

# People's Questions On Naseemalsham Website

Answered by  
The Martyr Imam  
Muhammad Sa'īd Ramaḍān Al-Būṭī



Waqf for Allah, The Exalted  
Not Permitted for Commercial Aims  
The Book is Published on [Naseemalsham.com](http://Naseemalsham.com)

# People's Questions

On Naseemalsham Website

Answered by

The Martyr Imam

Muḥammad Sa'īd Ramaḍān Al-Būṭī



Waqf for Allah, The Exalted  
Not Permitted for Commercial Aims  
The Book is Published on Naseemalsham.com





## A Synopsis About This Book

- A few days before his martyrdom, Imam Al-Būṭī revised this book.
- He divided it into chapters according to jurisprudential classification, however, in a manner suitable to the Book's various questions.
- He assigned a chapter to answer all questions related to what is called "The Arab Spring", from December 2010 till 2013.
- He proofread and recomposed some questions to put them in a sound standard Arabic language.
- This Book is suitable for anyone who has questions in issues related to theology (*ʿaqidah*), acts of worships (*ʿibadāt*), dealings (*muʿamalāt*), and likewise of contemporary issues. It is suitable for specialists in Religious Sciences, as well.
- This Book includes the nectar of Imam Al- Būṭī's jurisprudential (*fiqhī*) side in his character.
- Naseemalsham teamwork is honoured to publish it on the website conforming to the Martyr Imam Al-Būṭī's will.
- It is not permitted to use this book for any commercial aims.
- It is allowed to publish and distribute this book for whoever wants to do so - only for Allah's sake- after getting the permission of the Site.

# Contents

---

1. Theology And Moral Practice
2. Sulūk And Tazkiyah
3. Purification And Acts Of Worship
4. Economics And Financial Transactions
5. Family Rulings
6. Qur'ān, Ḥadīth, And Ijtihād
7. Contemporary Jurisprudential Issues
8. Fatwās About The Current Events





# Contents In Details

<b>A Synopsis About This Book .....</b>	<b>III</b>
<b>Introduction .....</b>	<b>21</b>
<b>Chapter (1) .....</b>	<b>23</b>
<b>Theology and Moral Practice.....</b>	<b>23</b>
1. Where is Allah? .....	24
2. The Names of Allah, are they created?.....	24
3. Disparaging Remarks about Allah .....	24
4. Allah's Actions are Not Justified With Reasons.....	25
5. The Attribute of Knowledge Pertaining to Allah's Essence .....	25
6. Allah's Attributes Are Pre-Eternal .....	25
7. Interpretation of ( <i>Makr</i> ) in Relation to Allah, Glorified and Exalted .....	26
8. Is it Possible for Allah to Break His Promise? .....	27
9. Does Allah have an Essence? .....	27
10. What is the difference between creating and doing in relation to Allah?.....	28
11. "He is with you wherever you are" .....	28
12. Planning ( <i>at-Tadbīr</i> ).....	28
13. What is meant by "the literal meaning" of Allah's <i>Ṣifāt</i> ? .....	29
14. Creating the Universe .....	29
15. <i>Ta'wīl</i> of the Attributes of Allah, Mighty and Majestic is He .....	29
16. Can we Ascribe Allah to a Certain Place?.....	30
17. The Meaning of Allah's Name <i>al-Mutakabbir</i> .....	31
18. General Rules Regarding Using Certain Words in Relation to the Divine Essence ....	31
19. The Necessity of Learning .....	31
20. Paradise and the Fire .....	32
21. The Jinn and Shayṭān Having Power Over Humans .....	32
22. Saying Phrases that Contradict the Essence of the Creed.....	32
23. Does Allah's Punishment Always Take the Form of Affliction?.....	33
24. Is Punishment for the Spirit ( <i>ar-Rūḥ</i> ), the Body, or Both?.....	34
25. Can a Muslim be in the Fire for All Eternity? .....	35
26. Abū Lahab's Punishment Being Mitigated .....	35
27. What do they mean when they say that the parts of something are neither the thing itself nor something else? .....	36

28. The Knowledge and Strength that I Enjoy .....	36
29. Guidance and Misguidance .....	37
30. The Difference between Scrupulosity ( <i>waswās</i> ) and Doubts in Creed .....	37
31. Questions about Theology (Part One) .....	38
32. Questions about Theology (Part Two) .....	40
33. Our Position Regarding Talking About Future Events .....	42
34. Supplication ( <i>ad-Du‘ā‘</i> ) and Pre-Destination ( <i>al-Qadar</i> ) .....	42
35. Can Pre-Destination be Contradicted by Supplication? .....	42
36. The Suspended Decree and the Irrevocable Decree .....	43
37. The Problem of Scrupulosity ( <i>Waswās</i> ) in Theology .....	43
38. Using Singular ( <i>Āḥād</i> ) Reports in Theology .....	44
39. An Explanation of the Ḥadīth: {Do not curse time ( <i>ad-dahr</i> ), for indeed Allah is time.} .....	44
40. The Ruling for Singular ( <i>Āḥād</i> ) Ḥadīths in Theology .....	45
41. Are the Parents of the Messenger, may Allah bless him and grant him peace, in the Fire? .....	45
42. Perusing the Ḥadīths on the Signs of the Hour .....	46
43. How Can I Understand the Infallibility of the Prophets? .....	46
44. Does the Ḥadīth {Whoever’s Last Words Were ‘There is no god but Allah’} Include Muslims and Others? .....	47
45. Explaining the Ḥadīth: {Indeed Allah created Adam in his image} .....	47
46. Miracles Happening to Followers of False Religions .....	47
47. “Say: ‘The spirit ( <i>rūḥ</i> ) is my Lord’s concern.” [al-Isrā’ 17:85] .....	48
48. Is it Possible for Miracles to Happen to Non-Muslims? .....	48
50. Seeing the Prophet, may Allah Bless Him and Grant Him Peace, While Awake .....	49
51. Asking the Righteous Deceased to Supplicate for Oneself .....	49
52. Ḥadīths on the Eminent Saints of Sham ( <i>Abdāl ash-Shām</i> ) .....	49
53. Does al-Khiḍr Exist Now? .....	50
54. Should We Believe and Affirm Everyone Who Claims Wonders For Himself? .....	50
55. Imam Abū Zakariyyā al-Anṣārī .....	51
56. Does the <i>Qaṣīdah al-Burdah</i> Contain <i>Shirk</i> ? .....	51
57. The Book al-Ibānah ‘An Uṣūl ad-Diyānah .....	51
58. The Meaning of the Terms <i>ṣulūḥī</i> and <i>tanjīzī</i> .....	52
59. A Question about Imam Mālik .....	53
60. The Devout Scholar, Sheikh ‘Abdul Qādir al-Jilānī, Being Innocent of a Book Attributed to Him. ....	53
61. Regarding the Book The Greatest Universal Sureties .....	54

62. Regarding the Book <i>The Greatest Universal Sureties</i> (Part 2) .....	54
63. Regarding the Book <i>The Greatest Universal Sureties</i> (Part 3) .....	55
64. Clarifying Some Misconceptions Propagated by a Preacher in Europe.....	55
65. Imam al-Ash‘arī .....	58
66. What is the Difference between Ash‘arī Theology and Ṭahāwī Theology?.....	58
67. Interpretation ( <i>Ta‘wīl</i> ) of the Verses of Attributes ( <i>Ayāt as-Ṣifāt</i> ) According to the Mālikīs .....	58
68. The Ruling on the Aḥmadīyyah Group that are Called <i>al-Qādiyāniyyah</i> .....	59
69. The Early Ash‘arīs are Free of this Ignorance .....	59
70. Who is the Innovator in this Situation? .....	60
71. How do we Distinguish between the Innovation of the Wahhābīs and the Way of <i>at- Tafwīḍ</i> According to the Ash‘arīs? .....	60
72. The Ash‘arīs are Muslim Orthodoxy ( <i>Ahl as-Sunnah wa al-Jamā‘ah</i> ) .....	61
73. The Disagreement between the Mu‘tazilah and the Ash‘arīs.....	61
74. The Festivals of Non-Muslims.....	61
75. Repeating the Ḥajj .....	62
76. What are the Rulings of Apostasy? .....	62
77. A Question about a Common Supplication .....	62
78. The Ruling for Non-Muslims Entering Masjids .....	62
79. Seeking the Help of an Augur (‘ <i>Arrāf</i> ).....	63
80. A Misunderstanding of What is Happening.....	63
81. What are the Sacred Words that Must Not be Disrespected? .....	64
82. The Ruling on Congratulating the People of the Book on the New Year .....	64
83. Is it Correct to Attach a Condition to Faith (‘I am a believer, if Allah so will.’)? .....	64
84. Will Women Have Male Ḥūrīs in Paradise?.....	65
85. Is Faith in Allah Sufficient for Developing Sound Intellect? .....	65
86. Islamising Knowledge and the International Institute of Islamic Thought.....	65
87. Visiting Statues of Previous Nations and Civilisations.....	66
88. The Disagreement in Malaysia between Muslims and Others Regarding Using the Word of Majesty (‘Allah’).....	66
89. Are Legal Rulings Addressed to Non-Believers? .....	67
90. A Thought Occurring to One’s Mind is not the same as the Resolve to Act upon It....	67
91. Is There Anything That Throws People into the Fire on their Faces other than What Their Tongues Have Earned?.....	68
92. Regarding the Statement: ‘The Religion belongs to Allah and the Country Belongs to Everyone’ .....	68
93. A Poet Saying, ‘Destiny Must Inevitably Comply’ .....	68



## Chapter (2) ..... 69

### Sulūk and Tazkiyah ..... 69

1. Shaykh <i>Murabbī</i> .....	70
2. Shaykh <i>Murabbī</i> For A Girl .....	70
3. Is this An Acceptable Educational Method? .....	70
4. Sublime Manifestation .....	71
5. Sulūk Under Supervision of a <i>Murabbī</i> .....	71
6. Falsehood Disguised as Truth .....	71
7. Ḥadīths related to <i>Abdāl al-Shām</i> .....	72
8. Al-Ḥulūl and Waḥdat Al-Wujūd .....	72
9. Breaking The Covenant in Some Sufi <i>Tarīqah</i> .....	73
10. The Privilege of the Levant .....	73
11. Shaykh Ibn ‘Arabī and Al-Rūmī.....	74
12. <i>Tablīghī Jamā‘ah</i> .....	74
13. Allah’s <i>Tadbīr</i> .....	75
14. Ibn Al-Mubārak’s Poem.....	75
15. Supplication With Disconnected Letters.....	75
16. The Conflict Between Al-Sayyidah <i>Fāṭimah</i> and Sayyidinā ‘Umar.....	76
17. Righteous People do Not Lose Memory .....	77
18. Al-Jawshan Al-Kabīr .....	77
19. Ibn ‘Aṭā’illāh’s Aphorism .....	77
20. I would like a daily <i>wird</i> that I can stick to.....	78
21. <i>Dhikr</i> With saying, “Allah” .....	78
22. Protection From Magic.....	79
23. Al-Ḥaḍrah .....	80
24. Reading the <i>Wird</i> of Imam Al-Nawawī .....	80
25. <i>Dhikr</i> of Allah in one’s Heart .....	80
26. <i>Rābiṭah</i> In <i>Naqshbandīyah</i> .....	80
27. <i>Qabḍ</i> and <i>Baṣṭ</i> .....	81
28. Signs of Allah’s Contentment:.....	81
29. Allah’s Trait of Love .....	81
30. The Secret of Servitude .....	82
31. Small acts lead to the desires of <i>Nafs</i> .....	82
32. The Joy of Servitude to Allah .....	83
33. Diseases of The Heart.....	83

34. How can we purify our hearts from impurities? .....	83
35. Forcing Humility to Allah ( <i>Khushū'</i> ) .....	83
36. Allah's Love For a Servant.....	84
37. Love For Allah and Love For Others .....	84
38. The Source of Love .....	85
39. Supplication of The Distressed .....	85
40. The Condition for Accepting Supplication .....	85
41. Feelings of Awe of Allah .....	86
42 .Associating Supplication With Response .....	86
43. Insistence With Supplication .....	87
44. A Common Supplication .....	87
45. Content of a Supplication.....	87
46. "Respond" in The Two Verses .....	88
47. Guaranteeing a Correct Choice .....	88
48. Help!.....	88
49. Repentance From <i>ṣaghā'ir</i> .....	89
50. Repentance From a major sin ( <i>Kabīrah</i> ) .....	89
51. The Inward Sins.....	89
52. The Results of Misdeeds .....	89
53. The One Who Repents from a Sin Is like One Who Did not Sin.....	90
54. Struggle Between Nafs and The Instincts .....	90
55. Is Feeling of Shortcomings among trials? .....	91
56. Qiyām Al-Layl .....	91
57. The Diversity of Forms for Sending Prayers for the Prophet .....	91
58. Love For <i>Ahl Al-Bayt</i> .....	92
59. Prayers for The Prophet From a Man Whose Money is Unlawful.....	93
60. Confusion Regarding a Form of Prayer for The Prophet.....	93
61. Weakness of Endeavour.....	94
62. The Chapter (sūrah) of <i>Yāsīn</i> .....	94
63. References to Study History and Philosophy .....	94
64 .The Shortest of Two Paths to Allah.....	94
65. The Cure of <i>Waswās</i> .....	95
66. Staying With a Christian Family for Education .....	96
67. The Abundance Of Masjids, And Its Ruling.....	96
68. Sitting at a Table Where Alcohol is Served .....	96

69. Stretching one's Legs in The Direction of Qiblah .....	97
70. Is Cheating Allowed If The Invigilators Permit so? .....	97
71. Employment With Invalidly-Achieved Degrees (I) .....	98
72. Employment With Invalidly-Achieved Degrees (II) .....	98
73. Carrying Out (Ḥad) On Oneself .....	98
74. Holding Ceremonies in Hotels.....	99
75. Raising Hand Palms for Supplication .....	99
76. Embellishments Set For A Pilgrim.....	99
77. The Rule of Working in Law Career .....	100
78. Advertising in Magazines.....	100
79. Teaching in Mixed Gender Schools .....	100
80. Visiting Graves For Women.....	100
81. Continuing my Studies.....	101
82. About <i>Niqāb</i> .....	101
83. Reciting Qur'ān on Water for Healing.....	101
84. The Ruling of Poetry .....	101
85. Qarn Al-Shayṭān and Tabarruk .....	101
86. Tawassul By Virtue of The Prophets and Righteous People .....	102
87. Visiting Shrines.....	103
88. Private Lessons .....	103
89. Obedience to the Father .....	103
90. Mother's Supplication Against Her Children.....	103
91. Dealing With Offenders of Scholars.....	104
92. Priority in Supererogatory Acts I .....	104
93. A Muslim's Right Over His Muslim Brother .....	104
94. Food Brought From Working in Interest Based Banks .....	105
95. Working For a TV Production Company.....	105
96. Indirectly Unlawful Money .....	105
97. Dream Interpretation.....	106
98. Using <i>Subḥah</i> .....	106
99. Imitating Disbelievers.....	106
100. Tawassul By Virtue of The Righteous .....	106
101. Consolations on The 40 <sup>th</sup> Day.....	107
102. Priority in Supererogatory Acts II .....	107
103. Translating Foreign Books .....	108
104. Is This a Bribe?.....	108

105. Hunger Strike.....	108
106. The Benefits of The Prayer of Istikhārah .....	108
107. <i>Hijāb</i> For The Mentally Challenged.....	109
108. Gatherings Including Indecent Clothing .....	109
109. Learning Magic.....	109
110. Traveling to non-Muslim states for study.....	110
111. What is the difference between a cultured person and a knowledgeable person? .	110
112. Intellectual Discussions for Women .....	111
113. Women Teaching Men.....	111
114. Our Custom of Burial .....	112
115. Is The Science of Sharī'ah Only Praised in Qur'ān And Sunnah?.....	114
116. Can We Understand Religious Sciences Without Studying Logic? .....	114

## Chapter (3) ..... 118

### Purification and Acts of Worship..... 118

1. Ṣalāt al- Jumu'ah On 'Īd.....	119
2. Why Do We Perform Ṣalāt al-Zuhur After Ṣalāt al-Jumu'ah In Our Country? .....	119
3. Employer's' Right To Prevent Workers From Performing Sunnah Acts .....	119
4. Raising Hands in Du' ā' al-Qunūt.....	120
5. Performing Prayer Wearing Clothes Have Images.....	120
6. Ruling Of Jumu'ah Prayer In A Country Prevent The Youth's Attendance .....	120
7. Ṣalāt al-Hadiyyah .....	121
8. Reading Qur'ān From <i>Mushaf</i> During Prayer .....	121
9. What Is The Woman Obligated To Cover Fom Her Body During Prayer? .....	121
10. Reading Sūrat al-Fātiḥah In Ṣalāt al-Jamā'h.....	121
11.Ruling Of Making Up for Witr Prayer.....	122
12. Is Our Prayer Valid? .....	122
13. What Happens If Imam's 'Awrah Is Uncovered? .....	123
14. Sending Blessings To The Caliphs In The Intervals Between Ṣalāt al-Tarāwīḥ.....	123
15. Raising The Late Joiners' Voices In Ṣalāt al-Jamā'ha .....	124
16. Ruling Of Praying Sitting On Chairs.....	124
17. Facing ( <i>Qiblah</i> ) While Praying In A Train .....	124
18. The Title Of <i>Sayyidinā</i> Before The Name Of The Messenger Of Allah, In Prayer.....	125
19. Unifying The Adhān .....	125
20. Reciting Qur'ān For A Menstruating Woman Or Junub .....	127
21. Ruling Of Electronic Writing For Qur'ān .....	127



22. Carrying Mobiles Containing Qur'ān Applications .....	127
23. Reading Qur'ān From Computers During Menstruation .....	128
24. Saying Ta'wudh And Basmalah When Reading Ayatul Kursi.....	128
25. Going To Ḥajj As A Worker Or A Butcher .....	128
26. Questions About Ḥajj and 'Umrah .....	129
27. Performing Ḥajj From A Suspicious Source Of Money.....	129
28. In Which Case Ḥajj Is Considered To Be Valid Without Maḥram? .....	129
29. Going To Ḥajj Through Paying Money .....	130
30. Did I Have To Re-perform Circumambulation (Ṭawaf)? .....	130
31. Al-Ḥajj al-Mabrūr Is Expiation For Minor And Major Sins, Except For People's Rights .....	132
32. Performing Ḥajj Without Staying Overnight In Miná .....	132
33. Ruling Of Touching Ka'bah For Muḥrim.....	132
34. Niṣāb Of Zakāh Due To The Syrian Pound Depreciation.....	133
35. Receiving And Option To Assign Are Conditions Of Zakāh.....	133
36. Zakāh On The Advanced And Deferred Dowry .....	133
37. Can I Pay Zakāh Through Real Estate?.....	134
38. When To Pay For Zakāh Of A Building? .....	134
39. Paying Zakāh For Sons Or Daughters .....	134
40. Is It Allowed To Consider Paid Taxes As Zakāh?.....	135
41. Zakāh Upon Shares In Islamic Banks .....	135
42. Paying Zakāt al-Fiṭr In Form Of Cooked Food.....	135
43. Paying Zakāh For Shares? .....	136
44. Paying Zakāh To Build A Masjid .....	136
45. Paying Zakāh On Petroleum .....	136
46. Who Can Eat From What I Vowed To Devote To Allah (Nadhr)? .....	137
47. Slaughtering And Distributing 'Aqīqah .....	137
48. Food Of Animal Origin Is Prohibited: This Is The Rule Till the opposite Is Proven ..	137
49. Do Serums Nullify Ṣiyām?.....	138
50. Every Son of Adam Sins, And The Best of The Sinners Are The Repentant.....	138
51. Ruling Of Sputum in Throat During Fasting .....	139
52. I Carelessly Broke My Fasting, How Should I Make Up For Missed Days?.....	139
53. Is There A Prescribed Punishment To Be Executed Upon Me? .....	139
54. Swimming While Fasting .....	139
55. Is there some sort of contradiction between the two fatwās regarding fasting the 6 days of Shawwāl together with making up for missed days?.....	141

