause:

﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَٰلِكُمْ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا

^[1] *Yā Sīn* 36:12.

مَحْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْفُونَ مَوْطِنًا يَعْغِطُ الْكُفَّارَ وَلَا يَنَالُونَ مِنَ
عَدُوِّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
الْمُحْسِنِينَ ﴿١٢٥﴾

“It was not becoming of the people of Al-Madinah and the Bedouins of the neighborhood to remain behind Allâh’s Messenger and to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of Allâh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allâh wastes not the reward of the doers of good.”^[1]

Because of the remembrance and because of the benefit of listening to the *Khuthbah*, Allâh Almighty says about going to the Friday prayer:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ
وَذَرُوا الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾﴾

“O you who believe! When the call is proclaimed for the Salah on the day of Friday, come to the remembrance of Allâh and leave off business, that is better for you if you did but know!”^[2]

The tribe of Banu Salamah wanted to leave their homes and move closer to the Messenger of Allâh ﷺ, an action which he disliked, saying,

«أَلَا تَحْتَسِبُونَ آثَارَكُمْ»

“Rather, your tracks will be accounted for.”^[3]

Mujahid said that the meaning of tracks is the steps they take to walk to the *Masjid*.

[1] *At-Taubah* 9:120.

[2] *Al-Jumu'ah* 62:9.

[3] *Al-Bukhari* no. 656.

Al-Bukhari and Muslim recorded a narration from Abu Hurairah, saying that the Prophet ﷺ said,

«مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ، أَعَدَّ اللَّهُ لَهُ فِي الْجَنَّةِ نُزُلًا، كُلَّمَا غَدَا أَوْ رَاحَ»

“Whoever goes to the Masjid in the morning or in the evening, Allāh prepares for him an abode in Paradise for each excursion.”^[1]

In his *Sahih*, Al-Bukhari recorded that Abu Hurairah said the Prophet ﷺ said,

«صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعَشْرِينَ ضِعْفًا، وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ التَّوَضُّؤَ، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ، لَمْ يَخْطُ خُطْوَةً إِلَّا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ، فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَاةٍ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ، وَلَا تَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا انْتَهَرَ الصَّلَاةَ»

“The prayer of a man in congregation is twenty-five times better than his prayer in his own home or in his store. That is because if he performs ablution, and performs it well, goes to the Masjid and leaves home solely for prayer, he will be raised in rank and a sin will be removed from him for each step he took. And when he prays, the angels continually pray for him, as long as he does not leave his place of prayer and as long as he does not pass wind; they say, ‘O Allāh, send blessings upon him; O Allāh, have mercy upon him.’ And you are considered as one in prayer as long as you are waiting for the prayer.”^[2]

In his *Sahih*, Muslim recorded that the Prophet ﷺ said,

«مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ»

[1] Al-Bukhari no. 662 and Muslim no. 669.

[2] Al-Bukhari no. 647.

“Whoever takes a path seeking knowledge, by it, Allâh makes easy for him a path to Paradise.”^[1]

It is also confirmed in *Sahih Al-Bukhari* and that of Muslim, in the narrations about the Farewell Pilgrimage, that the Prophet ﷺ said to ‘Aishah, may Allâh be pleased with her,

«أَجْرُكَ عَلَى قَدْرِ نَصَبِكَ أَوْ نَفَقَتِكَ»

“Your reward is in proportion to your exertion and your expenditure.”^[2]

All of the above mentioned proofs show that a doer of good is rewarded both for the deed and for the means used to perform that deed. One’s rewards, then, vary according to the effort taken and to the money spent; likewise, rewards also vary based on the sanctity of the place, the level of one’s sincerity. In general, then, means take on the rulings of ends, and actions take on the rulings of goals and intentions, principles that apply to good and evil, to punishment and reward.

The Permanent Committee

A Child’s Good Deeds: For Whom are they Written

Q Are the good deeds performed by a child (i.e. who has not reached puberty) written for him or for his parents, deeds such as prayer, *Hajj*, recitation of Qur’an? And may Allâh’s peace, mercy, and blessing be upon you.

A When a child who has not reached puberty performs good deeds, the rewards of those deeds are his, belonging neither to his parents nor to anyone else. However, a parent does get reward for teaching a child to do good and to helping him in performing good deeds. During the Farewell Pilgrimage, a woman lifted up a child, and while pointing to it, said, “O

^[1] Muslim no. 2699.

^[2] Al-Bukhari no. 1787.

Messenger of Allâh, is there a *Hajj* for this one?" He ﷺ said,

«نَعَمْ، وَلَكَ أَجْرٌ»

"Yes, and for you is reward."^[1]

The Messenger of Allâh ﷺ informed us that the child's *Hajj* is his and that the mother is rewarded for taking him on the pilgrimage. This principle of receiving reward for helping others does not apply only to parents, but also to others who teach orphans, relatives, and servants, for the Messenger of Allâh ﷺ said,

«مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ»

"Whoever guides to goodness receives a reward equal to the person who does it (i.e. a good deed)."^[2]

Allâh Almighty rewards his servants for working together in promoting righteousness and good deeds.

Ibn Baz

The Ruling on Sleeping While in a State of Major Impurity

Q Is it permissible to sleep while being in a state of major impurity?

A It is allowed for a person to sleep while in a state of major impurity, but it is better to first wash one's private parts and then perform ablution as one does for prayer.

'Aishah, may Allâh be pleased with her, said that when Allâh's Messenger ﷺ wanted to sleep, and he was in a state of sexual impurity, he would wash his face and perform the ablution for the prayer.

The Permanent Committee

^[1] Muslim no. 1336.

^[2] Muslim no. 1893.

**Resolutions From the
Fiqh Council in Makkah**

**The Third Resolution: It is not Permissible to
Replace the Writing of Arabic Numbers With the
Writing of Numbers Used in Europe**

All praise is for Allâh Almighty alone, and may He grant peace and blessings upon the last Prophet, Muhammad, on his family, and on his Companions.

The Islamic *Fiqh* Council has reviewed a letter given to the General Trust from the Muslim World League from the Minister of Trusts and Islamic Affairs in Jordan, Professor Kamil Ash-Sharif. His research was forwarded to the Ministry Council in Jordan under the title: "Arabic Numerals from their Earliest History." Among the views he presented were that the standard Arabic numerals are actually Indian numerals, and that the modern European numerals are the original Arabic numerals. This mistake of his lead him to another, which is to claim that Arabic nations should depend upon the modern numbers used by the Europeans. This assertion is based on the claim that European numerals are used in the accounting offices of foreign countries and are common in social and organizational publications in the Arab lands, and that accounting equipment and computers use only these numbers, making the standardization of such numerals desirable to Arab nations.

The Council also reviewed the findings of the Board of Senior Scholars in the Kingdom of Saudi Arabia in its twenty-first session in the city of Riyadh, between the 17 and 28th of Rabi' Al-Akhir of the year 1403 H. They concluded that it is not

allowed to exchange the current Arabic numerals used with those currently used by Western nations. This is for the following reasons:

- 1) The people who are calling to this change have not proven that the numbers used in the West are the original Arabic numbers; in fact, the numbers we use today have been used for a number of centuries, through varying conditions – which proves that they are Arabic. There are many words in the Arabic language that, though they are not Arabic in origin, have become a part of the language through use. Some of these words are even found in the Qur'an, and they are referred to as being “Arabized.”
- 2) The ideas behind this movement have evil implications and are aimed at westernizing our Islamic societies, slowly but surely. This is apparent from the following report: “The Ministry of Information in Kuwait has issued a report, stating the necessity of using those numbers used in the West, for a number of reasons, the main one being the need of unifying intellectual and scholarly aims, and tourism on a global level.”
- 3) This idea might lead, at some time in the future, to the change of Arabic letters for Latin ones.
- 4) The idea involves a sense of love and of blind following of the West and of its ways.
- 5) All copies of the Qur'an, books of *Tafsir*, dictionaries, and books in general make use of those numbers that we use today. Replacing our numbers with theirs will make it difficult for future generations to use those books.
- 6) It is not necessary to follow in the footsteps of those Arab countries that have already made the change, for those countries have abandoned something much more important: applying the *Shari'ah* as a way of life. So their actions are not standards for us.


Based on what has preceded, the *Fiqh* Council has made these resolutions:

- 1) Endorsing the resolution made by the Senior Scholars of the Kingdom of Saudi Arabia, stating that it is not allowed to change Arabic numbers used today for European numbers that are used in the West.
- 2) It is not allowed to accept the view of those who call for the change; the people of the nation need not change something upon which they have agreed upon for many centuries.
- 3) Arab Leaders should denounce this change and they should warn others of the dangers of obliterating a part of our Arabic and Islamic heritage.