56. Fatwás Pertaining To Fasting In Countries Where Daytime Lengthens. ....	142
57. Suffering From Scrupulosity In Purification And Prayer.....	143
58. Purifying Najāsah Without Using Water .....	144
59. Entering The Mosque For Teaching.....	144
60. Wiping On Khuff For A Non-traveller.....	145
61. Reasons For Tattoo Najāsah .....	145
62. A Problem Makes Me To Interrupt My Prayer .....	146
63. Validity of Janāzah Prayer In Case Of Expected Najāsah To Come Out Of A Deceased .....	146
64. Rulings For Martyrs .....	146
65. Performing Ghusl For A Dead Person With Severed Limbs .....	146
66. Ruling Of Burying A Deceased In Masjid .....	147
67. Ruling Of Transferring A Corpse Into A New Tomb .....	147
68. Building Over Graves And Ruling Of Demolishing Them .....	147
69. Fatwá Related To Nadhr.....	148
70. Nadhr .....	149
71. Expiation Of An Unfulfilled Oath .....	149
72. Do [Divine or Prophetic] verses contradict science? .....	149
73. Studying Sculpture .....	150
74. Wearing Long Garments.....	150
75. Ruling Of Playing Flute.....	150
76. Restrictions In Using Musical Instruments .....	150
77. Woman Travelling Without Mahram.....	151
78. Hair Dye For A Widow .....	151
79. Condition Of Mahram 's Accompany.....	151
80. Hair Removal For Men.....	151
81. Having Hair On Chin.....	152
82. Wearing Periwig .....	152
83. Dying Hair In black For Men .....	152
84. Hair Extension For Women.....	152
85. Ruling Of Tattoo .....	153
86. Selling A Gifted Sacrificed Animal's Skin .....	153

## **Chapter (4) ..... 155**

### **Economics and Financial Transactions ..... 155**

1. What Is The Ruling On Not Preserving A Trust ( <i>amānah</i> ).....	156
--	-----

2. I Was Keeping A Trust ( <i>Amānah</i> ) And It Was Damaged, Do I Have To Pay For It? ...	156
3. Contracting A Loan From An Interest-Based Banks ( <i>Bank ribawī</i> ).....	156
4. The Difference between an Islamic loan and an interest-based loan .....	156
5. The Ruling On Entering A Built Through An Interest-Based Loan ( <i>Qarḍ Ribawī</i> ).....	157
6. Buying Cars Through A Cost - Plus Fixed Fee Contract ( <i>‘aqd murābahah</i> ). .....	157
7. Working For A Company Gets Interest Loans To Expand Their Business .....	158
8. Punishing Employees Through Financial Penalty .....	158
9. Teaching Subjects Related To <i>Ribawī</i> Transactions.....	158
10. The Ruling On Taking In Delay Penalties .....	159
11. Social Insurance.....	159
12. The Legitimacy Of Fining In Case Of Cancelling A Contract.....	160
13. Currency Trading.....	160
14. Accepting Payment For Teaching Qur’ān .....	160
15. Selling Christmas Objects.....	160
16. Downloading Books From The Internet.....	161
17. Who Has The Right In The Fruits Of Masjid’s Garden? .....	161
18. Sale In Instalment.....	162
19. Raising Prices Without Necessity .....	162
20. Is This A Lawful Profit? .....	162
21. Changing The Value Of Banknotes.....	162
22. Limits Of Profits In Islamic Law.....	163
23. Working In Sculptures’ Workshops.....	163
24. Web Designing .....	164
25. The Ruling On <i>Tawarruq</i> .....	164
26. The Criterion Of Suspected Money And Unlawful Money .....	165

## Chapter (5) Family Rulings..... 166

1. No Legitimate Rights Result from Reciting al-Fātiḥah .....	167
2. Woman’s Delayed Dowry .....	167
3. Ruling of Getting Married Only to Obtain Official Papers .....	167
4. Muslims’ Marriage Contracts in Non-Muslim Countries.....	167
5. Looking For a Husband On Matrimonial Sites.....	168
6. Male Sterility and Marriage .....	168
7. Difference Between <i>Nikāḥ al-Mut’ah</i> and Marriage with The Intention of Divorce .....	168
8. Woman’s Blood-money is Less Than Man, why?.....	169
9. Why A Woman’s Dowry Is Called A Reward In The Qur’ān? .....	169

10. Unregistered Marriage ( <i>Kitāb Barānī</i> ) or ( <i>‘Aqd al-Shaykh</i> ) .....	170
11. Phoning My Fiancée Before Marriage Contract .....	170
12. I Want A Solution Pleases Allah: (Hepatitis C and marriage) .....	170
13. Intending Divorce, Does It Have Consequences? .....	170
14. Birth Control Because Of Poverty .....	171
15. Distributing Wealth Before Death.....	171
16. Conditions Of Bringing Up Foundlings .....	171
17. What Is A Widow Prohibited To Do During Her ‘ <i>Iddah</i> ? .....	172
18. Ruling Of Wife’s Travelling With Her Husband.....	172
19. Shaking Hands With Non-Muḥram Women: What Is Its Legitimate Evidence? .....	172
20. When Is Woman’s Work Permissible? .....	173
21. Is It Allowed For A Woman To Drive A Car Alone Outside Her Country? .....	173
22. Affiliating A Wife’s Name to Her Husband’s Last Name .....	174
23. Female Circumcision .....	174
24. Using Oxygen For Bleaching Female Facial Hair.....	175
25. Wearing Jewels Containing Qur’ānic Verses During Menstruation.....	175

## **Chapter (6) Qur’ān, Ḥadīth, and Ijtihād ..... 179**

1. Disbelievers’ Requests For Miracles, Why Didn’t Allah Respond To Them? .....	180
2. Qur’ānic Ways Of Teaching Virtues .....	180
3. Is Alexander The Great Of Macedonia, Dhul- Qarnayn?.....	180
4. No Compulsion In Acceptance Of The Religion .....	181
5. “You Do Not Guide Whom You Like, But Allah Guides Whom He Wills” .....	182
6. How Does Man Carry <i>Amānah</i> , Although He Is Described With Ignorance!.....	182
7. Women’s Leadership In Islam.....	183
8. The Vicegerent Of Allah.....	183
9. Two Kinds Of Afflictions.....	183
10. Is Saying About Allah What Someone Doesn’t Know, More Forbidden Than Polytheism? .....	184
11. Is It Permissible To Prostrate For Humans? .....	184
12. Was Islam Spread By Force? .....	184
13. Exalting The Book Of Allah .....	185
14. A Christian Inquires About The Authenticity Of The Noble Qur’ān .....	185
15. Qur’ān Is Taught By Oral Perception .....	186
16. Ruling Of Forgetting The Memorized Qur’ān .....	187
17. Stressing On the Memorized Portions Of The Qur’ān .....	187



18. About The Ḥadīth: ‘Do We Perish Despite The Righteous Are Among Us?’ .....	188
19. Legislation of Jihad in Islam.....	188
20. What Is The Meaning Of This Ḥadīth, ‘A Girl Gives Birth To Her Mistress’? .....	189
21. The Meaning Of The Ḥadīth: “Allah Sends On The Head Of Every One Hundred Years For This Ummah, A Person Who Renews For It Its Religion” .....	189
22. The Meaning Of The Ḥadīth “The Adulterer At The Moment Whilst He Is Committing Adultery, Is Not A Believer” .....	190
23. How Do We Act Upon Weak Ḥadīth? .....	190
24. The Authenticity Of Ḥadīths About The Virtues Of The Levant .....	191
25. Could Injustice Happen From Allah?.....	191
26. How Do We Relate Between These Two Ḥadīths (1)?.....	191
27. How Do We Relate Between These Two Ḥadīths (2)?.....	192
How Does Allah Suffice His Slave From People’s Tongues? .....	192
28. What Does The Prophet Mean By Saying, “For You Is The Reproach Until I Earn Your Pleasure”? .....	192
29. Methodology Of Imam al-Ghazālī In Deduction .....	192
30. What Are The Qualities Of Scholars Deserved To Be Followed?.....	194
31. Ibn Taymiyah, Is He A <i>Mujtahid</i> ? .....	194
32. Can The Questioner Choose Whatever Fatwá He Likes? .....	194
33. Rukḥṣah In Islamic Law Is Restricted By Conditions .....	194
34. Is It Allowed To Follow Ibn-Taymiyah? .....	195
35. Imposing The Rulings Of Islam.....	195
36. Meaning Of Alliance And Its Borderlines .....	195
37. Are Prescribed Punishments To Be Applied On Non-Muslims? .....	196
38. What Is <i>Jizyah</i> ? And What Is Its Ruling? .....	196

## Chapter (7) ..... 201

## Contemporary Jurisprudential Issues ..... 201

1. Electrical Stunning For Chicken.....	202
2. Is It Permissible to Hunt With Rifles? .....	202
3. Medications Manufactured From Unlawful Substances.....	202
4. Nose Plastic Surgery .....	202
5. Perfumes Containing Alcohol.....	203
6. Removing Unwanted Hair .....	203
7. Dental Implant .....	203
8. Donating Human Organs After Death .....	203

9. Donating A Human Corpse For Anatomy.....	204
10. Difference Between Euthanasia And Treatment Stopping .....	204
11. Ruling of Abortion in Islam.....	204
12. Ruling on Renting Wombs .....	205
13. A Medical Dubiosity: Fasting in Ramadan for 16 hours affects health badly! .....	205
14. Using Birth Control Methods.....	205
15. Determining Embryo's Gender.....	205
16. Relying Upon T.V Programs To Adopt Fatwás.....	206
17. Ruling of Downloading Electronic books .....	206
18. Background Music On Websites For Kids.....	206
19. Smart Phones: Mischief And Useful Uses.....	206
20. Intelligent Design Theory .....	207
21. Building Hotels For Prohibited Acts.....	207
22. Naturalization from non-Muslim Country.....	207
23. Working in Advocacy Career .....	208
24. Ruling on Adorning masjids .....	208

## **Chapter (8) ..... 209**

### **Fatwás About The Current Events ..... 209**

1. Abū Bakr's Caliphate Speech: Does It Validate Rebelling Against A Ruler? .....	212
2. A Clarification For The Ḥadīth "...Even If Your Back Is Flogged" .....	212
3. Was What Done By Sayyidinā al-Ḥusayen A Rebelling Against A Ruler? .....	213
4. What Are The Qualities Of A Good Muslim Ruler? .....	213
5. Restrictions Of Rebelling Against A Ruler.....	214
6. Rebellious Acts In Libya, Are They Legally Justified? .....	215
7. Ruling Of Giving Pledge Of Allegiance To A Muslim Leader .....	215
8. Inquiries About The Ḥadīth "Even If Your Back Is Flogged" .....	215
9. Exceptions For The Principle "Every Place Has Its Speech" .....	216
10. Two Ḥadīths About Not To Rebel Against A Ruler.....	216
11. Conditions Of Enjoining What Is Right And Forbidding What Is Wrong.....	217
12. Performing Prayer During Military Service .....	217
13. Clarifications About The Ḥadīth "Listen And Obey Even If Your Back Is Flogged..." .....	218
14. The Ruling of Praying Over Pictures Instead Of Prayer Rugs .....	218
15. When Are We Obligated To Obey A Leader? .....	219
16. The Cause Of Judging Someone With Disbelief Is His Conviction .....	219
17. What Should I Do During These Events?.....	220

18. The Best Approach During Times Of Seditions.....	222
19. Ruling Of Holding Arms Against The National Army! .....	222
20. The Best Approach When Some Encroaching Upon Scholars.....	223
21. Exegesis Of The Verse “Allah Defends Those Who Are Believers”.....	223
22. Rightful Demands Are Misused! .....	223
23. Ruling Of Person Forced To Kill Innocents .....	224
24. Saying Words Of Disbelief. ....	224
25. History Repeats Itself.....	224
26. How Come No Fatwá Regarding The Unlawfulness Of Killing Demonstrators Has Appeared On Television? .....	225
27. What Is The Right Stance Should I Adopt In This Sedition? .....	225
28. The Virtues Of The Levant During The Time Of Tribulations.....	226
29. Mobilization Is Fulfilled According To The Public Interest .....	226
30. Mobilization: Does It Contradict A Prophetic Ḥadīth?.....	227
31. Mobilization: When Is It Obligatory And Who Is Obligated To Join It? .....	227
32. Altering The Situation From Declining The Participation In The Sedition Into Supporting The State.....	228
33. I Do Not Like To Defend My Stance On This Sedition.....	229
34. Every Place Has Its Suitable Speech.....	229
35. Requirements Of More Explanation.....	230
36. Am I Obligated To Join The Army?.....	230
37. “Assuredly Allah Defends Those Who Have Believed” .....	231
38. Who Has The Right To Execute Retaliation? .....	231
39. I Neither Support Nor Oppose The Regime, But I Warn Against A Tremendous Catastrophe.....	232
40. “They Only Invent Falsehood Who Do Not Believe In The Verses Of Allah, And It Is Those Who Are The Liars”.....	232
41. Every Situation Has Its Speech .....	233
42. “O You Who Believe! If An Evil-Liver Bring You Tidings, Verify It” .....	233
43. “Indeed, Allah Will Not Change The Condition Of A People Until They Change What Is In Themselves”.....	234
44. Martyrdom, And Its Levels .....	234
45. What Is The Meaning Of The Word ( <i>fitnah</i> )? .....	235
46. A Tribulation Will Utterly Destroy The Arabs .....	235
47. Do We Pray The Funeral Prayer For A Killer? .....	235
48. Ruling On Assailants .....	236
49. Ruling Of Takbīr On Minarets .....	236

50. Ruling Of A Person Forced To Disbelieve.....	237
51. "They Had Already Desired Dissension" .....	237
52. Handling The Cause Of A Problem Is More Effective Than The Results.....	237
53. Ruling On Demonstrations.....	238
54. How Do We Explain The Companions' Fighting Against Each Other? .....	238
55. What Is The Ruling Of Killing Innocent People?.....	239
56. Ruling On Escaping From The Army .....	239
57. What Is The Role of <i>Abdāl</i> ? .....	239
58. What Is The Categorization Of The Undergoing Events?.....	240
59. Are Prescribed Punishments Not To Be Activated In A Secular State?.....	240
60. Ruling On Someone Who Transgresses The Bounds Of His Occupation .....	240
61. Is It Acceptable From Some To Impose ( <i>Jizyah</i> ) Upon Christian Syrian Citizens? ...	241
62. About The Events In Al-Ḥulāh .....	242
63. Is It Permissible For Muslims To Subject To Foreign Intervention?.....	242
64. Enslavement In Modern Times .....	243
65. Types Of Terrorism.....	243
66. Is It Allowed To Make A Lie For The Sake Of Preaching? .....	243
67. Does Islam Command To Establish A Religious State?.....	243
68. Is It Permissible To Evade Taxes?.....	244
69. Ruling On Visiting al-Masjid al- 'Aqṣá During The Israeli Occupation.....	244
70. Ruling of Jihad In Palestine .....	244
71. Is Palestine An Abode Of Islam? .....	244
72. Ruling of Executing An Apostate In Islam .....	245
73. You Do Not Guide Whom You Like.....	245
The Last Fatwá Answered By Imam al-Būṭī .....	247
74. Praying Friday Prayer Behind Someone Gossips Others.....	247

## **Arabic Romanization Table ..... 249**



## Introduction

**In the Name of Allah, The Most Beneficent, The Most Merciful**

Praise is to Allah by Whose grace good deeds are completed, and may Allah send His peace and blessings upon the master of the masters, our Prophet Muḥammad, his household, his companions, and all who follow his guidance.

To proceed,

After years of deliberate work, Allah, Mighty and Majestic, has guided a group of Imam Al-Būṭī's lovers to translate his book *People's Questions*. And here it is in the readers' hands in its English translated edition.

The Book encompasses a compilation of Imam Al-Būṭī's Fatwas on Naseemalsham website. It includes the nectar of the jurisprudential (fiqhī) side in the author's character. It's worth noting that he prepared the book and revised it, just a few days before his martyrdom.

As for the translated edition, brother Mahdi Lock translated the first Chapter 'Theology and Moral Practice'. He also has contributed to translating a lot of Imam Al-Būṭī's works. Brother Kamal translated the second Chapter, 'Sulūk and Tazkiyah'. Finally, sister (Fāṭimah al-Zahrā') - as she likes to call herself- translated the rest of the book starting from the third Chapter<sup>1</sup>. All the included footnotes and terminology in this translated edition are the translators' notes for illustration, and aren't the author's.

---

<sup>1</sup> Starting from Chapter two: translators Kamal and Fatimah put explanations of repeated terms after each chapter. Besides, they adopted the Arabic Romanization table and approach by the Library of Congress and the American Library Association (ALA-LC ). For reference, the table is at the end of the book.

Finally, I ask Allah, the Exalted, to accept this deed from all who contributed to its accomplishment. May Allah make it a continuous charity in the records of the author's, may Allah have mercy on him, the translators', the publishers', and whoever get benefit from this blessed work.

Maḥmūd Muḥammad Tawfīq Ramaḍān al-Būṭī

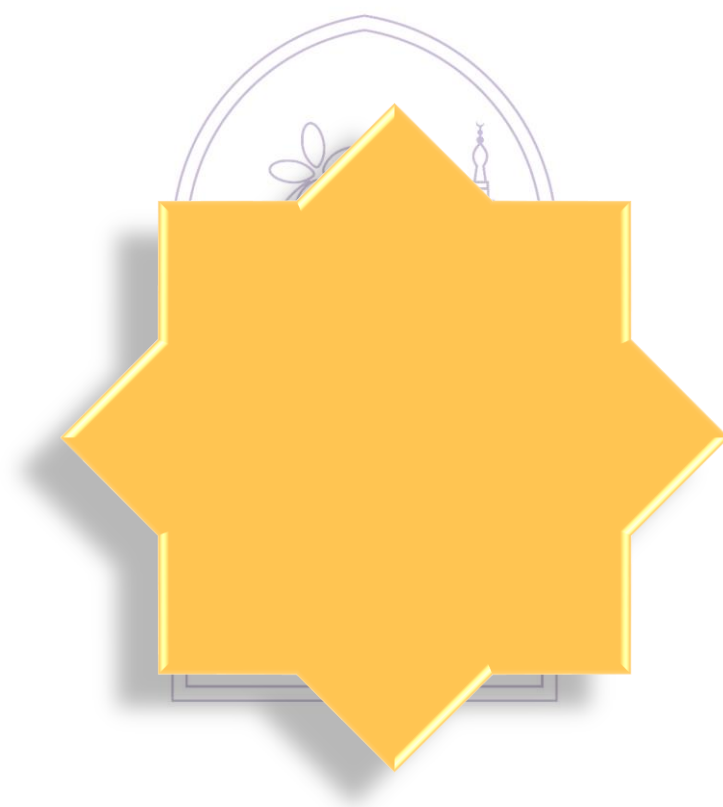
23<sup>rd</sup> of March, 2021.

9<sup>th</sup> of Sha' bān, 1442 H.



# Chapter (1)

## Theology and Moral Practice



### 1. Where is Allah?

(Q) Some Wāḥḥābīs in Libya have managed to plant in the minds of many uneducated young people the question: ‘Where is Allah?’ They have persuaded them that Allah is in the sky by way of some fake evidences, and because of my little knowledge of the proper arguments, I have avoided debating them. Would you give me some proofs so that I can give a helping hand to those who are lost in this pernicious vortex?

(A) If one of these ignorant people asks you, ‘Where is Allah?’, you should reply, ‘I answer you as Allah has said,

**“It is He Who is the god in the sky and the god on earth.”** [az-Zukhruf 43:84]

**“And We are nearer to him than you, but you cannot see.”** [al-Wāqī‘ah 56:85]

**“Do you feel secure against Him who is in the sky...”** [al-Mulk 67:16]

**“We are nearer to him than his jugular vein.”** [Qāf, 50:16] **“And He is with you wherever you are.”** [al-Ḥadīd 57:4]

**“The All-Merciful, established firmly upon the Throne.”** [Ṭaha 20:5]

Then ask them why they are not familiar with any of these verses except for His statement: **“Do you feel secure against Him who is in the sky...”**

### 2. The Names of Allah, are they created?

(Q) Are the Names of Allah created or are they pre-eternal? What is the evidence for this? Is Allah’s speech formed of letters and phonemes? Imam Ibn-Ḥajar al-‘Asqalānī reported that Imam ‘Abdullah ibn Aḥmad ibn Ḥanbal said, ‘I asked my father about some people who say, “When [Allah] spoke to Musa, He spoke without a voice.” My father replied, “Indeed, Allah, Blessed and Exalted is He, spoke with a voice.”’

(A) If you mean by the Names of Allah the letters which form the words when they are uttered by the tongue, such as the sounds ‘*ayn*, *lām*, *yā*’, *mīm*, which form Allah’s name *al-‘Alīm* (The All-Knowing), there is no doubt they are created; and this is self-evident. On the other hand, if you intend by your question the meaning of these letters, they are pre-eternal due to the pre-eternity of Allah the Exalted. Thus, you can understand the meaning of Imam Aḥmad’s saying about the speech with which Allah addressed Musa, peace be upon him.