Allâh is the Grantor of success. May He send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

The Difference Between Charity and a Gift

 A letter from ‘Abdul-‘Azeez bin ‘Abdullah bin Baz to brother F.N.M. from Makkah:

May Allâh’s peace, mercy, and blessings be upon you. In your letter, you stated that you knew that the Messenger of Allâh ﷺ would accept a present, but he wouldn’t accept charity. First, you asked about the difference between charity and a gift, and between a contribution and a grant.

Second, you asked whether it is also forbidden for the family and descendants of the Prophet ﷺ to take charity, and whether that includes the descendants of his daughter, Fatimah, may Allâh be pleased with her. Finally, you asked whether there is a way of proving someone’s claim that he is from the descendants of the Messenger of Allâh ﷺ.



The difference between a gift and charity: one is motivated to give a gift by love and veneration, whereas one is motivated to give charity by compassion, generosity, and a desire to have reward from Allâh Almighty. This is why the Prophet ﷺ was permitted to receive gifts as opposed to charity. The same rule applies to his family, including the descendants of Fatimah, may Allâh be pleased with her.

As for a contribution or a grant, it holds the same ruling as charity – not a gift – if the one giving wants to console him and to seek the reward for it from Allâh Almighty. If he does it merely out of love for the one he gives it to, or expecting him to give him something in return for it, then in this case it carries the ruling of a gift, because the recipient is to give a gift in return, or supplicate for him if he is incapable. But in case of the one who gives charity, his only objective is reward from Allâh Almighty, not that he be given wealth in return, nor did he do it merely out of love or respect to the one he gave to.


To answer your last question, there are some ways of establishing someone's claim that he is from the Prophet's descendants:


- 1) Some trustworthy historians have kept track and are able to say that such and such family is from the Prophet's family.
- 2) If a person has a document from a trustworthy judge or Islamic scholar stating that he is from the Prophet's family.
- 3) When it is well-known in a certain country that so and so is from the Prophet's descendants.
- 4) When two witnesses attest to someone being from the Prophet's descendants, and when they base their testimony on outside proof, such as historical documents or certificates, then that person can be considered to be from the Prophet's family. However, we should not depend on claims that have no basis to them, neither in this issue nor in any other issue. But if a person is convinced by some kind of proof that he is from the Prophet's family, he should refuse

to take *Zakah* (the compulsory charity), based on his belief. Others should also refrain – based on his claim and belief – from giving him *Zakah*.

The Permanent Committee


The Ruling on Charity for Non-Muslims?


 In case that a non-Muslim is in dire need of help, is a Muslim rewarded for giving him charity?

 Charity to a non-Muslim in need is allowed, and the giver of this charity is rewarded. However, a Muslim cannot give his *Zakah* to a non-Muslim unless it is hoped that by receiving help, the non-Muslim might decide to accept Islam or at least to refrain from harming Muslims (when he has a reputation for harming Muslims). Even when we give a non-Muslim charity, we must make sure that he is not from those who wage war on Muslims or who drive Muslims out of their lands, because then we are helping someone to wage war against Muslims.

Ibn ‘Uthaimin

Spending a Friend’s Money Without His Knowledge

 Is it permissible for me, when in need, to spend my brother Muslim’s money without his knowing, especially when I know with certainty that, were he present at the time, he would have been pleased to help me out?

 It is better for you to respect your brother’s wealth, even if you are sure that he would have consented had he been present, because a Muslim’s wealth is sacred. But if you need to take from your friend’s wealth, and if you are sure that he would be pleased to give that wealth to you, then you may do so. For example, you are having guests over, and your friend owns some sheep, so you use one to entertain your guests, knowing that

your friend would be pleased with your action; in this case, there is no harm. When you don't absolutely need to take his things or his money, then it is better not to take from your friend without his knowledge, even if you are sure of his being pleased, because even though he may be pleased with that, he will still be upset for what you did.

Ibn 'Uthaimin

Islamic *Nashid*^[1]

Q We know that songs are unlawful, at least as it is known today, because of the base and senseless language and instruments that accompany most of today's songs. But as Muslim youth whom Allâh Almighty has made to love the truth, we need an alternative, so we have chosen Islamic *Nashid*, poetry that is spoken in rhythmic form, such as the famous poem "My Brother," by Sa'id Qutb.

What is the Islamic ruling on *Nashid*, considering, however, that most of them contain inspirational words and enlightening Islamic messages, written by authors of this generation and of earlier generations? Some *Nashid* are accompanied by a *Duff* or a drum, is this permissible? With my limited knowledge, I do know that the Messenger of Allâh ﷺ permitted the use of the drum for the wedding night, and a drum is the most innocent of musical instruments, is like any other object that is struck with the hand to make a sound. Please advise us, may Allâh Almighty guide you to what He loves and is pleased with.



The Council answered the following:

You were correct when you said that singing is unlawful for a number of reasons – for the coarse words and messages, for its

^[1] *Nashid*: Songs that are not accompanied by music.

incitement to evil and to licentiousness. May Allâh guide us to what He is pleased with.

You are permitted, then, to resort to the alternative you mentioned – Islamic *Nashid*, poems that awaken your desire to practice Islam, that call you to righteousness, to *Jihad*, and to the obedience of Allâh Almighty. You should not, however, make it a habit to listen to *Nashid* daily at a certain time, for example, or to be excessive in listening to it. You should listen to *Nashid* when there is occasion to do so – when there is a wedding, when traveling for *Jihad*, when you feel spiritually weak and you feel that you need to be inspired to do good. Better than resorting to *Nashid* is to read portions of the Qur'an daily or to read prophetic invocations daily, for these are purer for your soul; Allâh Almighty said:

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا نَفَسَعُوا مِنْهُ جُلُودَ الَّذِينَ يَخْتَوُونَ
رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ اللَّهُ
مَنِ اسْتَشَاءَ وَمَنْ يُضِلِلِ اللَّهُ فَهُوَ مِنْ حَادٍ مُّبِينٍ﴾

“Allâh has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the guidance of Allâh. He Guides therewith whom He pleases and whomever Allâh sends astray, for him there is no guide.”^[1]

And:

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ ﴿٢٩﴾﴾

“Those who believe, and whose hearts find rest in the remembrance of Allâh, Verily, in the remembrance of Allâh do hearts find rest. Those who believe and work righteousness, Tuba (all kinds of

^[1] Az-Zumar 39:23.

happiness, or the name of a tree in Paradise) is for them a beautiful place of (final) return."^[1]

The Companions of the Messenger of Allâh ﷺ would concentrate on Allâh's Book and His Messenger's Sunnah, studying and applying what they found in those two sources. Nevertheless, they still had *Nashid* that they would recite – when they were digging the trenches, when they were building the *Masjid*, and when they were on their way to *Jihad*. They didn't deem *Nashid* to be of paramount importance; rather, they would resort to it in order to help calm their souls. It is not, however, permitted to use a drum or the like to accompany *Nashid*, because neither the Prophet ﷺ nor his Companions did so. It is Allâh Who guides to the straight path. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee


Sin: Its Danger is Great

Q Allâh Almighty has provided me with three daughters; I praised and thanked Him much for that. Then I invoked Him to provide me with a son, and eagerly during the invocation, I said that if Allâh Almighty answered my prayer in this matter, I would observe *Fajr* daily in the *Masjid*. At that time, I would pray all of the prayers on time except for *Fajr*, which I would pray upon waking up, in my home and not in the *Masjid*.

Allâh Almighty answered my prayer, and I praised and thanked Him more than on the previous occasions. Still, I pray the other four compulsory prayers on time, and still, I pray the *Fajr* prayer when I wake up before going to work, which is at 7:30 am. Am I sinning by not fulfilling my oath? What should I do? And

^[1] *Ar-Ra'd* 13:28,29.

because I have not fulfilled my oath, is it possible that my son will be afflicted with sickness or some other hardship?

 For a man to pray the obligatory prayer in congregation with the Muslims is one of the most important of the obligatory deeds. Praying in the home is an act of disobedience to Allāh Almighty and it resembles the behavior of the hypocrites, about whom Allāh Almighty said:

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾^[1]

“Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for As-Salāt (the prayer), they stand with laziness and to be seen of men, and they do not remember Allāh but little.”^[1]

He also said:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا﴾^[2]

“Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.”^[2]

The Prophet ﷺ said about them,

﴿إِنَّ أَثْقَلَ صَلَاةٍ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا﴾

“The two most burdensome prayers for the hypocrites are the ‘Isha prayer and the Fajr prayer; were they to know what they consist of (in terms of reward), they would have come to them, even if that meant they had to crawl.”^[3]

Praying *Fajr* in congregation is perhaps the most stressed of the five prayers; it is forbidden for you to delay it or to perform it in your home. I fear that you may, as a result of not praying on

[1] *An-Nisa’* 4:142.

[2] *An-Nisa’* 4:145.

[3] *Al-Bukhari* no. 657, *Muslim* 651.

time and in congregation, be subject to Allâh's wrath and subject to His punishment and subject to affliction – in your self, your family, your children, your wealth.