### 3. Disparaging Remarks about Allah

(Q) There are many people in our age who speak disparagingly about Allah, Islam, and the Prophets, even though they are counted as Muslims. My question is this. What should I do when I hear such blatant disbelief? May Allah reward you with goodness.

(A) If you can advise, politely and not harshly, the people involved in these reprehensible matters that you have mentioned then do so, because this is what is obligatory. However, if



you cannot do this, detest it in your heart and say, “O Allah this is detestable. I do not agree with and I do not approve of it.” In addition, do your utmost to avoid gatherings where you might see or hear these reprehensible matters.

#### 4. Allah's Actions are Not Justified With Reasons

(Q) What is the ultimate reason behind the creation of this universe and man? Why did Allah create us and what does He want from us? It is stated in the Noble Quran, “**And I (Allah) created not the jinn and humans except they should worship Me (Alone).**” [at-Ṭūr 1:56]. However, why did He create us for worshipping? Is He in need of us worshipping Him? If the answer is no, why did He create us? Why did He create us in this universe without asking us beforehand? Nonetheless, the question still exists: as long as He is not in need of our worship, why did He create us to worship Him? Furthermore, as long as He has no need of us and our worship, why does He punish us if we do not fast or pray?

(A) Allah's actions are not justified by materialistic or teleological reasons. It looks like you have no idea about any of them. The slaves' actions are connected to means because of their incapacity. Because they cannot achieve their aims directly, they resort to various means and methods to achieve them. For example, they dig wells to get water, they plant crops to get fruits, and so forth. It is impossible to apply this to Allah because He does not need to make His actions methods and means for the sake of realizing something, and this is because He has created everything, including all methods and means. Therefore, I remind you of what Allah, Mighty and Majestic, has said about His Essence, “**He is not questioned about what He does, but they will be questioned.**” [Sūrat al-Anbiyā' 21:23]

#### 5. The Attribute of Knowledge Pertaining to Allah's Essence

(Q) Does Allah's attribute of knowledge go beyond being an attribute of unveiling and become an attribute of producing an effect? Would you clarify this for us? May Allah reward you.

(A) The attribute of knowledge (*ṣifat al-‘ilm*) is always a revealing one. The source of effect in Allah the Exalted's actions is the attribute of power (*al-qudrah*). The role of knowledge is to reveal what is known as it truly is, while the role of power is to produce the effect of something existing, not existing, or being modified. However, it is *ṣulūḥī* (or suitable), which is Allah's power before He creates things, and it is executionary (*tanjīzī*) when it accompanies His creation of things.

#### 6. Allah's Attributes Are Pre-Eternal

(Q) What is the preponderant opinion? Are Allah's Attributes possible in their essence and pre-eternal just like Allah's Essence is pre-eternal, as is the position of as-Sa'd at-Taftāzānī and al-Fakhr ar-Rāzī? Or, are the Attributes of Allah pre-eternal on their own as said by the

latter day scholars of scholastic theology? What is the opinion of Imam Abū al-Ḥasan al-Ash‘arī on this issue? May Allah reward you.

(A) It seems that you do not know what Muslim Orthodoxy (*Ahl al-Sunnah wa al-Jamā‘ah*) have agreed upon about Allah’s Attributes. They have said, by consensus, that Allah’s Attributes are pre-eternal just as His Essence is pre-eternal. They mean that they are not acquired, in one way or another, as is the case with man. There is not any difference between saying, ‘the Attributes of Allah are pre-eternal on their own’ and ‘the Attributes of Allah are pre-eternal just like Allah’s pre-eternality’, because the attribute does not exist unless the described entity exists. In other words, it cannot be manifested without His Essence. The evidence for this is that Allah the Exalted’s established attributes of perfection are pre-eternal but they are not counted alongside Allah’s Essence. Thus, it is *never* said that the pre-eternals are Allah, His knowledge (*‘ilm*), His power (*qudrah*), His hearing (*sam‘*), His seeing (*baṣar*), and so forth.... Those who contradicted this belief are the Mu‘tazilah, not *Ahl al-Sunnah wa al-Jamā‘ah*, because they did not attribute to Allah the Attributes of affirmed meaning (*ṣifāt al-ma‘ānī*), and they did that so that monotheism (*tawḥīd*) would not be liable to misinterpretation.

## 7. Interpretation of (*Makr*) in Relation to Allah, Glorified and Exalted

(Q) Is it permissible to say that Allah plots in a way that befits His Majesty and Perfectness? Does He plot in a way that befits His Majesty and Perfectness? Can He be harmed in a way that befits His Majesty and Perfectness? What is the ruling for saying this?

(A) When the Qur’ān ascribed the word *makr* (i.e. plotting) to Allah, such as in Allah the Exalted’s statement, “**And the disbelievers planned, but Allah planned. And Allah is the best of planners.**” (*“Wa makarū wa makar Allahu w Allahu khayr ul-mākirīn”*) [Āl-Imran: 3:54], it is classified as (*mushākalah*).<sup>1</sup> It means that Allah punished them for their plotting and therefore, their scheming came to nothing. It is similar to you saying, ‘A gang of criminals plotted (*bayyata*) to do evil, so Allah intended for their evil to turn back on them.’ It is known that *bayyata* means to plot something at night, and this is impossible in relation to Allah. Rather, it is a common Arabic expression used as a kind of *mushākalah*. For example, someone could be asked, ‘Suggest something that I can cook for you’ and he replies, ‘Would you cook for me a loose outer garment and a shirt?’

Likewise, Allah’s statement, “**So if someone transgresses against you, transgress against him just as he transgressed against you.**” [al-Baqarah 2:194]. It is known that transgression is a sort of oppression instigated by the transgressor without reason. When the transgressor is punished for his act, it is called punishment rather than transgression. However, the Divine Revelation used the expression *al-i‘tidā’* (transgression) to describing the punishment that is meted out to the transgressor, and it is in the sense of *mushākalah*. It is as if He is saying that

<sup>1</sup> In Arabic rhetoric, this means to call something by the name of something else because it is in the same context.

whoever transgresses against you, you should transgress against him with punishment as a due recompense for his transgression.

### 8. Is it Possible for Allah to Break His Promise?

(Q) Is it possible for Allah to break His promise to punish the disbelievers for eternity in the Fire? Some people say that it would not be a bad thing if Allah broke His promise to punish. Would Prof Muḥammad Saʿīd Ramaḍān al-Būṭī please elaborate on this?

(A) The disbelievers being punished eternally is proven in the Qurʾān. Allah has informed us of what He has decreed for them, and has shown us what He has threatened the disbelievers with. What Allah informs of is bound to occur and cannot be averted.

### 9. Does Allah have an Essence?

(Q) I have read in some books of theology (*ʿaqīdah*) that Allah the Exalted, is self-sustaining and that in turn necessitates that Allah does not need a place or an essence (*dhāt*). They justified His not needing an essence by saying that if He were in need of an essence, He would be an attribute (*ṣifah*). If He were an attribute, other attributes would not have been ascribed to Him, such as the attribute of will (*al-irādah*). These attributes are not established except with the Essence. This is what I have read, but it seems to be a contradiction. How can they say Allah does not have an essence, and then they say that attributes such as *irādah* are not established except with the Essence?

Is it permissible to describe the Essence as *ʿālī* (high/supreme)?

I remember the great scholar ash-Shanqītī criticized al-Barzanjī for starting his speech in a *Mawlid* ceremony with “in the name of the High Essence”.

The second question: is it allowed to say that Allah has a spirit (*rūḥ*) just as He has life? Can we say He has the attribute of a spirit?

Please answer me in detail, and may Allah reward you abundantly.

(A) First, Allah is self-sustaining, and thus He does not need anything or anyone to bring him into existence. Nor does He need a time or place to be confined within. The Muslims have unanimously agreed upon this.

Secondly, your statement that Him being self-sustaining necessitates He not be an Essence is clear disbelief (*kufr*) because Allah is an essence and we describe Him as the Supreme Essence (*adh-dhāt al-ʿaliyyah*). He definitely does not need another essence to bring Him into existence or to destine Him, and we seek refuge in Allah. Thus, Allah, Mighty and Majestic, is an Essence and He is described with the attributes of perfection, many of which are mentioned in the Book of Allah.

Perhaps you are mistaken in quoting from this book, or the quote has been intentionally distorted.

Thirdly, *al-ʿulū* (highness/supremacy) is what Allah has described His Essence with. He says, “Glorify the Name of your Lord, the Most High”, [Sūrat al-Aʿlā 87:1]. Allah describes

Himself as “**the Ever-Living, the Self-Sustaining**” (*al-Ḥayy ul-Qayyūm*). However, He does not describe Himself as having a spirit, for example. Yes, Allah attributed the human soul to Him so as to ennoble and honour man. Allah the Exalted has said, “**When I have formed him completely and breathed My *rūḥ* into him, fall down in prostration in front of him.**” [Sūrat al-Ḥijr 15:29]

#### 10. What is the difference between creating and doing in relation to Allah?

(Q) My revered shaykh, what is the difference between creating and doing in relation to Allah, Mighty and Majestic? What is the evidence from the Book of Allah and the Sunnah? Thank you.

(A) Creating is an act of doing and more, whereas doing is more general than creating. It may include creating and it may not. For example, Allah says, “**And your Lord has come and the angels, rank upon rank.**” [Sūrat al-Fajr 89:22] This includes an act of doing without creating. Allah also says, “**Who sees you (O Muhammad) when you stand up (alone at night for Tahajjud prayers).**” [Sūrat ash-Shu‘arā’ 26:218] Seeing is an action and it is not a creation of something that was non-existent.

#### 11. “He is with you wherever you are”

(Q) Some people claim that saying, ‘Allah is not in the sky, on earth, or beyond them’, is a denial of Allah the Exalted’s existence. What is the short answer to the question: ‘where is Allah?’?

(A) This saying contradicts Allah’s clear verses. Every Muslim must believe, with regards to this issue, what Allah says about Himself in His Masterful Exposition, and he must answer those who ask with the following. Allah, Mighty and Majestic, has said in regard to this question, “**It is He Who is the god in the sky and the god on earth.**” [al-Zukhruf 43:84]. He has said, “**And He is with you wherever you are.**” [al-Ḥadīd 57:4]. He also has said, “**Do you feel secure against Him Who is in the sky...**” [al-Mulk 67:16], and He has said, “**We are nearer to him than his jugular vein.**” [Qāf 50:16] We believe in all this without nullification (*at-ta’tīl*) of Allah's Attributes, interpretation (*at-ta’wīl*) or resemblance (*at-tashbīh*).

#### 12. Planning (*at-Tadbīr*)

(Q) What is the meaning of planning (*at-tadbīr*) alongside Allah’s planning? Why do righteous scholars warn us against it? Is it connected to believing in Allah’s decree (*al-Qaḍā’*) and predestination (*al-Qadar*)?

(A) The difference between using the means to achieve ends and *tadbīr* is that the former is a physical effort and it is required by the Revealed Law. The second is a mental objective and

conception, and is prohibited in the Revealed Law. You are required to know that everything is planned by Allah, and the obligatory limit of your efforts is to use the means that Allah has placed before you. As for achieving the ends (and this is the meaning of *tadbīr*), this is Allah's affair and man has nothing to do with it.

### 13. What is meant by “the literal meaning” of Allah's *Ṣifāt*?

(Q) I usually hear you in your classes saying that the First Three Generations (*as-Salaf*) believed in Allah's Attributes (*ṣifāt*) according to their literal meaning without resemblance (*tashbīh*) or descriptive designation (*takyīf*) whereas in one of your answers you have said that it is not allowed to say that Allah has a real hand.

My question is, is it permissible to say that Allah has a hand in the real sense? What does (real sense) mean here? And what is the difference between this and saying (a real hand)? Would you explain this? And may Allah reward you.

(A) I do not say, ‘We must understand verses of *ṣifāt* according to their literal meaning, without descriptive designation (*takyīf*)’. This statement is contradictory. The literal meaning of hand, for instance, necessitates a descriptive designation. Thus, not using a descriptive designation is in order to avoid falling into the literal sense. However, I say just as the First Three Generations have said, which is that He [Allah] has a Hand [*yad*] just as He has said and He has a coming [*majī*] just as He has said. Furthermore, there is no difference between saying ‘in a literal sense’ and saying ‘a literal hand’, because both sayings are acts of innovation (*bid‘ah*) and they contradict the consensus of the First Three Generations.

### 14. Creating the Universe

(Q) Has Allah created the universe from an extremely small, compact substance, as some people claim? They cite Allah's statement: **“Do those who disbelieve not see that the skies and the earth were sewn together and then We unstitched them?”** [al-Anbiyā' 21:30]

(A) The whole universe was non-existent, and then Allah caused it to exist as He has willed. What you call ‘an extremely small, compact substance’- whatever it is – was in and of itself non-existent, and then Allah, Mighty and Majestic, caused it to exist.

### 15. *Ta'wīl* of the Attributes of Allah, Mighty and Majestic is He

(Q) I am a Sunni, Ash‘arī Muslim but I find this statement that has been attributed to you to be problematic:

‘I am not among those who interpret Allah's love for His slave to mean Allah being pleased with him.’

I regard you as an authority in knowledge, so would you please explain to me the rules that should be followed in order to understand Allah's Attributes (*ṣifāt*)? Do we resort to interpretation (*ta'wīl*) only when there is a very clear need, such as Allah the Exalted's



statement, **“Lest anyone should say, ‘Alas for me for neglecting my duty towards (lit. ‘in the side of’) Allah.’”** [az-Zumar 39:56]

I hope you clarify the issue for me, and may Allah reward you greatly.

(A) Allah the Exalted has said, **“...Allah is pleased with them and they are pleased with Him.”** [al-Bayyinah 98:8] He has also said, **“...Allah will bring a people whom He will love and they will love Him.”** [al-Mā'idah 5:54] Therefore, Allah has affirmed that He has two Attributes that He ennoble His righteous slaves with: the attribute of being pleased and the attribute of love. Thus, is it permissible to negate one of them based on the other? This is what is called nullification (*ta'tīl*) of Allah's Attributes, which we are innocent of and we proclaim the Book of Allah to be innocent of

To conclude, they are two attributes and we affirm them for Allah, Mighty and Majestic is He. Each one of them has its own meaning, independent of the other, without any resemblance (*tashbīh*).

## 16. Can we Ascribe Allah to a Certain Place?

(Q) Do the Ash'ariyyah affirm the Attributes of Allah as mentioned in the Noble Qur'an without interpretation (*at-ta'wīl*), for example, His face and Hands, or do they interpret these Attributes? Furthermore, what is the validity of saying that Allah is in the sky? And what is the proper explanation of this matter?

(A) Allah had not specified for Himself a place in the sky. Rather, He has said, **“It is He Who is the god in the sky and the god on earth.”** [al-Zukhruf 43:84]. He has also said, **“And He is with you wherever you are.”** [al-Ḥadīd 57:4] He has also said, **“We are nearer to him than his jugular vein”** [Qāf, 50:16] and, **“He (Allah) said: ‘Fear not. I will be with you both, All-Hearing and All-Seeing.’”** [Ṭaha 20:46], and **“The All-Merciful, firmly established upon the Throne..”** [Ṭaha 20:5]

As for *as-Salafiyyah* [i.e. Salafism], it is a new name for the Wahhābīs, who are the followers of Muḥammad ibn 'Abdul Wahhāb. If you want to know more details about this innovated school of thought (*madhhab*), you can refer to my book *al-La\_Madhhabiyah* [Non-Madhhabism: The Most Dangerous Bid'ah Threatening the Islamic Sharī'ah], and my other book *As-Salafiyyah: Marālah Zamaniyyah Mubarakah, La Madhhab Islāmī* [Salafism: A Blessed Historic Period, Not an Islamic School of Thought].

## 17. The Meaning of Allah's Name *al-Mutakabbir*

(Q) What is the meaning of Allah's Name *Al-Mutakabbir*?

(A) There is a difference between the word *mustakbir* and the word *mutakabbir*. The former refers to a poor, weak and helpless creature who pretends to have the opposite of those qualities, which he is far removed from and has none of. This is extremely blameworthy, and it is how many people are.

As for *al-Mutakabbir*, it means the One for whom the attributes of *al-kibriyā'* have been realised, such as dominion (*al-mulk*), power (*al-quwwah*), independence (*al-ghinā'*), absolute knowledge (*al-ilm*), and so forth. These are only perfected in Allah the Exalted's Essence. Therefore, for Allah, the attribute of *al-kibriyā'* is an attribute of perfection, while for man it is blameworthy and an object of Allah's curse, Mighty and Majestic is He.

## 18. General Rules Regarding Using Certain Words in Relation to the Divine Essence

(Q) I am a poet, and sometimes I figuratively use certain phrases with regards to the Divine Essence, not intending their literal meaning. For example, I may write, 'Embrace me my Lord', and 'I saw you sitting cross legged on the throne of love', and similar expressions. I have stopped doing this but I am thinking about publishing a collection of poems that contains these kinds of expression. Would this be permissible?

(A) It is permissible to say phrases such as 'grant me', 'protect me', and 'give me the pleasure of something'. On the other hand, it is not permissible to say, 'I saw you sitting cross-legged...', because you are ascribing to Allah something that He has not ascribed to Himself.

## 19. The Necessity of Learning

(Q) A little girl has asked me, 'Allah has power over all things, so why has He sent the Prophets to make people believers?' How should I reply? Please give me guidance and may Allah reward you.

(A) Does Allah not have the power to give you money while you are not working to earn money? Does Allah not have the power to make fruits and crops ripe without any effort exerted by way of ploughing, planting, and watering?

Do you not know how answer her? What have you learnt about Islam and its doctrines up until now? Do you not know that you striving to earn, to farm fields, to treat patients – if you are a doctor -, to bring up your children at home are among the most important acts of worship that bring a person closer to Allah?

## 20. Paradise and the Fire

(Q) It is known that man can see his seat in Paradise or the Fire after he is buried in his grave. Thus, why will there be another reckoning on the Day of Standing if he knows from his seat where he is going to go? Is it possible that someone could see his seat in Paradise but then be punished in the Fire, and vice versa? Please explain this for us because many people have doubts about this issue.

(A) The reckoning that will happen on the Day of Standing is to show the real reason for why the person in his grave saw his seat in the Fire being turned into a seat in Paradise and vice versa. The reckoning is a detailed illustration of what the dead person saw in his grave. The feelings of dismay horror on the Day of Standing will be only felt by those who knew in their graves that they would be punished in the Fire. As for those who knew that their final destination would be Allah's mercy [i.e. Paradise], they will only have the feelings of fright that will pervade the soul due to the events of this day and its sublimity. Furthermore, among the slaves of Allah who draw near to Him are those whose souls will not be permeated by these feelings of fright at all. They are those about whom Allah has said, **“Those for whom the Best [i.e. Paradise] was pre-ordained from Us, they will be far removed from it .”** [al-Anbiyā' 21:101]

## 21. The Jinn and Shayṭān Having Power Over Humans

(Q) Do Shayṭān and the jinn have the ability to harm a Muslim or have control over him? How can I be strong so I fear none but Allah? I love Allah so much, but I am weak and afflicted with scrupulosity and feelings of fear. Please Prof Sa'īd, give me a thorough answer, and ask Allah for me to be cured and not to fear anyone except Allah. May Allah reward you with all goodness. We truly love you for the sake of Allah.

(A) The Messenger of Allah, may Allah bless him and grant him peace, said in an authentic ḥadīth, {Verily, Satan flows through one of you just as blood flows.} His actions do not go beyond his insinuations and endearing evil to a person's heart. Therefore, man still enjoys his full free will. As for the harm that can befall a human from the jinn, it is similar to that which can befall him from a human. It means that just as a human can be harmed by his fellow human, he can be harmed by the jinn. Nonetheless, in both cases, this does not happen except by the permission of Allah, Mighty and Majestic is He. The cure for feelings of fear regarding the jinn and humans is to seek refuge in Allah frequently and to do a lot of remembrance (*dhikr*) of Allah.

## 22. Saying Phrases that Contradict the Essence of the Creed

(Q) It happened once that someone said while speaking to us about some people, 'Allah does not have power over them.' This was stated in the local dialect, and there are other common phrases, such as, "Those people, Allah does not have control over them." One of us rebuked

this person and told him that this statement is false and can remove someone from faith because it contradicts the Attributes of Allah, Mighty and Majestic is He, and that if He wants something, He only says unto it, 'Be!' and it is.

He trembled and said, 'Whoever does not like what I said can choose not to hear it.' Then he said '{Actions are only by intentions}', [*Ṣaḥīḥ Muslim*], so do not judge me based on its outward meaning.'

My question is what is the ruling of making such statements, which are commonly used among people? Is inattentively saying them while believing Allah's Omnipotence included in the Prophet's saying, {Actions are only by intentions}? Are not such phrases included in the ruling of the ḥadīth, {...and a person utters a word that angers Allah without realizing, Allah records His anger with what he said until the day he will meet Him} [Imam Mālik and Al-Tirmidhī]?

Lastly, can a believer say these words, even if done heedlessly?

(A) Uttering a word that contradicts the essence of the Islamic creed makes its speaker an unbeliever if he knows its meaning and intends its sense. In all cases, the expiation for uttering such a phrase is to state the Islamic testimony of faith (*shahādah*), which is to say, 'I testify that there is no deity but Allah and that Muḥammad is the Messenger of Allah.'

### 23. Does Allah's Punishment Always Take the Form of Affliction?

(Q) You have said that every affliction that befalls a person is a punishment for a sin he committed. I am confused by this, because I thought that afflictions were of two types. The first is punishment for sins as you have mentioned, and the second is a trial by which Allah tests His slave's patience and steadfastness of faith. Otherwise, how do we understand Allah's statement: **"We test you with both good and evil as a trial"** [al-Anbiyā' 21:35] and His statement, **"Do people imagine that they will be left alone because they say: 'We believe' and will not be tested?"** [al-Ankabūt 29:2]? Furthermore, if an affliction is always a punishment for a sin, what about afflictions that befall Prophets and children? My question is not related to what is happening in Syria, because I believe that it is a punishment from Allah due to our sins. If only people could understand!

May Allah reward you with goodness.

(A) I have not said that every affliction that befalls a person is the result of disobedience that he has committed. I explained this in my book *Al Insān Musayyar Am Mukhayyar?* ['Is Man Controlled or Does He Have Free Will?']. Rather, what I say regarding this issue is what the Divine Elucidation has decisively affirmed: **"It is not a matter of wishful thinking on your part nor of the wishful thinking of the People of the Book. Anyone who does evil will be repaid for it."** [an-Nisā' 4:123]. This punishment for the one who does evil can happen in this worldly life, and there are different types of afflictions. The Messenger of Allah, may Allah bless him and grant him peace, said to Abu Bakr when he had heard this divine threat

and it concerned him, {May Allah forgive you Abu Bakr! Do you not grieve? Do you not get ill? Do you not suffer afflictions? This is how you are being repaid.}

Therefore, whenever a person commits an evil act, Allah will punish him for it, either in a form of an affliction or something else. However, not every affliction is a recompense for an evil that a person has committed.

## 24. Is Punishment for the Spirit (*ar-Rūh*), the Body, or Both?

(Q) Dear Sir, you have said in your lessons on Islamic theology that the bliss of the Hereafter is for both body and spirit while punishment is only for the body. The task of the spirit is to convey punishment to the body while the spirit bears no sin. How do we reconcile your statement with the ḥadīth: {The Angel of Death says}, ‘Come out, o wretchedly filthy soul, to Allah’s anger and wrath.’ [The angels] then come to him and they do leave [the soul] in [the Angel of Death’s] hand for the blink of an eye before ascending with it into the sky. They do not pass by a group of angels except that they say, ‘What is this wretchedly filthy soul?’} [Part of ḥadīth no. 107 in *al-Mustadrak*, v. 1].

1. Why is the evildoer’s spirit divided up in his body so that every vein and nerve is torn if it bears no sin?<sup>1</sup>
2. Why do the angels describe this soul as wretched if it bears no sin?
3. Have you not said in your lessons on *al-Hub fī al-Qur’ān* [Love in the Qur’ān] that the spirit is reflected onto the brain and thus there is thought and onto the heart and thus there are feelings? How can this not be connected to sins?

(A) This is an extremely urgent question so please answer it, because I thought that punishment was for both the body and the spirit and not that the spirit is a means of conveying punishment. Am I wrong to believe that both the spirit and the body will be punished? If it is not allowed to believe so, how do I repent? Are my good deeds nullified because of this belief?

The ḥadīth as related by Aḥmad, Abū Dāwūd, al-Bayhaqī and al-Ḥākim, has the same wording each time: {Come out, O wretchedly filthy soul (*nafs*).} It has never been worded as ‘Come out, O wretchedly filthy spirit (*rūh*).’ The angels then say at the end of the ḥadīth, {What is this wretchedly filthy smell (*rīḥ*)?} None of the relied-upon narrations of the ḥadīth contain the wording ‘What is this wretchedly filthy spirit?’ Therefore, it has been made clear that the word *nafs* has five meanings. One of them is the animalistic disposition that can be developed, from commanding to evil (*al-ammārah bi-sū*), to being content (*rāḍiyah*), and then being at peace (*muṭma‘innah*). It is definitely other than the spirit. It is not impossible that when the *nafs* that continued to command to evil leaves this world, Allah gives it a physical form, just as good deeds and evil deeds are given a physical form for the person who committed them. Therefore, this *nafs*, which is inside the body, will receive the punishment that Allah has threatened. As for the *rūh* that is attributed to Allah and has descended from

<sup>1</sup> This is mentioned in the same ḥadīth.



the loftiness of Lordship to man, we seek refuge in Allah that it should be described as wretchedly filthy or foul. Rather, it is the smell that is described as such. For further details, you can see the book *ar-Rūḥ* by Ibn al-Qayyim.

## 25. Can a Muslim be in the Fire for All Eternity?

(Q) A Salafī sister says that there are Muslims who will be in the Fire forever. How? We have always known that there is no eternality in the Fire for whoever says, ‘There is no god but Allah and Muḥammad is the Messenger of Allah.’ Eternality is for those who disbelieve, so she is attributing disbelief to those who have uttered the testimony of faith without acting in accordance with it.

(A) It has been authentically narrated from the Messenger of Allah, may Allah bless him and grant him peace, said, {Whoever dies without having associated anything with Allah shall enter Paradise}. This has been related by al-Bukhārī, Muslim, and Aḥmad from the ḥadīth of Ibn Mas‘ūd. He has also said, {Whoever’s last words were ‘There is no god but Allah’ shall enter Paradise}. This has been related by al-Ḥākim in his *Mustadrak*, Abū Dāwūd in his *Sunan*, and Aḥmad in his *Musnad*. Furthermore, al-Bazzār has narrated it with an authentic (*ṣaḥīḥ*) chain of transmission from the ḥadīth of Abū Sa‘īd al-Khudrī, in which the Messenger of Allah, may Allah bless him and grant him peace, said, {Whoever says ‘There is no god but Allah’ with sincerity shall enter Paradise}. The authentic ḥadīths, or that have been narrated, from the Messenger of Allah, may Allah bless him and grant him peace, that convey this meaning are so many in number that the meaning is classed as mass-transmitted (*mutawātir*).<sup>1</sup> What kind of *salafiyyah* is this that contradicts the words of Allah’s Messenger, may Allah bless him and grant him peace, in the most authentic narrations from him? How does she reconcile her *salafiyyah* with Allah the Exalted’s statement: **“Allah does not forgive anything being associated with Him but He forgives whomever He wills for anything other than that.”** [an-Nisā’ 4:48]

## 26. Abū Lahab’s Punishment Being Mitigated

(Q) I heard a shaykh, and he was referring to a ḥadīth, say that Abū Lahab’s punishment will be mitigated every Monday because he rejoiced at the birth of Allah’s Messenger, may Allah bless him and grant him peace. He said that the ḥadīth is weak but it can be used with regards to virtuous actions (*faḍā’il al-a’māl*). Then someone else came to me and said that what this shaykh has said contradicts Islamic theology and therefore he is a disbeliever (*kāfir*) and it is not permissible to pray behind him. What is the truth about this ḥadīth? If the ḥadīth is a mistake, what is the ruling for someone who quotes it and relies on it? Please let me know and may Allah reward you.

---

<sup>1</sup> i.e. related from one group to another, their numbers being so many that it is inconceivable that they could have conspired to lie

(A) The ḥadīth is not authentic and it does not come under virtuous actions. There is no evidence from an authentic source that the disbeliever's punishment will be mitigated on the Day of Standing, and therefore it does not come under virtuous beliefs (*al-faḍā'il al-tiqādiyyah*). The general rule (*ḍābiṭ*) for a weak ḥadīth to be accepted is that its content must fall within virtuous actions, not theological matters. As for declaring someone a disbeliever because they used this ḥadīth and deemed it authentic, this is open delinquency and deviation from the truth. Declaring someone a disbeliever based on this is far worse than believing in this ḥadīth and using it. The matters that make someone a disbeliever are well known and limited in number, so how can someone be declared a disbeliever for believing in this ḥadīth and using it?

## **27. What do they mean when they say that the parts of something are neither the thing itself nor something else?**

(Q) It is established in scholastic theology (*ilm al-kalām*) that the parts of something are not something else nor are they the thing itself, so how can it be valid to say the composite thing's need for its component parts is a need for something else?

(A) The meaning of my statement, 'If Allah were a composite, made of component parts, He would be helpless in and of Himself and in need of someone or something else' is as follows. When something is a composite, each component therein is helpless in and of itself and relies on something else. If all the components are described as helpless because each one of them relies on something else, then the finished composite, which is made of these component parts, is also helpless. It cannot bring about life. In fact, it cannot even exist without something else. In other words, a group of helpless components cannot possibly produce any sort of intrinsic power.

## **28. The Knowledge and Strength that I Enjoy**

(Q) I know that my knowledge and strength (*quwwah*), in every single moment, are from Allah. Yesterday, I heard you on TV saying in one of your lessons on the *Hikam* of Ibn 'Aṭā'illāh, 'The strength with which I move emanates from Allah's strength, in every single moment, and my knowledge is from Allah's knowledge'. On another occasion, I heard you say, 'Allah has attributed my spirit (*rūḥ*) to His Exalted Essence'. My question is, are not my knowledge and strength created by Allah, in every single moment, and my *rūḥ* is likewise created? Therefore, is it permissible for us to say that a creation like my strength emanates from Allah's strength, which is an attribute that is established for Allah's Essence, or do we say that it is created by Allah in every moment and the same applies to my knowledge? As for the *rūḥ*, which is also created, is its attribution to Allah not an attribution of honour from Him, Glorified is He? May Allah reward you, on behalf of the Muslims, with goodness.

(A) Man does not have any independent strength or strength that emanates from Allah's strength. Rather, the strength that man enjoys is Allah's strength, which He grants him in

every single moment. This is the meaning of the sacred words that the Messenger of Allah, may Allah bless him and grant him peace, taught us and commanded to repeat often: ‘There is no power or strength except by Allah.’ The same applies to knowledge and all other attributes that man enjoys. Have you not seen the Exalted’s statement, “...**but they cannot grasp any of His knowledge except what He wills**”? [al-Baqarah 2:255] Allah attributed the knowledge that man enjoys to Allah. If you heard me, specifically, say, ‘Man’s strength emanates from Allah’s strength’, this statement was a mistake on my part. Furthermore, it is not permissible to say that Allah’s strength is created, because Allah’s strength is one of His attributes and His attributes are pre-eternal just as His Essence is pre-eternal.

## 29. Guidance and Misguidance

(Q) Allah has quoted the scholars who are firmly rooted in knowledge as saying, “**Our Lord, do not make our hearts deviate after You have guided us. And give us mercy from You. You are the Ever-Giving.**” [Āl ‘Imrān 3:8] The question is, how would Allah make their hearts deviate, and why? Would Allah make their hearts deviate without any reason? What is their sin when Allah causes their hearts to deviate and then makes them enter the Fire because their hearts were made to deviate? I would like to know.

(A) The supplication of the righteous when they say, “**Our Lord, do not make our hearts deviate after You have guided us. And give us mercy from You. You are the Ever-Giving**” does not mean that Allah has decided to make their hearts deviate. Rather, He has cancelled His decision because they have asked Allah not to make their hearts deviate. The meaning of their supplication is that man’s slavehood to Allah necessitates that he know that the guidance that he enjoys has only come to him as a favour from Allah. This means that he knows that Allah is capable of stripping him of this guidance due to the slightest slip or sin that he commits. All of Adam’s children make mistakes, and no one feels safe from Allah’s wrath unless he considers himself infallible, which is preposterous.

## 30. The Difference between Scrupulosity (waswās) and Doubts in Creed

(Q) What is the difference between scrupulosity and having doubts in creed?

(A) The difference between the scrupulosity that does not harm one’s creed and the doubt that does harm it is as follows:

Scrupulosity is that which attacks a person’s thoughts without him choosing or desiring such. Rather, he dislikes it and tries to rid himself of it. This is scrupulosity and it does not harm the person who has it. Indeed, a person disliking it is evidence of the veracity of his faith.

As for doubt, this is thoughts and ideas that a person entertains without feeling any unease. In fact, he gives himself free reign to think about them, desiring to arrive at some conclusion on the presumption that he might not be upon the truth. He feels no dislike or discomfort regarding that which is gripping him. This is the doubt that harms a person’s faith if he responds to it, and necessitates that he renew it.

### 31. Questions about Theology (Part One)

Dear Dr Muḥammad Saʿīd Ramaḍān al-Būṭī, I have tried many times to sit down with you one-on-one or in private in order to shower you with my questions. Even though they are not that many, I am sure that answering them will take some time. They are as follows:

1. **(Q)** What is the ruling for someone who was born in a western country, in a remote place, and never heard about Islam at all (as was the case in the previous century) and when he did hear about it, all he heard about was the terrorism and crimes committed by its adherents, along with their backwardness (regardless of the veracity of what he heard), and then died upon that?

**(A)** The person who has not heard about Islam at all, or did hear about it was not granted the opportunity to learn the truth about it, or it reached him in other than its true form and he was not granted the opportunity to discover its true form, will not be held responsible and will not be punished on the Day of Standing. This because the Exalted One has said, **“We never punish until We have sent a Messenger.”** [al-Isrā’ 17:15]

2. **(Q)** If you or I were born in a remote land, and I was born a Christian, for example, or a Jew, into a religious, conservative, respectable family that is proud of their religion (as is the case with any Muslim here), what would make me think about changing my religion? If that happened and I thought about changing my religion (and this is extremely difficult), would I choose Islam first? What about Buddhism, which encourages nobility, trustworthiness, integrity, and so forth? Would I spend my life looking for the true religion? What if I started with Buddhism, for example, and became convinced of it? What would be the ruling for such a person?

**(A)** It is a matter of fact that thousands of young people in Europe and America, male and female, need to let their intellects decide which religion they should embrace. Then they should consider Islam by reading books and speaking to Muslims. Their intellects will show them the foolishness of their religious beliefs and how Islam’s doctrines and principles conform to what the intellect requires. They will then leave the religious vacuum that they grew up in in favour of the Islam that that their intellects have guided them to. Therefore, one’s intellect can guide one to the right path and protect one from baseless delusions. The environment one grows up in does not veil one’s intellect from thinking, comparing, and making a judgment.

3. (Q) I was born a Muslim just as someone else was born a Christian or a Jew. Is it obligatory upon me to think about the veracity of my religion just as I demand the same of others?

(A) Yes, a Muslim is obligated to think about the evidences for the veracity of his religion, and upon doing so his adherence to it should become firmer. If someone embraces Islam without his intellect comprehending the evidences for its veracity, both scientifically and logically, he is just a blind follower, and the Islam of a blind follower is not valid.

4. (Q) On the topic of Iblīs being expelled from the Paradise, how should I understand Iblīs's situation, who saw the bliss of Paradise, which he will never see anything better than, and he also saw the horror and terror of the Fire, which he knows with certainty that he will be punished therein eternally, and eternity is a work that requires a lot of reflection to fully grasp its meaning? Then he persisted in his arrogance and stubbornness while knowing with certainty that he would soon be punished eternally. Is his desire to lead humanity astray out of revenge because of his own arrogance equivalent to what he will receive, and he knows best what he will receive? Any one of us can believe in the Paradise and its bliss and believe in the Fire and its punishment without seeing either of them, so what about someone who has seen them? If Allah so wills, my question is not blasphemous. I am just trying to understand.

(A) It is the nature of arrogance and oppression to lead a person to the same end that Iblīs came to, and the evidence for this is the state of arrogant people today. Through dialogue and discussion, they arrive at knowledge of the truth and it removes all their delusive arguments, but despite that, they will stubbornly cling to their position, preferring what their arrogance calls to over that which their intellect calls to. When Allah is angry with an arrogant person, He puts a veil between him and his intellect. Allah spoke the truth when He said, **“I will divert from My signs all those who are arrogant in the earth without any right.”** [al-A'raf 7:146]

5. (Q) When I think about the word 'eternal' (*khālīd*) with regards to the Fire, I do not think it is a suitable punishment for anything done in this worldly life, no matter how bad it may be. The person who commits the most horrific crimes in the world may be sentenced to thousands of years of punishment, or hundreds of thousands, or even millions, but is not Allah, Glorified is He, and He is more merciful than anyone who shows mercy and He is the creator of mercy, too merciful to punish someone timelessly, forever? Is there another understanding for the word *khulūd* (eternality) with regards to the Fire as mentioned in the Qur'ān?



(A) The eternal punishment of the Fire is not because of the evil deeds that stubborn deniers commit during their seventy or eighty years on earth, for example. Rather, it is because Allah knows they have made the firm resolution never to turn back from their disbelief and stubborn denial, regardless of how long they may live. You should know that the reward that Allah has stored up for His righteous slaves is only because of their firm resolutions and decisions, which were to remain adhering to the truth no matter how long they lived. (In the Qur'ān, resolve (*al-'azm*) is referred to by the word *al-kasb* (i.e. earning).) The punishment that Allah stored up for those who die upon stubborn denial is because of their resolve and decision, made in this life, never to leave disbelief and come to faith in Allah, no matter how long they live.

6. (Q) What is the difference between calling to Islam (*ad-da'wah*) and evangelism (*at-tabshīr*)? Why does the Muslim have the right to do *da'wah* while the Christian does not have the right to evangelise? In fact, he can be openly punished for doing so in most Islamic and Arab countries. Is this simply because evangelising can be done by alluring people with money, or is there another reason? What if the evangelising were free of monetary enticements? Would it be allowed just as *ad-da'wah* is allowed?

(A) There is nothing in Islam that prohibits the People of the Book from declaring their religions and evangelising on their behalf, on the condition that in doing so they do not detract from Islam. Likewise, when calling to Islam, Muslims must not attack Christianity and detract from it, and this is in accordance with the well-known principle: a Christian is not tempted regarding his Christianity nor a Jew regarding his Judaism.

### 32. Questions about Theology (Part Two)

I would like answers to the following questions, please.

1. (Q) I am convinced that man is free to choose, and this is the foundation of legal responsibility. However, someone said to me that Allah has created the intellect and placed it in man. If the intellect is the same in man, why has the disbeliever chosen disbelief while the believer has chosen faith? In other words, what is the internal factor that makes one of them believe and the other disbelieve even though both of them have the evidences?

(A) Both the disbeliever and the believer enjoy intellect. However, one's intellect only makes a person aware of truth and falsehood. It does not push a person in either direction. Then there are people (and they are the one who are truly free) who respond to what their intellects show them and there are other people who turn

away from their intellects and instead give in to their desires and lusts. This is the meaning of free will.

2. (Q) Can we say, 'Now Allah is pleased with you', for example? Does this not place Allah within the limits of time?

(A) No one enjoys the blessings of true faith in Allah unless Allah is pleased with him. Allah being pleased with a person comes before his faith, because it is the cause of faith and the cause always precedes that which it causes. Therefore, Allah being pleased with His righteous slaves has been established since pre-eternity, because Allah has known since pre-eternity that they would be amongst His righteous slaves. Thus, it is not permissible to say that Allah is pleased with so-and-so now, because Allah's pleasure is not something accidental that comes about after being non-existent. Rather, His pleasure follows His knowledge and His knowledge is pre-eternal.

3. (Q) If Allah is outside the boundaries of time, why do we say that Allah has the attribute of pre-eternality (*al-azaliyyah*)? Does this not place Allah within the boundaries of time?

(A) The meaning of *al-azal* is that something is perpetually outside the boundaries of time. Time is something relative and does not have any independent existence, because it is an expression of something's fourth dimension. Please read about the meaning of time and its details in my book *Naqḍ Awhām al-Mādiyyah al-Jadaliyyah* ('Refuting the Delusions of Dialectical Materialism')

4. (Q) How can we say that Allah's actions are temporal (*ḥādithah*) and His attributes are pre-eternal when Allah is transcendent above the boundaries of time? I have read your book *Kubrā al-Yaqīniyyāt al-Kawniyyah* ('The Greatest Universal Sureties') but I still have this question.

(A) Allah's attributes follow His Essence, and thus they are pre-eternal. His knowledge, for example, is pre-eternal. His power is pre-eternal. His hearing is pre-eternal. His speech is pre-eternal, and so forth. However, the suitability (*sulūhī*) meaning of His attributes is pre-eternal while the execution (*tanjīzī*) meaning of His attributes is temporal, like the execution of His power being connected to bringing a created thing into existence, or the execution of His power being connected to specifying something to come into existence or go out of existence. It is important to know the difference between the attributes as they are and the actions, which are the outcome of the attributes and their execution.

### 33. Our Position Regarding Talking About Future Events

(Q) In the middle of this *fitnah* that has befallen our country, a lot of people are saying that the time has come for the Mahdī to appear, or that he has already come and is alive now and being provided for. I was having a conversation with some of my friends and they were talking about these matters so I said that we should busy ourselves with rectifying our relationship with Allah, and seek refuge in Him, instead of busying ourselves with such discussions. I did not say that because I am denying these unseen matters – and I seek refuge in Allah. Rather, it was out of a desire to rectify our situation as much as we are able to. Please give me a clear answer as to how we should approach these topics.

(A) We should limit our discussions to remedying our current situation in a way that pleases Allah. This is not the time for us to be distracted by future expectations.

### 34. Supplication (*ad-Du‘ā*) and Pre-Destination (*al-Qadar*)

(Q) What do the Ash‘arīs and Māturīdīs say about altering pre-destination by way of supplication? Can supplication change pre-destination? Please explain.

(A) One of the self-evident matters that every Muslim is obligated to know is that everything that happens in the universe, man’s actions and those of others, all come under Allah’s decree (*qaḍā’*) and pre-destination. Thus, a person being afflicted with an illness comes under Allah’s decree and him seeking refuge in Allah and supplicating to Him to cure him also come under His decree. Allah’s decree is His knowledge of everything that is happening in the universe, and thus Allah knows that so-and-so will be tested with an illness. He also knows that this person will supplicate to Allah to be cured and He knows whether He will answer him or not answer him. Therefore, everything comes under His decree. As for *qadar*, this refers to things happening at their appointed time in accordance with Allah’s knowledge, Mighty and Majestic is He. This question can only stem from ignorance, which is to think that supplication is outside of Allah’s decree and has no connection to it. This is only said by someone who is ignorant of the fundamentals of Islam.

### 35. Can Pre-Destination be Contradicted by Supplication?

(Q) I have struggled to understand the statement, ‘Marriage is a written destiny’. I have also heard the Messenger of Allah, may Allah bless him and grant him peace, saying to a young man, {And cling to a woman who is religious, so that you may prosper.} May Allah forbid that the one who never spoke from his own whim should mock us, or that he should tell me not to exert myself in supplication, or that using the means will only get me the spouse that was written for me before I was born. All of this makes my life hopeless. Does He not say that He is near and that He answers the call of those who call on Him? Please, Doctor, please put my heart at ease.

(A) Who told you that only marriage is a written destiny? Provision is a written destiny. Success or failure in studies is a written destiny. Profit and loss in trade is a written destiny. Your movements and your stillness are a written destiny. It is one of the fundamentals of Islam that everything is according to Allah's decree (*qadā'*) and pre-destination (*qadar*). The meaning of *qadā'* is Allah's prior knowledge of everything that is going to happen in the universe, from natural phenomena to the actions of man. The meaning of *qadar* is those events happening in accordance with Allah's knowledge of them. Does that mean that a person should not do anything regarding study, trade or work, not take medicine when he is sick, not eat when he is hungry, not drink when he is thirsty, and not look for a suitable spouse just because all of this is a written destiny? Allah, who has informed us that all of this is His written decree, has also commanded us to act and to use the means towards what we want to achieve.

### 36. The Suspended Decree and the Irrevocable Decree

(Q) There is something I do not understand about decree being irrevocable and suspended. We know that supplication can change the suspended decree, such as success and failure, health and sickness, and other matters that man likes to happen in his life. However, can supplication change the time one is supposed to die? Can it change the husband that a woman is supposed to marry and the names of the children they are supposed to have together are already written in Allah's knowledge? Can supplication change all kinds of decree, no matter what it may be? Please excuse me, and thank you.

(A) Man supplicating to his Lord falls under Allah's decree. It is not something that happens to His decree (*qadā'*), such that it can be said, 'Does supplication change the decree?' Allah knows, for example, that son-and-so is going to supplicate to Him to grant him a righteous wife, and He knows whether He will answer him or not answer him. The decree is Allah's knowledge of everything that is going to happen in the universe, and therefore all of that comes under Allah's decree. This is how all confusion regarding the matter is removed.

### 37. The Problem of Scrupulosity (*Waswās*) in Theology

(Q) Some people are afflicted with scrupulosity in theology, so how can they be treated? What is the cause? How can it be avoided?

(A) The scrupulosity that infiltrates a person's thoughts concerning theological matters does not harm his faith if he knows within himself that he dislikes it and he is looking for ways of ridding himself of it. He does not entertain these thoughts so that he can think about them and maybe accept them. Rather, the fact that he is irritated by them is evidence that his faith in Allah is firmly established.

### 38. Using Singular (*Āḥād*)<sup>1</sup> Reports in Theology

(Q) Regarding an authentic *ahād* report that is supported by circumstantial evidence (*qarīnah*), is it valid to use it as proof in theology? If it is not supported as such, is it thus not valid? Is it correct that the ḥadīth that is supported by circumstantial evidences to theological foundations, such as Allah's necessary attributes, affirming the prophethood of a specific individual, or affirming an angel, such as Jibrīl? As for branch issues in theology, can a *āḥād* ḥadīth be used as proof even if it is not supported by circumstantial evidence? Is it true that everything I am saying is theoretical and has no scope for practical application because the foundations of theology are found in the Qur'ān, which is a decisive proof and firmly established, and therefore talking about using *ahād* reports as proof in theology is just a verbal argument? I did not read anything about this in your book *The Greatest Universal Sureties* other than that theology is not established by authentic singular reports. Rather, it is only established by the Qur'ān or *mutawātir* authentic ḥadīths.

(A) Using *āḥād* reports as proof in theological matters is valid. No one has said that it is invalid. The real question is; is it obligatory to believe in that which has no evidence other than by way of *āḥād* reports? The answer is that *āḥād* reports do not convey absolute certainty, and therefore a Muslim does not become an unbeliever, nor is he disobedient, if he does not have absolute certainty in the contents of *ahād* reports. However, prudence necessitates that they be believed. This is as far as theological matters are concerned. As for rules of conduct (*al-fiqh*), it is obligatory to use *āḥād* reports if they are authentic or good (*ḥasan*). Therefore, in his conduct, the Muslim worships based on evidences that are established in the Book of Allah or the Sunnah of His Messenger, may Allah bless him and grant him peace, even if they do not convey absolute certainty.

### 39. An Explanation of the Ḥadīth: {Do not curse time (*ad-dahr*), for indeed Allah is time.}

(Q) I would like an explanation of the ḥadīth: {The children of Adam hurt Me by cursing time. I am time. All matters are in My hands and I turn over the night and the day.} What does 'I am time' mean?

(A) The ḥadīth is as follows: {Do not curse time, for indeed Allah is time.} Muslim has related it from the ḥadīth of Abū Hurayrah. What is meant by the word *ad-dahr* is the events that happen in the universe, in the abode of this worldly life, and since the events of the universe are by Allah's decree (*qadā'*) and judgment, the Messenger of Allah, may Allah bless him and grant him peace, expressed this indirectly by saying, {...for indeed Allah is time.} In other words, He is the one who creates its events. Therefore, cursing time is not permissible, because the curse actually falls on its events.

---

<sup>1</sup> i.e. reports that do not meet the conditions of being *mutawātir*, not necessarily reports that are transmitted from only one person to another



#### 40. The Ruling for Singular (*Āḥād*) Ḥadīths in Theology

(Q) What is the ruling for using *ahād* ḥadīths in the details of beliefs about the Hereafter? What is the ruling for someone who denies them?

- How would you respond to doubts people might have about he, may Allah bless him and grant him peace, sending singular individuals to teach people beliefs and rulings?
- What is the difference between making knowledge obligatory and acting upon it when one does not act unless it is after knowledge, as there can be no knowledge with ignorance?
- What does it mean that the Ummah has accepted the two *Ṣaḥīḥ* collections? What is meant and what does that necessitate? How does one refute the claims of *Salafiyyah* regarding this?

(A) One is obligated to affirm the contents of authentic *āḥād* ḥadīths in theological matters. However, one is not guilty of disbelief by denying them as long as the ḥadīth is *āḥād* and its contents do not reach the level of *tawātur* [i.e. being mass-transmitted]. Rather, one is iniquitous (*fāsiq*). A Muslim is not guilty of disbelief unless he denies that which is known of the religion by necessity.

As for the doubt you have mentioned regarding the singular individuals that the Messenger of Allah, may Allah bless him and grant him peace, sent to distant lands to teach people the doctrines of Islam, the object of conjecture (*zann*) is the ḥadīths of these individuals and their explanation of doctrinal matters. However, the Messenger of Allah, may Allah bless him and grant him peace, sending one of them, such as Mu‘ādh ibn Jabal, for example, to teach them Islam, is a matter of certainty. The foundation of the obligation to act upon Mu‘ādh’s teachings is the absolute certainty that he is the messenger of Allah’s Messenger, may Allah bless him and grant him peace, to them. The Messenger of Allah, may Allah bless him and grant him peace, would say, {Whenever a messenger comes to you from me to teach you the doctrines of Islam, you are obligated to act upon what he tells you.} Therefore, acting upon what the messenger of Allah’s Messenger, may Allah bless him and grant him peace, brings is like acting upon that which is *mutawātir*. (For further details, please refer to *al-Mustasfā* by Ḥujjat al-Islam, Abū Ḥāmid al-Ghazālī, where he explains the difference between *mutawātir* and *āḥād* ḥadīths.) For a detailed answer to your other questions, you can find it in my book *as-Salafiyyah*.

#### 41. Are the Parents of the Messenger, may Allah bless him and grant him peace, in the Fire?

(Q) I read somewhere that parents of the Prophet, may Allah bless him and grant him peace, are in the Fire and that they were not believers. They cited some ḥadīths as evidence, but I have seen other people affirm the opposite. What is your opinion?

(A) My opinion is to leave this matter to Allah, especially when considering the fact that Allah has not commanded you with anything regarding it. He will not take you to account or punish you for not knowing the final destination of the Prophet's parents, may Allah bless him and grant him peace, on the Day of Standing. Having a good opinion of them and of Allah is better for you than the opposite.

#### 42. Perusing the Ḥadīths on the Signs of the Hour

(Q) Recently, many people have been talking about the establishment of the Hour, its signs, and the False Messiah (*al-Masīḥ ad-Dajjāl*). Allah the Exalted willed to give me the time to looking into a lot of these, which is still a small amount regarding this topic. Some of it was straightforward, some of it was confusing, and some it is based on impressive evidences. I cannot hide the fact that this kept me busy. My question, simply put, is what is your opinion on this subject?

(A) The authentic, Prophetic ḥadīths that clarify the signs leading up to the Hour are well known. These signs are well-defined and well known, and studying them and memorising them does not cause bewilderment or confusion. We have studied these ḥadīths and we know them well, and we have not fallen into any confusion. However, confusion can be caused by some people who add fairy tales to the few signs that Messenger of Allah, may Allah bless him and grant him peace, has mentioned to us.

#### 43. How Can I Understand the Infallibility of the Prophets?

(Q) I want to understand the infallibility (*ʿiṣmah*) of the Prophets and especially that of our master Muḥammad, may Allah bless him and grant him peace. How can it be defined? Some people say that their infallibility is confined to conveying the message, because Yūnus, peace be upon him, and Adam, peace be upon him, made mistakes that Allah rebuked them for. They also say this because Yūsuf, peace be upon him, and Dāwūd, peace be upon him, made mistakes and this is stated in the Qurʾān: **“Please mention me when you are with your lord.”** [Yūsuf 12:42] Dāwūd said, **“He has wronged you by asking for your ewe to add to his ewes.”** [Ṣād 38:24] Likewise, our master Muḥammad, may Allah bless him and grant him peace, would say, {You know better than I do the affairs of your worldly life.} He changed the camp where the Muslims were stationed at the Battle of Badr based on advice from the Companions. He also said, {I am only a man. I could judge in favour of someone who is more eloquent in presenting his argument}, or however the Messenger of Allah, may Allah bless him and grant him peace, said it. Are there some exhaustive sources that I can refer to for these matters? May Allah reward you.

(A) The Prophets and Messenger are infallible with regards to committing disobedience, and this is after they have become Prophets and after their missions have started, by consensus. As for before their missions, there is some difference of opinion. As for ideas and locations based on personal reasoning, these have nothing to do with infallibility, and do not affect it at

all. Furthermore, why do you not read about this topic – seeing as you are so interested in it – in any book of Islamic theology? You can read about it in detail in my book *The Greatest Universal Sureties*, for example.

#### **44. Does the Ḥadīth {Whoever's Last Words Were 'There is no god but Allah'} Include Muslims and Others?**

(Q) Does the ḥadīth of the Prophet, may Allah bless him and grant him peace, {Whoever's last words were 'There is no god but Allah', shall be prohibited from the Fire} apply only to Muslims or is it a general statement that includes others, such as the People of the Book? Please answer in detail, if possible. Thank you very much.

(A) It is known as a matter of fact that whoever says 'There is no god but Allah' sincerely from his heart is a Muslim. It is also known that it will not be possible for the hypocrite (*munāfiq*) or the disbeliever, whatever his sect or denomination is, to say these words right before his death, as the pangs of death will distract him from remembering them.

#### **45. Explaining the Ḥadīth: {Indeed Allah created Adam in his image}**

(Q) In the book *Talbīs al-Jahmiyyah* by Ibn Taymiyyah, in the sixth volume, Ibn Taymiyyah says regarding the ḥadīth that Allah created Adam in his image (*'alā ṣūratihī*) that there is no disagreement amongst the First Three Generations that the pronoun 'his' (*hi*) refers to Allah, Majestic is He. Is this reference correct?

(A) In the statements and reports that have reached us from the Companions and Followers, I have not found anyone who says that the pronoun in his statement 'in his image' refers to Allah, and that Allah therefore has an image. Rather, I have seen them say that the pronoun refers to the person being struck, because the ḥadīth contains a prohibition against striking the face, because Allah created Adam in his image. Arabic grammar requires that the pronoun refer to the nearest antecedent, and the nearest antecedent in the ḥadīth, and which gives a sound meaning, is the face of the person being struck or whose face is intended to be struck.

#### **46. Miracles<sup>1</sup> Happening to Followers of False Religions**

(Q) I want to ask about a theological matter. I hear that many faithful people from other religions, such as Buddhism, and good people like them – according to what they believe – have had miracle cures happen at their hands. How can these miracles happen for them and these strong responses to what they see when their theology is wrong and what they believe in is false?

---

<sup>1</sup> i.e. *khāriq al-ʿādah*, which is a suspension or violation of the norm, and is not to be confused with a *muʿjizah*, which is a suspension of the norm that happens at the hand of a Prophet when he is challenged.

(A) What you have heard from them regarding miracles happening at their hands is not surprising. What is surprising is that you believed them and allowed yourself to be deceived by their rumours.

#### 47. “Say: ‘The spirit (*rūḥ*) is my Lord’s concern.’” [al-Isrā’ 17:85]

(Q) These days, there is a great lack of clarity regarding the *rūḥ*. I would like to ask some questions on the topic:

1. Is there a difference between the spirits of Muslims and those of other religions in the grave?
2. Do the spirits of Muslims or those of other religions come out of their graves and visit their families?
3. Is it possible for a person to see spirits and talk to them?

(A) We cannot answer your questions about the spirit, because it falls under the matters of the unseen that only Allah has knowledge of. Your certainty that the Qur’ān is the Speech of Allah will remove this scrupulosity from you and will grant you the certainty that Allah will answer your supplication if the conditions for it being answered have been fulfilled.

#### 48. Is it Possible for Miracles to Happen to Non-Muslims?

(Q) There is no doubt that all Muslims (or the majority) believe in wonders (*karāmāt*). A few days ago, I was reading online about something that happened to three children (two girls and a boy) in a Portuguese town (the town is called Fatima, and it is said that this name is taken from the name of our lady Fāṭimah, may Allah be pleased with her.) I do not know if you have heard of this story or not, but I can summarise it for you. In the desert that surrounds this town, an illuminated woman with prayer beads in her hands appeared before these children, and it happened several times. The final time, our lady Maryam, peace be upon her, appeared before them (and Allah knows best). They say that many people saw this and that it is a real event. Two of the small children (a girl and a boy) died two or three years later, while the other child (the older girl) became a nun and died in 2005. My question is, can wonders happen to non-Muslims?

(A) It is possible for miracles (*khawāriq*)<sup>1</sup> to happen at the hands of iniquitous people (*fasaqah*) or unbelievers, and when it does, the ‘miracle’ is called *istidrāj* from Allah of them, and it is not called a *karāmah*. Our Lord, Mighty and Majestic is He, made this clear in His statement: **“So leave anyone who denies this discourse to Me! We will lead them, step by step, into destruction from where they do not know.”** [al-Qalam 68:44]

---

<sup>1</sup> i.e. *khāriq al-‘ādah*, which is a suspension or violation of the norm, and is not to be confused with a *mu‘jizah*, which is a suspension of the norm that happens at the hand of a Prophet when he is challenged. A *karāmah* is a suspension of the norm that happens to Muslims who are not Prophets, for whatever reason.

## **50. Seeing the Prophet, may Allah Bless Him and Grant Him Peace, While Awake**

(Q) My dear respected sir, I heard a cassette from a Sufi scholar whose piety (taqwā), carefulness (waraʿ) and knowledge I trust that there are those who see the Messenger of Allah, may Allah bless him and grant him peace, openly, and as evidence for the legitimacy of this he cited the book *Tanwīr al-Ḥalak fī Jawāz Ruʿyat an-Nabī wa al-Malak* by Imam as-Suyūṭī, may Allah have mercy on him. I have also read on some websites that there are others who are repelled by this position and say that it contradicts the correct theology. What is your opinion on the matter?

(A) Seeing the Messenger of Allah, may Allah bless him and grant him peace, whilst awake falls under the category of matters that are conceivable, i.e. possible. It does not fall under the matters that are impossible. However, the one whom Allah ennoble with the miracle of seeing the Messenger of Allah, may Allah bless him and grant him peace, in a wakeful state does not declare it publicly. Rather, he devotes all his effort to concealing it. If you see someone today attributing this miracle to himself, and declaring it in his lessons or to people in general, know that he is simply being ostentatious and that he is trying to fabricate a halo of sanctification for himself amongst people. This is why many scholars have said that whoever makes this claim in public should be punished.

## **51. Asking the Righteous Deceased to Supplicate for Oneself**

(Q) When visiting the righteous among the deceased, is it permissible to ask them to supplicate?

(A) It is permissible to ask for supplication from anyone that you think bears uprightness and probity, whether alive or deceased. You can say to them, for example, ‘Ask Allah to give me a good end’. Did not Bilāl ibn al-Ḥārith – in the authentic ḥadīth – ask for supplication from the Messenger of Allah, may Allah bless him and grant him peace, in the Year of Ash (ʿĀm ar-Ramādah) during the caliphate of ʿUmar, saying, ‘Ask for rain for your Ummah’, i.e. ask Allah to grant us rain?

## **52. Ḥadīths on the Eminent Saints of Sham (Abdāl ash-Shām)**

(Q) I heard you saying in one of your lessons that there are four authentic (*ṣaḥīḥ*) ḥadīths on the Abdāl. Can you please mention them to us, as I find that there are many people – and they quote a certain sect whom whenever we warn against their statements, we find safety – saying that the ḥadīths of the Abdāl contain nothing authentic. This is despite the fact that I know that they exist just as I know that I exist, because this is what has been conveyed to me by our very trustworthy teachers. Please provide the evidences to refute these doubts.



(A) The ḥadīths on the Abdāl are many, and the authentic among them are as follows:

- A. {The Abdāl of this Ummah are thirty men. Their hearts are like the heart of Ibrāhīm, the Intimate Friend of the All-Merciful (*Khalīl ar-Raḥmān*). When one of them dies, Allah puts another man in his place.} This has been related by Aḥmad from the ḥadīth of ‘Ubādah ibn as-Ṣāmit, and it is authentic.
- B. {The Abdāl of my Ummah are thirty. Because of them, the earth is established and you are given help.} This has been related by at-Ṭabarānī from the ḥadīth of ‘Ubādah ibn as-Ṣāmit, and it is authentic.
- C. {The Abdāl are in Sham. It is because of them that the people are helped and are granted sustenance.} This has been related by at-Ṭabarānī from the ḥadīth of ‘Awf ibn Mālīk, and it is good (*ḥasan*).
- D. {The Abdāl are in Sham and they are forty men. Whenever one of them dies, Allah puts another man in his place. Because of them, the earth receives rain, people are granted victory over their enemies, and punishment is averted from the people of Sham.} This has been related by Aḥmad on the authority of ‘Alī, may Allah ennoble his face, and it is good (*ḥasan*).<sup>1</sup>

### 53. Does al-Khiḍr Exist Now?

(Q) I have a question regarding al-Khiḍr, peace be upon him, as many scholars say that the righteous slave of Allah who accompanied Mūsā, peace be upon him, is al-Khiḍr, peace be upon him. Can we say that it was indeed al-Khiḍr? Does al-Khiḍr exist now, as many scholars say?

(A) Allah knows best. My knowledge is like your knowledge. I would also like to mention that Allah will not ask me or you about al-Khiḍr or whatever else is floating in your mind about him.

### 54. Should We Believe and Affirm Everyone Who Claims Wonders For Himself?

(Q) As Muslims, we believe in wonders (*karāmāt*), but what some people claim to be *karāmāt* that appear at their hands whenever they want, such as walking on water and the like, does that contradict our religion, which makes the intellect the foundation of all our worldly matters? Please answer my question and may Allah reward you.

<sup>1</sup> Please note that there is only a slight difference between *ṣaḥīḥ* and *ḥasan*, which is that the narrators in the former are completely accurate while those in the latter are less than completely accurate (i.e. *khaff ad-ḍabt*). Please see *al-Manẓūmah al-Bayqūniyyah wa Yalīha Matn Nukhbat al-Fikar* (Riyadh: Dār al-Mughnī, 1427/2007), 7-8 and 19. In [this video](#), Imam al-Būṭī, may Allah have mercy on him, explains that *ḥasan* is merely a lower rank of *ṣaḥīḥ*.

Believing in *karāmāt* as a principle – regardless of them being attributed to a specific person – is obligatory by consensus, but this does not necessitate believing and affirming everyone who claims *karāmāt* for himself. In fact, such a claim being made by someone would be proof that he is a liar, because a righteous person whom Allah has endowed with certain suspensions of the norm (*khawāriq*) would not mention them or boast about them.

### 55. Imam Abū Zakariyyā al-Anṣārī

(Q) I was reading an Islamic website and I noticed that when they talk about the prominent figures of this Ummah, they mention Imam Abū Zakariyyā al-Anṣārī by saying that he was an imam of the Mu‘tazilah and was not Sheikh al-Islam. Then they mention Imam Ibn Ḥajar al-Haytamī and describe him as being Mu‘tazilī as well, and they say that he openly declared it. I know that the person saying these words likes to attack the Ash‘ārīs, may Allah be pleased with them, but I would like to refute these allegations.

(A) In addition to compound ignorance, anyone who describes Imam Abū Zakariyyā al-Anṣārī or Imam Ibn Ḥajar al-Haytamī as being Mu‘tazilī also suffers from a strange type of idiocy. The biographies of both are well known, to both far and near, and no one has ever said that either of them have any connection to the Mu‘tazilah. Rather, they are among the most prominent imams of Muslim Orthodoxy (*Ahl as-Sunnah wa al-Jamā‘ah*).

### 56. Does the Qaṣīdah al-Burdah Contain Shirk?

(Q) I am a sister in France. One of the imams says that the Burdah is idolatrous. Please clarify the matter, as I am confused.

(A) The Burdah is a poem that was composed by Imam al-Būṣīrī in praise of Allah’s Messenger, may Allah bless him and grant him peace. He was suffering from a chronic illness and Allah cured him by the blessings of his praise for Allah’s Messenger, may Allah bless him and grant him peace, and his *tawassul* of him before Allah. This was mentioned by Ibn Shākir al-Kutbī, who died in 746 AH, and was confirmed by al-Maqrīzī, who died in 845, as well as others. The biography of al-Buṣīrī regarding this matter is well known. It is upon the one who loosens his tongue in order to speak ill of him and accuse him of *shirk* to show what part of the poem actually contains *shirk*.

### 57. The Book al-Ibānah ‘An Uṣūl ad-Diyānah

(Q) In the book *al-Ibānah ‘An Uṣūl ad-Diyānah*, Abū al-Ḥasan al-Ash‘arī explains the āyah “the All-Merciful, firmly established (*istiwā*) upon the throne” to be an *istiwā* that befits His Majesty. With regards to Allah’s face (*wajh*) and His hands (*yadayh*) and so forth, he says that they exist in a way that befits His majesty, Mighty and Majestic is He, and he rejects interpretation (*ta’wīl*) of these attributes.

As for Dr Muḥammad Saʿīd Ramaḍān al-Būṭī, may Allah grant him a long life, he approves of both positions in his book *as-Salafiyyah*. He says on the topic of *istiḥwāʾ* that it is permissible to explain it as *ʿisitiḥwāʾ* that befits His majesty or to interpret it to mean mastery and domination (*istīlāʾ*). Dr al-Būṭī is an Ashʿarī and Abū al-Ḥasan al-Ashʿarī originated the idea that the intellect is there to defend the revelation (*al-ʿaqliddifāʾan an-naql*), and he is also the founder of the Ashʿarī school. However, some Muslims use al-Ashʿarī's book *al-Ibānah* to say that the Ashʿarīs are misguided and deviant.

How do we respond to this group of Muslims (who call all other Islamic groups to be inferior and upon disbelief)?

(A) Abū al-Ḥasan al-Ashʿarī did not accuse those who came after him of misguidance. How could he accuse those who followed his own *ijtihādāt* [i.e. personal reasoning] of being misguided? If it were true, would he not be accusing himself of such? As for the interpretation of *istiḥwāʾ*, there are Companions who interpreted it to mean exaltedness (*ʿuluw*) and sublimity (*sumuw*). See the book *al-Asmāʾ wa as-Ṣifāt* ('The Names and Attributes') by Imam al-Bayhaqī. Interpretation (*taʾwīl*) is not something that only came about after the *Salaf* [i.e. the First Three Generations], as ignorant people like to think. Rather, among the *Salaf* are those who interpreted many of the āyāt on Allah's attributes.

## 58. The Meaning of the Terms *ṣulūḥī* and *tanjīzī*

(Q) I was reading one of your answers and you said, 'Know that the attribute of love (*al-ḥubb*) with regards to Allah's Essence, regardless of whether it is attached to this or that, is pre-eternal. It is *ṣulūḥī* before it is connected to those who are worthy of it. Then it is *tanjīzī* after it is connected to those who are worthy of it.'

What is meant by these two words *ṣulūḥī* (suitable) and *tanjīzī* (executionary)? Please explain. May Allah bless you and reward you.

(A) Love has an essential meaning that Allah the Exalted has attributed to His Essence, just like power (*al-quḍrah*), will (*irādah*), hearing (*as-samʿ*), and so forth. Each one of these attributes has an essential meaning that is established for His Essence, Exalted is He. If He were to remove the veil from us, we would see all of them, regardless of whether what these attributes are connected to exists or not. This is what the descriptive *ṣulūḥī* means with regards to these attributes, and love is one of them. According to this meaning, these attributes are pre-eternal and established for Allah's Essence just as His Essence is pre-eternal. When these attributes are connected to the creation, e.g. love is connected to the one who is loved and power is connected to the one who is powered over and brought into existence, and that is the *injāz* (execution) phase of these attributes. Upon this connection, they are called *tanjīzī* attributes.

## 59. A Question about Imam Mālik

(Q) Some time ago, I was talking to a Salafī shaykh and he started speaking ill of you because he once attended a lecture of yours, back in the 1960s, and he said that you detracted from Imam Mālik and as soon as he heard that, he left the lecture. Then he told the Mālikī shaykhs of Saudi Arabia what you had said and they were not happy. Is it true what he is saying about you?

(A) Imam Mālik, Imam of the Abode of Hijrah, is one of the greatest Imams, in knowledge, piety, and fear of Allah. It suffices as evidence of his precedence in the sight of Allah and that of Allah's slaves that ash-Shāfi'ī became his student, after memorising his book *al-Muwaṭṭā'*, and stayed in his study circle for almost nine years.

No one would insolently speak ill of him or insult him unless he was deprived of Allah's success and grace. I mentioned many of his virtues in my book *Ḍawābit al-Maṣlaḥah*, and in other works. I refuted those who accuse him of preferring *maṣlaḥah* [i.e. interest, benefit] to the revealed text when there is a contradiction. I presented demonstrative evidences that this accusation is baseless, and I did so anticipating reward from Allah, Mighty and Majestic is He. Let him fear Allah whoever lies about me deliberately with this accusation that I declare myself innocent of before Allah. Let him repent to Allah for the fabrications that he has invented.

## 60. The Devout Scholar, Sheikh 'Abdul Qādir al-Jilānī, Being Innocent of a Book Attributed to Him.

(Q) Not too long ago, I came across a book of *tafsīr* attributed to Sheikh 'Abdul Qādir al-Jilānī, called *Tafsīr al-Jilānī*, and I found some its contents rather dubious. Could you please give me your opinion of this book? Was Sheikh 'Abdul Qādir a scholar of *tafsīr*?

(A) I looked into this book some time ago, and I can confirm that the majestic Ḥanbalī scholar, the devout imam, Sheikh 'Abdul Qādir al-Jilānī is innocent of this book, which is full of speculative deviations that contradict what Muslim Orthodoxy (*Ahl as-Sunnah wa al-Jamā'ah*) is upon. It is full of fragmented statements, broken sentences, and nebulous meanings that do not meet the standards of the Islamic Revealed Law.

I hope that people are not deceived by its glossy cover and high quality print, and that they are not lead astray by the deviations that the torchbearer of Muslim Orthodoxy, Sheikh 'Abdul Qādir al-Jilānī, may Allah sanctify his secret, is innocent of.

Researchers and verifiers know that this book goes back to another, obscure author who wanted to gather therein the deviations of his own mind and stuff it with the dissimulations of the pseudo-Sufis, who have nothing to do with proper, Islamic Sufism. They have nothing but ramblings that only give the impression that someone has an exalted rank and empty

philosophies by which they claim to have achieved some level of unveiling and knowledge of the secrets of the unseen.

The devout scholar, Sheikh ‘Abdul Qādir al-Jīlānī, warned against becoming entangled in these misguided delusions.

## **61. Regarding the Book *The Greatest Universal Sureties***

(Q) In your book *The Greatest Universal Sureties*, on the issue of earning (*kasb*), when you give an example of writing by hand, you say, ‘At that point, Allah the Exalted allows the strength that Allah has granted your hand to obey with, along with the veins and the arteries, to assist you in your intention. He allows the ink to flow as you want it to and the page to be affected by it according to how it is written on. This is when you can be called a writer and the earning of this action can be attributed to you, despite Allah, Mighty and Majestic, being the Creator of it. In other words, the intention, the resolve and the earning are from you (and this is by the secret of will that Allah has placed inside you) while the creation of the action and both its near and far means are from Allah the Exalted. Prosecution and reckoning is only based on intention and acquisition, not on creation of the ways and means and the creation of the action itself.’

My dear sir, I do not understand your expression ‘the strength that Allah has granted your hand to obey with’, as I get it confused with the Mu‘tazilī notion when they say that Allah places strength and ability in things, such as the ability to cut in a knife, the ability to burn in fire, etc. Can you please clarify?

(A) This is not an accurate formulation, and is best avoided so that no one thinks that there is agreement with the Mu‘tazilah. However, what is clear when being wary of the Mu‘tazilī school in this matter is that the strength and ability placed in man, according to them, does not need Allah’s permission to be activated and then proceed. As for Muslim Orthodoxy, assuming that there is a strength and ability from Allah that is placed in man, its existence has no value unless Allah allows it to be activated. At that point, its existence is an abstract formulation that remains in a state of preparedness, waiting for permission from Allah to proceed.

## **62. Regarding the Book *The Greatest Universal Sureties (Part 2)***

(Q) How should we understand your statement, ‘the resolve and the earning are from you’ along with your other statement, which is like that of other Ash‘arī imams, ‘First of all, know that man’s voluntary actions are all Allah’s creations, Mighty and Majestic is He, for Allah is the One Who creates in you your engaging in study and your turning away from it. He is the One who creates in you all your behaviours and actions, both obedience and disobedience.’ If the intention, resolve and proceeding are from Allah’s creation, where does the earning fit in? Likewise, the actions of temporal beings bear no earning alongside Allah’s existence and its



fundamentals, and the same goes for intention, resolve, and proceeding. Please explain this clearly. If we say that there is collaboration in the matter of producing an effect then the slave as an effect by way of intention and Allah the Exalted creates and brings into existence, and this is problematic, because the slave does not produce any effect whatsoever.

The Exalted One has said, **“For it what it has earned; against it, what it has merited.”** [al-Baqarah 2:286] It could be said that there is no evidence in this āyah in that earning is maybe figurative by way of resemblance. Please clarify.

(A) What is meant by engaging in study and turning away from it, in the statement that you have quoted from me, is a person’s body proceeding towards study and turning away from it. What is meant by engaging is not a person’s hidden, psychical intention, and what is meant by turning away is not his psychical desire. This is known and clear, as far as I am concerned, as the discussion is about man’s actions and not his intentions.

### 63. Regarding the Book *The Greatest Universal Sureties* (Part 3)

(Q) While reading the book *The Greatest Universal Sureties*, in the discussion on will (*al-irādah*), I was confused by a certain statement. I listened to the explanation but I was still confused. On page 121: ‘What remains is for you to know that any obscurity when thinking about this goes back to the word ‘execution’, as you would imagine its meaning to be creation and emergence and it is something decisively temporal. However, this is only correct with regard to power, which we will talk about.’ I thus understood that power is executionary and temporal! However, you, and may Allah preserve you, when discussing Allah’s attribute of power, said that what it is attached to in terms of execution is temporal, and that power has both suitability (*ṣulūhiyyah*) and execution (*tanjīziyyah*), and that it is pre-eternal. Indeed, it is one power as well, as is obvious. Does this mean, “the meaning of executionary power” is “its executionary attachment”? Please clarify.

(A) The attribute of power (*al-qudrah*) is one of Allah’s pre-eternal attributes; it is pre-eternal just as His essence is. However, it is attached to that which is shown power (*al-maqdūr*), to be brought into existence and modified, and it is temporal. In other words, Allah’s power is always pre-eternal, while its attachment to temporal things is temporal.

### 64. Clarifying Some Misconceptions Propagated by a Preacher in Europe

(Q) There is a well-known preacher in a certain European country. His ideas have changed recently, especially in the last one or two years, and they no longer accord with sound Islamic theology. It is all documented and available, with his voice and image, on YouTube. The most significant of these misconceptions are:

1. The Fire will eventually be extinguished.
2. The Mahdi is a fairy tale.
3. The Dajjāl is a fabrication.

4. Our master 'Īsā died a natural death, he did not ascend into the sky in an exceptional manner, and he will not come back at the end of time.
5. The Jew and the Christian are not commanded to anything more than believing that our master Muḥammad, may Allah bless him and grant him peace, is a Prophet, and they can choose to follow their own book, i.e. the Torah or the Injīl. By doing so, they would not be disbelievers in Muḥammad, may Allah bless him and grant him peace. If they do follow Muḥammad, may Allah bless him and grant him peace, they will have two rewards, and if not, then one.
6. Casting doubt about the faith of Mu'āwiyah ibn Abī Sufyān and describing him as a despot. (This was in a series of more than forty episodes.)
7. Claiming that the Prophets sometimes have doubts about the Religion, such as Ibrāhīm, peace be upon him, having doubts about the resurrection of the dead.
8. Rashly rejecting many authentic ḥadīths on the basis that they contradict the intellect, such as the ḥadīth: {If Caesar has died, then no Caesar will succeed him}, and the ḥadīth: {Adam was 60 cubits tall}, and many others.

What he has said has shocked people and caused them to become unconvinced of Islam's legacy, and even of the scholars and even of the Companions. Would you please refute these misconceptions? May Allah reward you.

(A):

1. Does he mean the Fire on the Day of Standing? Saying that the fire will be extinguished would depend on a text from the Qur'ān or the authentic, unequivocal Sunnah, and there is no mention in either of them of the Fire being extinguished. Furthermore, how could that be when the verses of the Qur'ān indicate that it will be eternal and everlasting? The word *khulūd* [i.e. perpetuity, infinite duration] is textual proof that it will remain forever. The Exalted One has also said, **“Every time their skins are burned off, We will replace them with new skins.”** [an-Nisā' 4:56] He the Exalted also says to the unbeliever on the Day of Standing, **“You will stay the way you are.”** [az-Zukhruf 43:77] This is all textual proof that it will last forever. Therefore, to say that the Fire will be extinguished when the exact opposite is demonstrated in the Qur'ān is to fabricate lies about the Qur'ān. Indeed, I will say that it includes an allegation that a mistake in the Qur'ān had been corrected, and we seek refuge in Allah.
2. The scholars of ḥadīth have made consensus that the ḥadīths that unequivocally refer to the Mahdī are not authentic, while the ḥadīths that are authentic do not refer to him unequivocally. Furthermore, the scholars of theology have made consensus that it is not obligatory to believe in the emergence of someone called “al-Mahdī”.
3. The ḥadīths about the Dajjāl are authentic and unequivocal regarding him and his appearance, and they reach the status of mass-transmitted (*mutawātir*) in meaning. There is no doubt that denying them or ignoring them is stubbornness. Such denial might even imply insolence towards the Messenger of Allah, may Allah bless him and grant him peace, by denying that which he has informed us of.

4. If it is true that ‘Īsā, peace be upon him, died a natural death, we would have no choice but to understand that the Qur’ān has informed us of his divinity, because it declared that his rank was raised to the rank of Allah Himself: **“But they certainly did not kill him. Allah raised him up to Himself.”** [an-Nisā’ 4:157-158] If we suppose that he died and was buried just like anyone else, then this raising that Allah has informed us of can only be one of rank and standing, and therefore this āyah is declaring that his rank became equal to Allah’s rank, because it was raised up to Him. We seek refuge in Allah from such nonsense.
5. This claim about what is required of the Jews and the Christians is a metaphysical claim. If it is based on a text from the Qur’ān or the Messenger of Allah, may Allah bless him and grant him peace, then so be it. If not, then what is required of the People of the Book is what is required of all unbelievers. As long as they are all unbelievers, an unbeliever turning to faith does not differ from one unbeliever to another. If the Christian were not obligated to do anything more than believe that Muḥammad, may Allah bless him and grant him peace, is a Prophet, he would become a Muslim. If he were to believe that Allah is the third of three while still believing that Muḥammad, may Allah bless him and grant him peace, is a Prophet, that would contradict Allah’s statement, **“Those who say that Allah is the third of three are unbelievers.”** [al-Mā’idah 5:72]
6. The agreed-upon principle is that certainty is not removed by doubt. We are certain that Mu‘āwiyah was a Muslim before his dispute with our master ‘Alī. Therefore, any elements of doubt that would suggest that he was an unbeliever are worthless. Furthermore, it is not permissible to adopt a position of unbelief regarding him, neither with certainty nor with doubt, because prior certainty is not removed by subsequent doubt.
7. Our master Ibrāhīm, peace be upon him, told his Lord that he was not doubting the resurrection of the dead. Did he not reply to Allah’s statement **“Do you not then believe?”** [al-Baqarah 2:260] by saying **“Indeed I do! But so that my heart may be at peace.”** [al-Baqarah 2:260]? Therefore, Ibrāhīm’s need for his heart to be at peace was not the result of some doubt on his part. This needs to be understood.
8. After close examination, it became clear to those who study the authentic ḥadīths of the Messenger of Allah, may Allah bless him and grant him peace, that are unequivocal in their meaning that there is nothing in them that contradicts the intellect. Whoever says this is ignorant and does not know the difference between what is judged by the intellect and what is judged by common acknowledgment (*al-urf*). History is not the arbiter or judge over the speech of Allah’s Messenger, may Allah bless him and grant him peace. Rather, the speech of Allah’s Messenger, may Allah bless him and grant him peace, judges over it.  
However, what we mean by the speech of Allah’s Messenger, may Allah bless him and grant him peace, in this context is that which has reached us via authentic chains of transmissions with no irregularities in the text. Furthermore, its meaning must be decisive, such that only one meaning is possible.

## 65. Imam al-Ash‘arī

(Q) Is it true that Abū al-Ḥasan al-Ash‘arī disassociated himself from what he said in *al-Ibānah*, because of what some people accused him of? Also, what is the veracity of the statement, ‘Allah was and there was no place, before the creation of place, and He is now as He was before the creation of place. He knew what was and what will be, and what would have been had it been so’ being attributed to Sayyiduna ‘Alī ibn Abī Ṭālib, may Allah be pleased with him and ennoble his face?

(A) You have to ask those who are claiming that Abū al-Ḥasan al-Ash‘arī disassociated himself from what he said in *al-Ibānah* for their evidence that he did so. What he said in *al-Ibānah* is confirmed in his book *Maqālāt al-Islāmiyyīn* as it is confirmed in his book *Risālah Ilā Ahl ath-Thaghr*, so did he disassociate himself from what he said in these books? Does this make any sense? I have not heard these words attributed to Sayyiduna ‘Alī, may Allah be pleased with him.

## 66. What is the Difference between Ash‘arī Theology and Ṭahāwī Theology?

(Q) What is the Difference between Ash‘arī Theology and Ṭahāwī Theology? Is it permissible for Muslims scholars to follow both of them? I have been told that Ash‘arī theology is only the theology of Muslim Orthodoxy (*Ahl as-Sunnah wa al-Jamā‘ah*).

(A) Ṭahāwī theology is the theology of al-Imam al-Ash‘arī, which is the theology of the First Three Generations (*as-Salaf as-Ṣāliḥ*) and Muslim Orthodoxy.

## 67. Interpretation (Ta‘wīl) of the Verses of Attributes (Ayāt as-Ṣifāt) According to the Mālikīs

(Q) With regard to the *ayāt as-ṣifāt*, some Mālikī scholars like al-Qayrawānī and Ibn ‘Abdul Barr used the word *ḥaqīqah* when discussing Allah’s attributes, Mighty and Majestic is He, such as *yad*, ‘*ayn*, without any distortion (*at-tahrīf*) or descriptive designation (*at-takyīf*). Is it wrong to use the word *ḥaqīqah* while believing that Allah the Exalted is transcendent above any resemblance or likeness?

(A) Explaining Allah’s attributes according to their real (*ḥaqīqī*) meaning is permissible on the condition that the one explaining then mentions that Allah the Exalted’s attributes are not subjected to descriptive designation, likening to Allah’s creation (*at-tashbīh*), or nullification (*at-ta‘īl*). Explaining Allah’s attributes according to their real meaning only means that they are not explained according to their metaphorical meaning. Instead of going into this detail, it would suffice to say, ‘Allah has a *yad* as He has said’, ‘He has *istiwā’* over the Throne as He has said’, and so forth.

## 68. The Ruling on the Aḥmadiyyah Group that are Called al-Qādiyāniyyah

(Q) What is the ruling regarding the Aḥmadiyyah group, or what is known as the Qādiyānis?

(A) Anyone who claims that a prophet was sent after the Seal of the Prophets, may Allah bless him and grant him peace, is a disbeliever by consensus. This principle suffices going into details and specifics.

## 69. The Early Ash‘arīs are Free of this Ignorance

(Q) I heard some scholar on a satellite TV channel criticising the Ash‘arīs and saying that they attribute twenty attributes for Allah, Mighty and Majestic is He, and therefore they must affirm the remaining attributes, such as *wajh* [i.e. face] and *yadayn* [i.e. hands], and so forth. He said that the way of some of the Ash‘arīs regarding the *ayāt as-ṣifāt* is the way of consigning the meaning to Allah while declaring Allah transcendent (*at-tafwīḍma‘ at-tanzīh*), and that this goes against the way of the majority of the First Three Generations, as their way was to affirm while declaring Allah transcendent while consigning the how to Allah and not consigning the meaning. These two issues have caused me confusion so I am asking Dr al-Būṭī to clarify them for me. May Allah reward you with the best of rewards.

(A) The twenty attributes that are mentioned by the scholars of Muslim Orthodoxy (*Ahl as-Sunnah wa al-Jamā‘ah*) are the attributes of the Essence, not the attributes of actions, such as goodness (*al-khayr*), provision (*al-rizq*), wisdom (*al-ḥikmah*), and so forth. None of the scholars of Muslim Orthodoxy has said that these twenty attributes are the only attributes of Allah, Mighty and Majestic is He, that one must believe in. Furthermore, the way of Muslim Orthodoxy (the Ash‘arīs and the Māturīdīs) is that one must believe in the attributes that Allah has affirmed for Himself, without descriptive designation (*at-takyīf*) and without likening Allah to His creation (*at-tashbīh*). In other words, we affirm that Allah has an attribute called *yad* and we affirm that Allah comes (*al-majī‘*) because He, Mighty and Majestic is He, has affirmed both of them for His essence. If we were to ask how the *yad* is, or this coming, we would say descriptive designation with regards to Allah and His attributes is incomprehensible and Allah is transcendent above it. If we were to ask what *yad* means, or what this coming means, we would say that we consign the knowledge of that to Allah. That is the way of the First Three Generations, by consensus.

As for the First Three Generations consigning the descriptive designation of Allah’s attributes to Allah, the First Three Generations are innocent of this nonsense. This would mean that the attribute of *yad* is established for Allah and it has a descriptive designation but we do not know it and only Allah knows it. This is the talk of laymen or indeed the talk of ignorant people among the laymen today. One of them says that the *istiwā’* is known and the descriptive designation is unknown. The correct position is that the descriptive designation is not comprehensible, as has been affirmed by Imam Mālik and as was mentioned by Umm Salamah.



## 70. Who is the Innovator in this Situation?

(Q) In our town, we have prayed the Friday Prayer in the *jāmi*<sup>1</sup> masjid for years. Now, a sect has emerged called ‘Wahhābīs’ and they have established the Friday Prayer in the same town at a different location on the basis that the imam of the *jāmi* masjid is an innovator, as is their habit. What is the ruling for their Friday Prayer? Is it valid or not? If it is valid, does this mean that we have a plurality of the Friday Prayer without need (*at-ta’addud*), meaning that whoever performed the Friday Prayer after the first congregation had performed their Friday Prayer would have to pray *zuhr*<sup>2</sup> according to school of Imam ash-Shāfi’ī? May Allah reward you.

(A) The innovator is not the one who prays the five daily prayers behind someone whom the Wahhābīs have called an innovator. Rather, the innovator is the one who goes against the guidance of Allah’s Messenger, may Allah bless him and grant him peace, who has said, as related by Abū Dāwūd, al-Bayhaqī in his *Sunan*, and Abū Ya’lā in his *Musnad*, from the ḥadīth of Abū Hurayrah with an authentic chain of transmission, {*Jihād* is an obligation upon you alongside every ruler, righteous or sinner, even if he commits major sins. The prayer is obligation upon you behind every Muslim, righteous or sinner, even if he commits major sins.} If they dare to say, ‘The Messenger of Allah, may Allah bless him and grant him peace, is therefore an innovator’ then that is another matter and it is beyond the bounds of discussion.

## 71. How do we Distinguish between the Innovation of the Wahhābīs and the Way of at-Tafwīd According to the Ash’arīs?

(Q) I have heard many of the scholars of ash-Shām, may Allah preserve them, saying that regarding the *mutashābih* [i.e. allegorical] passages in the Qur’ān, the Wahhābīs do not follow the way of *at-tafwīd* [i.e. consigning the meaning to Allah], which is the way of the First Three Generations, nor the way of *at-ta’wīl* [i.e. interpretation], which is the way of those after the First Three Generations, such as the Ash’arīs. Instead, they have come with a new innovation that no one before them knew about. To be clear, I do not know how this innovation can be possible. If it there is no *tafwīd*, there must be *tajsīm* [i.e. anthropomorphism]! The anthropomorphists are unbelievers by consensus. Could you please clarify what they believe and the difference between that and *tafwīd* and *tajsīm*? Finally, do the Salafīs of this age believe what the Wahhābīs believe regarding the *mutashābih* passages in the Qur’ān?

(A) The position of Muslim Orthodoxy (*Ahl as-Sunnah wa al-Jamā’ah*) from the First Three Generations of this Ummah is that the *mutashābih* passages in the Qur’ān are understood

<sup>1</sup> i.e. the masjid that everyone in the town goes to for the Friday Prayer

<sup>2</sup> This is because in the Shāfi’ī school, if there is a plurality of the Friday Prayer without need, i.e. one masjid would suffice for the people of that locality, only the first Friday Prayer is valid.

according to their outward purport without *ta'wīl*, but also without attaching any descriptive designation (*kayfiyyah*) to them or likening (*at-tashbīh*) Allah's attributes to those of created beings. Thus, they say, 'Allah has a *yad* as He has said', without interpreting it to mean power or generosity, but also without any descriptive designation or *tashbīh* in explaining them. As for the Wahhābīs, you can ask them whether they say what the First Three Generations say or say what neither the First Three Generations or those after them have said.

## **72. The Ash'arīs are Muslim Orthodoxy (*Ahl as-Sunnah wa al-Jamā'ah*)**

(Q) Someone said to me, 'Are you Ash'arī?' I replied, 'What are you?' He said, 'I am upon the theology of the First Three Generations, Muslim Orthodoxy.' Is the theology of al-Ash'arī not the theology of Muslim Orthodoxy? Please clarify, and may Allah reward you.

(A) The Ash'arīs are named after Imam Abū al-Ḥasan al-Ash'arī, who deserves credit for putting an end to the Islamic sects that had deviated from the way of the First Three Generations, such as the Mu'tazilah, the Murji'ah, the Jahmiyyah, the Qadariyyah, the Khawārij, and so forth. He also deserves credit for giving victory to the truth, which the Messenger of Allah, may Allah bless him and grant him peace, left his Companions upon, the truth emanating from the Qur'ān and the teachings of al-Muṣṭafā, may Allah bless him and grant him peace. All the *fuqahā* that followed Imam Aḥmad, Imam ash-Shāfi'ī, Imam Mālik and Imam Abū Ḥanīfah, looked at him and followed him. I would love to know who the torchbearer of the First Three Generations and Muslim Orthodoxy is if it is not Imam Abū al-Ḥasan al-Ash'arī.

## **73. The Disagreement between the Mu'tazilah and the Ash'arīs**

(Q) I have heard you say that the disagreement between the Mu'tazilah and the Ash'arīs over the issue of Allah's speech could actually be a disagreement in wording only. Is that the case with most of the scholastic theological issues that the Mu'tazilah have, as well as that of others?

(A) The disagreement between the Mu'tazilah and Muslim Orthodoxy regarding Allah's speech is whether it is created or pre-eternal and uncreated, and it goes back to a difference in wording (you can find this explained in detail in my book *The Greatest Universal Sureties*). As for other issues of disagreement, such as the issues of probity and corruption, and believing that legal responsibility can be established based on the intellect alone, these are real disagreements between the Mu'tazilah and Muslim Orthodoxy (you can find more details on this as well in my book *The Greatest Universal Sureties*).

## **74. The Festivals of Non-Muslims**

(Q) Is it permissible to congratulate non-Muslims on their festivals, and especially Christians? What if one is pressured to do so? Is there a preferred way to do it? Is it permissible to give them condolences or say ‘May Allah have mercy on so-and-so’?

(A) It is permissible to congratulate the People of the Book, the Jews and the Christians, on their festivals and celebrations, and it is permissible to give them condolences in their times of loss. Indeed, it is recommended to do so, as has been stated by the *fuqahā*. It is also permissible to enter their places of worship on a special occasion as long as one does not partake in their worship.

## **75. Repeating the Ḥajj**

(Q) *Assalām ‘alaykum*. If someone utters a word of unbelief (*kufr*) in a state of anger, or not in a state of anger, does he have to repeat his Ḥajj and his marriage contract? May Allah reward you.

(A) Uttering a word of unbelief takes a person out of Islam and into unbelief if he is mature and sane. It makes no difference whether he is angry or not. If he repents immediately and seeks Allah’s forgiveness, neither his Ḥajj nor his marriage will be nullified. If he delays his repentance and his return to Islam beyond the *‘iddah* period, which is either three months or three cycles of purity, his marriage is dissolved from the moment he uttered the word of unbelief.

## **76. What are the Rulings of Apostasy?**

(Q) Is someone who declares something lawful by consensus to be unlawful, such as inheritance in the Revealed Law, an apostate, and vice versa?

(A) One of the matters that makes someone an unbeliever is denying a ruling in the Revealed Law upon which consensus has so obviously been made, such as denying the obligation of the five daily prayers, denying the obligation to perform the Ḥajj if one is able, denying the unlawfulness of fornication and theft, and this includes denying that which is established in the Qur’ān, such as the rulings of inheritance. As for denying that which might be unknown or differed over, that does not make someone an unbeliever.

## **77. A Question about a Common Supplication**

(Q) Is the supplication, ‘O Allah, we do not ask You to change what You have destined, but We ask You to show us kindness therein’ permissible?

(A) There is nothing wrong with the supplication ‘O Allah, we do not ask You to change what You have decreed, but We ask You to show us kindness therein’. However, it is better to say the supplication from the Sunnah, which is: {O Allah, protect us from the evil that You have decreed. Indeed, You decree and You are never decreed.}

## **78. The Ruling for Non-Muslims Entering Masjids**

(Q) We are students living with our families in a Muslim country. Recently, our wives decided to set up an English language course in order to hone their skills, and because they really need that language in this country. They also agreed that the lessons would take place in the woman's prayer hall. Is it permissible, or allowed, in the Revealed Law for a Hindu woman to enter the prayer hall or masjid in order to teach them? They do not have anywhere else to go and they do not have the means to rent a place. Please let us know. May Allah reward you.

(A) It is permissible for a non-Muslim to enter the masjid with the ruler's permission, or whoever represents him, if this will not cause harm to the masjid or its people. The Messenger of Allah, may Allah bless him and grant him peace, received the Christians of Najrān in his masjid in al-Madīnah, and he would often receive individual idol-worshippers in his masjid as well.

### **79. Seeking the Help of an Augur ( *Arrāf* )**

(Q) One of my cousins has a severe headache and no doctor can figure out what is causing it. He has also gone to every shaykh that he could find but his situation has remained the same for five years. The pain might go away for a day but then it comes back for days and be unbearable, such that he would have to sit alone in a dark room the entire time. He is a wealthy man and he loves to do good deeds. He has a good reputation and he worships his Lord. We hold him in high esteem and Allah is the One who will judge his account. However, the main point is that one door remains and no one has knocked on it. The people of his household have doubts about this door, which is the possibility that a great deal of magic was done to him because he is a person of blessings. It is thus permissible for them to go to an augur in order to clarify the matter in case there has been magic? They have suggested several times that he go to an augur but he refuses out of fear of Allah, Glorified is He, and he is asking if there is a concession for his situation. May Allah bless you and ennoble you.

(A) An augur is a professional charlatan looking for money. Going to him will not benefit you but will in fact harm you. Going to him is unlawful, as the Messenger of Allah, may Allah bless him and peace, has stated clearly in more than one authentic ḥadīth.

### **80. A Misunderstanding of What is Happening**

(Q) There is something that often occurs to me and I wish it would not. Why is the rate of iniquity and corruption among Allah's slaves increasing? Why are those who oppose Allah's Revealed Law, Mighty and Majestic is He, more than those who implement it? Is that an

evidence that the teachings of our religion are difficult to implement? If our religion were a little bit easier, those who obey its commands would be more than those who fall short. I am certain that I am mistaken in asking this but then I see temptations, globalization, and iniquity making it difficult for a person to go against society and set himself apart by doing something that no one else is doing (i.e. being religious). I apologise once again but this question keeps bothering me.

(A) Iniquity and disobedience can increase when there are more temptations and amusements, and when the media is used to promote them. However, to the same extent, and for Allah is all praise, the number of those who repent and become upright also increases, as well as the number of those who embrace Islam in different countries around the world.

### **81. What are the Sacred Words that Must Not be Disrespected?**

(Q) What is the general rule for sacred words and expressions that are not allowed to be thrown on the ground (or if they are found on the ground, they must be picked up)? Examples includes the names of the Prophet, may Allah bless him and grant him peace, the names of the Prophets peace be upon them, such as Ibrāhīm, ʿĪsā, Mūsā, and then words like *ar-Rasūl* [i.e. the Messenger], and Allah's Most Beautiful names, such as al-Ḥākīm, as-Salām, al-Awwal. Are these words considered sacred in this situation? Are the Prophetic Ḥadīths and words like al-Kaʿbah, Makkah, and Islam considered sacred words? Can the sanctity of these words be removed by breaking the words up and separating the letters from one another, such that each letter is on a different piece, and then they can be thrown in the garbage (instead of burning the documents, which harms the environment)? Please advise. May Allah bless you and reward you.

(A) Anything written in Arabic letters on a piece of paper has a religious sanctity, and the Muslim must not disrespect it, but this sanctity differs according to what is written.

### **82. The Ruling on Congratulating the People of the Book on the New Year**

(Q) What is the ruling on congratulating unbelievers on the New Year? How do we reply to them if they congratulate us? Is it permissible to go to the parties that they have on this occasion?

(A) There is nothing wrong with a Muslim congratulating his neighbour or friend from the People of the Book on their festivals, as long as it does not necessitate his approval of any conduct or belief that contradicts Islam, such as saying, 'I congratulate you on Christmas', or, 'I congratulate you on the New Year'. There is also nothing wrong with him attending their celebratory gatherings if they are free of that which is reprehensible.

### **83. Is it Correct to Attach a Condition to Faith ('I am a believer, if Allah so wills.')?**



(Q) What is the ruling on someone saying, ‘I am a believer, if Allah so wills.’ What is the difference in meaning between attaching a condition and meaning something else? Who do we answer those who use Allah’s will as an excuse for disobeying Him or disbelieving in Him?

(A) When someone uses the expression ‘if Allah so wills’ as a way of invoking blessings, there is nothing wrong with saying, ‘I am a believer, if Allah so wills.’ As for saying it with the intention of attaching a condition, this is not permissible. The difference between using the expression to invoke blessings and using it to attach a condition is that in the former, the speaker is absolutely certain about the pillars of faith and not hesitating or harbouring any doubts. In the latter, he is hesitating and waiting for Allah to will for him to have faith so that his faith can be complete.

#### 84. Will Women Have Male Ḥūrīs in Paradise?

(Q) Will Muslim women have ḥūrīs<sup>1</sup> in Paradise just as Muslim men will?

(A) Have you not read Allah the Exalted’s statement: **“They will have therein everything they want and with Us there is still more.”** [Qāf 50:35] It is known that the plural pronoun ‘they’ in **“they want”** is general and includes males and females. Therefore, Allah has promised both men and women that all their wishes and desires will be fulfilled. This is what Allah, Mighty and Majestic is He, has promised in general, so there is no need to go into detail.

#### 85. Is Faith in Allah Sufficient for Developing Sound Intellect?

(Q) I work as an English teacher and one of the foundations that we rely on in education is the principle of differing intellects. Likewise, one of the foundations of the Religion is that the heart is the place of the intellect. Therefore, based on these foundations, is faith in Allah sufficient for developing sound intellect? And what is the importance of reading? If the insight that Allah grants the believer is sufficient, can the intellect be developed? What I am looking for are general rules to regulate my work. May Allah reward you.

(A) Faith in Allah is one thing and developing sound intellect via the nourishment of knowledge and logic is something else. The relationship between the two is embodied in the intellect enjoying the nourishment of knowledge as a means towards firm faith in Allah.

#### 86. Islamising Knowledge and the International Institute of Islamic Thought

(Q) Can you please shed some light on the movement to Islamise knowledge and the International Institute of Islamic thought? Are their ideas, such as renewing *uṣūl al-fīqh*, built on sound foundations and principles? Is it possible that the Islamisation of Western human sciences is an attempt to reconcile between the Religion and philosophy, just as was done by

---

<sup>1</sup> Please see Sūrat al-Wāqī‘ah 56:22.

al-Fārābī, Ibn Sīnā, and Ibn Rushd? Furthermore, how will this issue affect the theology of the Muslims?

(A) There is no benefit in following these people. They will ruin you after they have ruined themselves, and their ruin is sufficient in their call to develop the principles of *uṣūl al-fiqh*. This is akin to someone calling for the development of Arabic grammar and the rules of desinential inflection (*al-i'rāb*).

## **87. Visiting Statues of Previous Nations and Civilisations**

(Q) I have a very important question for you. I live in Indonesia and a Muslim brother visited me and asked me to go with him to visit some tourist sites. Some of these places contain Buddhist statues and drawings, among other things, but it is known that Buddhism no longer exists in these areas and there are no longer any rituals taking places, or anything of that nature. Thus, what is the ruling on visiting these places for the purposes of tourism and sightseeing? Please advise. Thank you.

(A) Looking at historical statues and the like, passing by them and sitting by one of their graves are not unlawful. Have you not seen the Pharaonic relics that have remained [i.e. in Egypt] since the days of the Islamic conquest? The Muslims still visit them, pass by them and look at them, and no one has ever declared it unlawful.

## **88. The Disagreement in Malaysia between Muslims and Others Regarding Using the Word of Majesty ('Allah')**

(Q) Currently, one of the leaders of a non-Muslim political party (Christians) in Malaysia has requested the Malaysian government to allow them to use the Word of Majesty ('Allah') in their books, which are written in Malay, including the Bible, instead of the words 'God' or 'Lord'. Malay is the official language in this country and the language of the Malaysian Muslims. These Christians (Chinese and others) have their own native languages, other than Malay, such that some of them speak Chinese, some of them speak English, and so forth. This request has angered the Muslims in Malaysia, because the Muslims in Malaysia see this request as a part of an attempt to evangelize the children of Muslims in Malaysia. The Fatwa Council in Malaysia has issued a ruling that it is not allowed for Christians to use the Word of Majesty on the basis that it is exclusive to the Muslims, and also to prevent evangelization. This decision agrees with the position of the Malaysian government as well as that of the Muslim party in this country. What is your opinion on this issue?

(A) Regardless of what you are saying about Malaysia, the first, real name of the Divine Essence is 'Allah', and this necessitates that it be the name that is used in writings, whether they be English, French, Malay, or other languages. The word 'God', for example, is not one of Allah's names. Therefore, there is nothing wrong with the Chinese or others who are not Muslims using Allah's real name in their writing. In fact, this is what should be done, provided that they write the name and pronounce it correctly, such that it matches the Arabic pronunciation. As for the fear that they will use it to harm Islam by way of evangelization and

the like, this is not based on using the name ‘Allah’. Rather, the evangelicals and those with evil intentions hide what they want by using the translation of the name ‘Allah’ in their languages.

### **89. Are Legal Rulings Addressed to Non-Believers?**

**(Q)** Can we say that the rulings in the Qur’ān, such as the Exalted One’s statement, “**Allah obliterates usury**” [al-Baqarah 2:276] are addressed to mankind in general, believers and non-believers, or is the law exclusive to the believers, who adhere to their contract of slavehood to Allah?

**(A)** The evil consequences that result from acts of disobedience are general and affect both Muslims and others. However, the warning against disobedience is only directed at Muslims and no one else. For example, the harms of wine are general. They affect both Muslims and others, but Allah only addresses His Muslim slaves when warning against them, and no one else. As for the unbelievers, Allah only commands them to the obligations of faith and its subsequent doctrines, not the legal rulings that result from having faith and believing those doctrines, which have not yet been realised.

### **90. A Thought Occurring to One’s Mind is not the same as the Resolve to Act upon It**

**(Q)** Is the report that the Messenger of Allah, may Allah bless him and grant him peace, attempted to throw himself off a mountain top when the revelation had stopped coming to him not authentic, i.e. its chains of transmission are weak baseless and al-Bukhārī did not relate them? Please clarify this and mention the ḥadīth that al-Bukhārī has related. Thank you.

**(A)** There is a huge difference between attempting to do something and the mere thought of doing it occurring to one’s mind. What the Messenger of Allah, may Allah bless him and grant him peace, mentioned, because of the weariness that befell him when the revelation had stopped coming to him, was the thought of throwing himself, not the attempt to do so. He never attempted to do so and he never even made the resolve to do so. Rather, it was merely a thought that occurred to him and he did not concern himself with it.

### **91. Is There Anything That Throws People into the Fire on their Faces other than What Their Tongues Have Earned?**

(Q) You said, ‘Whoever says that the word *Qul* [i.e. ‘Say!'] must be omitted from Sūrat al-Ikhlāṣ and that it is no longer part of the Qur’ān has disbelieved in what was revealed to Muḥammad, may Allah bless him and grant him peace.’ Does this ruling apply to those who know and those who do not know? There are people who say things like this and they do not understand how dangerous these statements are, or they do understand. Would declaring such a person an unbeliever depend on that person’s knowledge or ignorance, or his intention, or is he an unbeliever regardless? May Allah reward you.

(A) Are there any Muslims who do not know that Sūrat al-Ikhlāṣ is part of the Qur’ān and that it starts with *Qul Huw Allāhu Aḥad*? Therefore, if a Muslim deletes a word that he knows is from the Qur’ān, he has denied Muḥammad, may Allah bless him and grant him peace, in that he has informed us that the word *Qul* is a part of Sūrat al-Ikhlāṣ. This is unbelief by the consensus of the Muslims.

### **92. Regarding the Statement: ‘The Religion belongs to Allah and the Country Belongs to Everyone’**

(Q) These days, I often hear people saying, ‘The Religion belongs to Allah and the country belongs to everyone’. Is this statement correct?

(A) The religion belongs to Allah, the country belongs to Allah, and man belongs to Allah, but Allah has entrusted man with looking after his countries, and so forth. Likewise, Allah has entrusted him with looking after the Religion that He has honoured him with and with adhering to its guidance. Therefore, this statement that you are asking me about requires a lot more discussion.

### **93. A Poet Saying, ‘Destiny Must Inevitably Comply’**

(Q) What is the ruling regarding a poet saying, ‘If, one day, the people want life, destiny must inevitably comply’ It is often quoted these days because of the demonstrations taking places in some Arab countries.

(A) Abū al-Qāsim ash-Shābbī said,

*If, one day, the people want life,*

*Destiny must inevitably comply.*

I say that it is better to say the following:

*If, one day, the people want life,*

*Then that it is what destiny has approved of*

## Chapter (2)

### Sulūk and Tazkiyah





## 1. Shaykh *Murabbī*

**(Q)** What are the characteristics and signs of a proper Shaykh *murabbī*?

**(A)** A Muslim educator (*Murabbī*)<sup>i</sup> is supposed to be knowledgeable of the creed ('*aqīdah*) and rulings of the [Islamic] religion, perceptive of the meanings of Allah's book and the Sunnah of His Messenger, may Allah bless him and grant him peace. Furthermore, he must be continent and renouncer of the worldly matters, humble in his nature without pretence, and possessing virtuous morals.

## 2. Shaykh *Murabbī* For A Girl

**(Q)** Should a girl have a Shaykh *murabbī*? I wish to find a Shaykh from whom I can learn and inquire about the matters of my religion. How is the way of dealing between a girl and her Shaykh be like?

**(A)** You do not need a Shaykh to guide you to adhering to the obligations and abandoning the prohibitions. There are many girls and women whom you can learn your religious duties from, and you will find through meeting them and learning from them what you needed in a Shaykh *murabbī*.

## 3. Is this An Acceptable Educational Method?

**(Q)** Some Shaykhs follow educational methods, which rely upon threatening to expose whoever commits sins among the seekers of Allah's pleasure (*murīds*)<sup>ii</sup> and exclude them from gatherings unless they repent to Allah, the Exalted. They depend on their ability to distinguish sinners and expose what is in their hearts by looking at them, and claim that Allah has favoured them with this ability. I know this method is incorrect but my question is: what should a *murīd* do in such a case? Is there a sin in attending such gatherings, since the *murīd* does not feel the peace expected in such preaching gatherings? Is there a sin in not attending, since it may be due to the deception of *murīd*'s inner self (*nafs*)?

**(A)** A Shaykh who assigns himself a judge of a *murīd*'s innermost, exposing him and accusing him with committing sins, is not an educator (*murabbī*), but an imposter (*dajjāl*) claiming to be a (*walī*)<sup>iii</sup> to whom Allah showed the innermost of people. Therefore, there is no benefit in accompanying him. You will find, with Allah's help, a *murabbī* who is straight, fearful of Allah, humble and knowledgeable of the rulings of religion and ethics of the path to Allah (*sulūk*)<sup>1</sup>. Accompany and commit to such Shaykhs, and you will find many of them.

---

<sup>1</sup> The same concept as *taṣawwuf* <sup>vi</sup>

#### 4. Sublime Manifestation

**(Q)** Do you advise reading certain books that contain invocations (*adhkār*)<sup>iv</sup> of *wāṣilīn*<sup>1</sup> (plural of *wāṣil*: someone with deep connection to Allah) and *Majdhūbīn*<sup>2</sup>? What are the two verses that result in a quick sublime manifestation?

**(A)** What you have reported has no basis in the Qur'ān or Sunnah, nor has it been confirmed by any of the Companions or the followers (*Tābi'īn*), nor anyone who came after. It is merely some *bida'* (acts of innovation) of imposters and slanderers of Islam.

#### 5. Sulūk Under Supervision of a Murabbī

**(Q)**<sup>v</sup> I am educated in Islamic Jurisprudence (*Fiqh*) and Islamic Creed (*'aqidah*), but I lack knowledge in Sufism (*taṣawwuf*)<sup>vi</sup>. I knew in one of your TV programs that *Naqshbandi ṭarīqah* is the best of *ṭarīqahs*<sup>vii</sup>, considering its lack of acts of innovation (*bida'* plural of *bid'ah*). Please guide me on how to abide by this *ṭarīqah*.

**(A)** The best way to purify your inner self (*nafs*) is to commit to a litany (*wird*)<sup>viii</sup> of supplications related to the Prophet , may Allah bless him and grant him peace, , along with a daily amount of Qur'ān recitation in the morning according to your capability. This commitment does not require you to find a Shaykh to take from or follow. You can choose from Imām al-Nawawī's *Kitāb al-Adhkār* (The Book of Remembrances) what suits you and relates to your abilities.

#### 6. Falsehood Disguised as Truth

**(Q)** I am not an Arab, but I know some Arabic. I am from Chechnya, Russia. In my country, people hold sessions of remembrance (*dhikr*) of Allah in which they whirl and repeat "Huwa Allah! [He is Allah!]" . They claim that their Shaykh is gone and will return at the end of times. Are they right?

**(A)** Assemblies of *dhikr* are right and lawful. But saying that their Shaykh is gone and will return in the end of times is false.

<sup>1</sup> (*Wāṣilīn*) plural of (*wāṣil*) :He is the one who reaches the rank of *Iḥsān* (excellence).

<sup>2</sup> (*Majdhūbīn*) plural of (*majdhūb*) : the ecstatic ones of God. He is a person whose mind and heart are attracted to the Loftiness of Allah.

## 7. Ḥadīths related to *Abdāl al-Shām*

**(Q)** I have heard you in one of your lessons talking about Ḥadīths related to the eminent saints of the Levant (*Abdāl al-Shām*)<sup>ix</sup>. There are four of them are of authentic narration. Would you mention them for us?

**(A)** The Ḥadīths pertaining to *Abdāl al-Shām* are numerous, the authentic of them are the following:

- "The eminent saints in this Ummah are thirty. Their hearts are similar to the heart of the Prophet Ibrāhīm- the dearest person to Allah, The Most Gracious. Whenever, one of them dies, Allah replaces another man".

[An authentic Ḥadīth narrated by Imam Aḥmad through the Ḥadīth of 'Ubādah ibn al-Sāmit].

- "The eminent saints in my Ummah are thirty men, it is through them that welfare on the earth is realized, and you will get victory through them as well".

[An authentic Ḥadīth narrated by al-Ṭabarānī through the Ḥadīth of 'Ubādah ibn al-Sāmit].

- "The eminent saints are in the Levant, it is through them they get victorious, and through them they get provisioned".

[A good Ḥadīth narrated by al-Ṭabarānī through the Ḥadīth of 'Awuf ibn Mālik].

- "The eminent saints are in the Levant, and they are forty men. Whenever, a man of them dies, Allah replaces another one. It is through them, Allah is asked to get watered from rains, and it is through them victory is achieved against the enemies, and it is through them torment is driven away from the people of the Levant". [ It is a good Ḥadīth narrated by Imam Aḥmad through 'Ali , may Allah bless him].

## 8. Al-Ḥulūl and Waḥdat Al-Wujūd

**(Q)** I have learned many useful facts and concepts by watching the special TV program 'With Al-Būṭī through His Life and Thought', except for two terms; (*al-Ḥulūl*) i.e. Incarnation and (*Waḥdat al-wujūd*) i.e. unity of existence, and their relation to apostasy (*al-riddah*). Can you please explain these terms and their relation to being excluded from Islam?

**(A)** al-Ḥulūl (incarnation): is for a Muslim to believe and overtly announce that Allah has incarnated into any of His creations, be it a human or something else. This Muslim is thus considered an apostate and a disbeliever due to this belief.

Waḥdat al-wujūd (unity of existence): is to believe that Allah is none other than these creations of skies, earth, space, and people. It is a false and superstitious belief that necessitates apostasy and disbelief.

## 9. Breaking The Covenant in Some Sufi Ṭarīqah

**(Q)** If a *murīd*<sup>ii</sup> starts following the (*Qādiri ṭarīqah*)<sup>1</sup> and pledges a covenant with a *murabbī*; promising to stick to the invocations (*adhkār*) of the (*ṭarīqah*)<sup>vii</sup>,. Is it considered as apostasy if he decides to quit the *ṭarīqah* later? Is it an obligation to commit to this Shaykh?

**(A)** The causes of apostasy are specified and well-known. You can learn them in any book on Islamic ‘aqīdah. Check the ‘Apostasy’ chapter in my book *Kubrā al-Yaqīnīyāt al-Kawnīyah* (The Greatest Universal Sureties)<sup>2</sup> if you wish. Neither has Allah said in His Qur’ān, nor the Messenger of Allah , may Allah bless him and grant him peace, in his Ḥadīth, nor any of the scholars of creed (‘aqīdah) or the Islamic revealed law (*Sharī’ah*); that leaving one Sufi *ṭarīqah* for another, or leaving all *ṭarīqahs* altogether, excludes a Muslim out of Islam into apostasy and disbelief. The problem is that numerous Shaykhs of *ṭarīqahs* are ignorant; they lack the sufficient education in Sharī’ah and do not have knowledge in the principles of ‘aqīdah. Their minds are filled only with bigotry for their own thoughts and beliefs on Sufism. Do not listen to these ignorant who keep trying to increase the number of their *murīds*, and compete others with it.

## 10. The Privilege of the Levant

**(Q)** When I read the Ḥadīths of tribulations, and find that the last resort and immune fortress for Muslims at the end of times is the Levant, I wonder if cities like Idlib, Aleppo, Homs and others are included within this privilege.

**(A)** The Levant includes all areas of Syria, Jordan, Lebanon, and Palestine, but the city of Damascus has a special privilege indicated by the Messenger of Allah , may Allah bless him and grant him peace. Therefore, the Ḥadīths through which the Messenger may Allah bless him and grant him peace, praises the Levant and its people, include all parts the Levant.

---

<sup>1</sup> (*Qādiri Ṭarīqah*): or Qādirīyyah, one of the major orders of taṣawwuf, it was founded by ‘Abdul Qādir al-Jīlānī.

<sup>2</sup> The Book is translated into English by Mr Mahdi Lock, and published by Dar al-Fikr.

## 11. Shaykh Ibn ‘Arabī and Al-Rūmī

**(Q)** My question is about Shaykh Muḥyī al-Dīn Ibn ‘Arabī and the issues of al-Ḥulūl (incarnation) and atheism related to him; and Shaykh Jalāl al-Dīn al-Rūmī and the issues of (*Mawlawiyyah*)<sup>1</sup> and Flute playing related to him.

**(A)** The scholars - as far as I read - who wrote biographies about Shaykh Ibn ‘Arabī such as: al-Maqqarī in *Nafḥ al-Ṭīb* (The Breath of Perfume), Ibn al-‘Imād in *Shadharāt al-Dhahab* (The Gold Nuggets), al-Sha‘rānī in *al-Yawāqīt wa al-Jawāhir* (Sapphires and Jewels); and Ḥajji Khalīfah’s [Kātip Çelebi] *Kashf al-zunūn* (The Removal of Doubt), unanimously agreed that a group of Bāṭiniyyah<sup>2</sup> heretics foisted what they wished into Shaykh Ibn ‘Arabī’s book *al-Futūḥāt al-Makkīyah* (The Meccan Revelations). It is well known that this group uses the method of foisting their heretic thoughts into popular Muslim scholars’ books. Based on that, it is not permissible to accuse Ibn ‘Arabī with disbelief or relate these heresies found in his books to him, it is not even permissible to occupy one’s self with reading them, and so was Ibn Ḥajar al-Haitamī’s fatwā in his book *Al-Fatāwā al-Ḥadīthiyah* as well as the majority of trusted Muslim scholars.

I have read the biography of Mawlānā<sup>3</sup> Jalāl al-Dīn al-Rūmī. Besides, I have written about him in my book *Shakhṣiyāt Istawqafatnī* (Personages Caught My Attention). However, I have neither found among what I read he was the inventor of the whirling moves performed in Mawlawiyyah nowadays; nor I have read he stood once in a gathering and started whirling as they do today. I have not found as well evidence that he used to play the flute. Nonetheless, the majority of Islamic jurists (*Fuqahā*) agreed that the flute is not among the forbidden amusement instruments as it is not a custom of the debauchee and dissolute.

## 12. Tablighī Jamā‘ah

**(Q)** Is the approach of Tablighī Jamā‘ah movement the same as the Prophet’s, may Allah bless him and grant him peace? Can you elaborate please?

**(A)** The approach of Tablighī Jamā‘ah movement is correct, but they are criticised for not giving Islamic knowledge and education (*‘ilm*) any scale. My opinion is not a testimony to each one of them individually, but to their general approach in inviting to Islam (*da‘wah*), without forgetting the criticism I have mentioned .

<sup>1</sup> (*Mawlawiyyah*) : is a Sufi order in Konya, Turkey, founded by the followers of Jalāl al-Dīn al-Rūmī. The followers are also known as “the Whirling Dervishes” due to their famous practice of whirling as a form of dhikr.

<sup>2</sup> (*Bāṭiniyyah*): refers to groups that distinguish between an outer (exoteric) and an inner (esoteric) meaning in Islamic scriptures. The term has been used in particular for an allegorical type of scriptural interpretation developed among some Shia groups.

<sup>3</sup> (*Mawlānā*): An honorific title means “our master”.



### 13. Allah's Tadbīr

(Q) The honourable scholar ibn 'Aṭā'illāh al-Sakandarī discusses leaving arrangement (*tadbīr*)<sup>1</sup> to Allah. I wish Dr. Al-Būṭī can elaborate more on this, and clarify the true meaning of a servant's own will in the shadow of Allah's; in terms of his actions and choices regarding his religion and worldly life.

(A) Both parents' objection and the prevailed obstacles in the surrounding society that one may witness on his path to Allah are trials from Allah, Mighty and Majestic, to define one's degree of honesty and patience exerted for the sake of pleasing Allah. Were it not for these obstacles, neither the honest would be distinguished from the liar, nor the believer from the hypocrite (*Munāfiq*). Man's servitude towards Allah only manifests through his gratitude in case of blessings, and patience in case of trials. I refer you to al-Sakandarī's aphorisms in which he discusses *tadbīr*; and advise you to reflect carefully on my exegesis of these aphorisms.

### 14. Ibn Al-Mubārak's Poem

(Q) What is the truth behind the verses 'Abd-Allah Ibn al-Mubārak wrote to al-Fuḍayl Ibn 'Iyād, may Allah have mercy on both their souls, saying:

*"O ye who worships in the vicinity of the Two Holy Masjids*

*If you but see us, you will realise that you are only jesting in worship!"*

(A) In my book *Shakhṣīyāt Istawqafatnī* (Personages Caught My attention), there are more than five evidence refuting any relation of these verses to ibn al-Mubārak, who himself had great respect for al-Fuḍayl Ibn 'Iyād, even to a degree of saying "Whenever I mentioned al-Fuḍayl, I disdained myself!". Go back to ibn al-Mubārak's biography in my book and you will find an answer to your question.

### 15. Supplication With Disconnected Letters.

(Q) I was reading a book of ibn 'Aṭā'illāh al-Sakandarī, and verified by Imām 'Abdul-Ḥalīm Maḥmūd, titled *Laṭā'if al-