The dangers and ill results of sinning are great, and not praying in congregation is from the worst of sins, especially considering that this sin involves taking on a characteristic of the hypocrites. In an authentically related *Hadith* the Messenger of Allâh ﷺ said,

«مَنْ سَمِعَ النَّدَاءَ فَلَمْ يَأْتِهِ، فَلَا صَلَاةَ لَهُ، إِلَّا مِنْ عُذْرٍ»

“Whoever hears the call to prayer, and then does not come to it, there is no prayer for him, except by excuse.”^[1]

When Ibn ‘Abbas, may Allâh be pleased with them, was asked what the Prophet ﷺ meant by “excuse,” he said, “fear or sickness.”

In *Sahih Muslim*, it is recorded that a blind man asked, “O Messenger of Allâh, I do not have a guide to accompany me to the *Masjid*, so do I have leave to pray in my home?” The Messenger of Allâh ﷺ said,

«هَلْ تَسْمَعُ النَّدَاءَ بِالصَّلَاةِ؟»

“Do you hear the call to prayer?”

The man answered in the affirmative. The Messenger of Allâh ﷺ then said,

«فَأَجِبْ»

“Then answer it.”^[2]

In another narration, he ﷺ said,

«لَا أَحَدٌ لَكَ رُحْصَةٌ»

[1] Ibn Majah 793

[2] Muslim no. 653.

“I find no excuse for you.”^[1]

What is more, you have made an oath to Allâh Almighty – if He provides you with a son, you will pray *Fajr* in the *Masjid*. Allâh Almighty has fulfilled your wish, so fear Him, fulfill His rights, thank him for His favors, and then you will receive even more blessings; Allâh Almighty says:

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾

“And (remember) when your Lord proclaimed: “If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e., disbelievers), verily, My punishment is indeed severe.”^[2]

And:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾

“Therefore remember Me. I will remember you, and be grateful to Me and never be ungrateful to Me.”^[3]

And:

﴿اعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ﴾

“Work you, O family of Dawud, with thanks!” But few of My servants are grateful.”^[4]

May Allâh guide us so that we may be grateful and so that we may fulfill His rights. And Allâh is the Grantor of success.

Ibn Baz

[1] Abu Dawud no. 552.

[2] *Ibrahim* 14:7.

[3] *Al-Baqarah* 2:152.

[4] *Saba* 34:13.

The Last Third of the Night



When exactly is the precious last third of the night?



It is not possible to limit the exact time, but it is still possible to know when the last third of the night begins. Since sunset is when the night begins and dawn is when it ends, you can break the time between the two into three equal parts. When the first two parts expire, then the last third of the night has begun. It is confirmed in the Two *Sahih*s that Abu Hurairah, may Allâh be pleased with him, related that the Prophet ﷺ said that,

«يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ»

“Allâh Almighty descends every night to the lowest heaven, when one third of the night remains; then He Almighty says, “Who is supplicating to Me, and I will answer him; who asks from Me, and I will give to him; who asks forgiveness from Me, and I will forgive him.”^[1]

Every Muslim should strive to benefit from the last third of the night, by praying and supplicating during at least a portion of it – perhaps that we achieve the blessings that are mentioned in the last *Hadith*, a gift from Allâh Almighty, a prayer that is answered by us getting what we asked for. We ask Allâh to guide all Muslims.

Ibn ‘Uthaimin

^[1] Al-Bukhari no. 1145 and Muslim no. 758.

The Ruling on Violating Traffic Laws

Q What is the Islamic ruling regarding someone who disregards traffic rules, someone, for example, who passes through a red light?

A Because of the grave dangers involved in breaking traffic rules, it is not allowed for a Muslim – or non Muslim – to break those rules, the nation, may Allâh assist her, has only made those rules for the safety of the Muslims.

So it is not allowed for anyone to oppose them. The authorities should punish those who break these rules, setting an example for others, because Allâh Almighty deters people from wrongdoing by the ruler where He did not by the Qur'an. The Qur'an and the Sunnah do not deter most people on earth when they want to do evil. Most people are discouraged from doing evil because they fear punishment from the authorities, and this is only a strong indication of the weak level of faith in Allâh Almighty and the Last Day; Allâh Almighty says:

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾⁽¹⁾

“And most of mankind will not believe even if you desire it eagerly.”^[1]

We ask Allâh to guide us all and grant us what is needed to do what is right.

Ibn Baz

The Signs Which Indicate That the Day of Judgement is Near

Q What are the signs that the Day of Judgement is at hand, and how does one protect oneself from the trials and tribulations that are yet to come?

^[1] Yusuf 12:103.



The signs of the Day of Judgement are many; from them is the saying of the Prophet ﷺ to Jibril ﷺ,

«إِذَا وَلَدَتِ الْأُمَّةُ رَبَّتَهَا، وَإِذَا تَطَاوَلَ رُعَاةُ الْإِبِلِ الْبُهْمَ فِي الْبُنْيَانِ»

“When the slave-woman gives birth to her master, and when camel-herders compete with each other in constructing tall buildings.”^[1]

Here are some more signs of the Day of Judgement: the coming of *Dajjal*; the descending of ‘Isa from the sky; the rising of the sun from the west; the appearance of the Beast of the earth; the abundance of wealth, so much so, that a man will be dissatisfied even after receiving a large amount of money from charity; the occurrence of many trials and tribulations, to the point that these trials will enter the home of every Bedouin. One should read *Al-Bidayah wan-Nihayah* by Ibn Kathir; it contains commentaries on the many *Hadiths* that detail the signs of the Day of Judgement, but moreover, it explains how one can protect himself from the trials that are to come.

The Permanent Committee

The Ruling on being Suspicious of a Muslim who Appears to be Just



Is having bad thoughts about others categorically forbidden; please explain. May Allâh reward you.



Allâh Almighty says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ﴾

“O you who believe! Avoid much suspicions, indeed some suspicions are sins.”^[2]

Not every suspicion is a sin. A suspicion that is supported by

[1] Al-Bukhari no. 50 and Muslim no. 9.

[2] *Al-Hujurat* 49:12.

other evidence may bring one closer to the level of certainty; however, when you suspect someone based merely on a hunch then that is forbidden. For example, suppose that you see another man – who from what you can see, is a good Muslim – with a woman, it is not allowed for you to accuse him of being with a stranger, someone who is neither his wife nor one of the female relatives he is allowed to be alone with. A person sins by this kind of suspicion.

The scholars say, “It is forbidden to suspect and accuse a Muslim who appears to be just.” But if there is a reason in the *Shari’ah* to suspect someone, then this kind of suspicion is permitted. And Allâh Almighty knows best.

Ibn ‘Uthaimin

The Ruling on Accusing Someone Based on Suspicion

Q A person accuses another of drinking alcohol even though he knows that that person never drank any alcohol; he accuses him only to ruin his reputation. What is the ruling regarding this?

A Here we must advise both the accuser and his audience – people who listen to his slander. As for the accuser, it is not allowed for anyone to accuse someone, attempting only to ruin his reputation; Allâh Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّكُم بِبَعْضِ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا﴾

“O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not.”^[1]

It is forbidden for you to accuse someone based on weak evidence or based merely on a feeling, because doing so falls under the following verse:

^[1] *Al-Hujurat* 49:12.

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ﴾

“O you who believe! Avoid much suspicions.”^[1]

One should know that every word he utters is being recorded:

﴿مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

“Not a word does he (or she) utter, but there is a watcher by him ready (to record it).”^[2]

As for those who listen to the accusations: it is not allowed for you to accept an accusation that is founded on malice and hatred Allâh Almighty says:

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِمِجْهَلَةٍ فَتُصْحَبُوا
عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾

“O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards become regretful to what you have done.”^[3]

So when a person comes to you with a rumor about someone, and you know that the former is someone who relishes spreading news as soon as he hears it, make sure and verify what he is telling you. Some people actually enjoy creating an environment of dissension and discord; others spread rumors only about a specific person or a group of people because of a feud that exists between them.

Ibn ‘Uthaimin

The Difference Between the Wine and Alcohol of this World and That of the Next

Q We all know that alcohol is forbidden for us in this world and that it intoxicates and causes confusion,

[1] Al-Hujurat 49:12.

[2] Qaf 50:18.

[3] Al-Hujurat 49:6.

which is why it is filthy, why drinking it is from the acts of *Shaytan*, and why – as the Messenger of Allâh ﷺ informed us – it is the mother of evil deeds. Noble Shaykh, my question is this: Why is alcohol forbidden in this life and permitted in the next?



The wine of the Hereafter is pure; it neither intoxicates nor harms. It is the wine of this world only that intoxicates, harms, and confuses. All of the direct and indirect harms associated with the wine of this world are non-existent in the wine of the next life.

Ibn Baz

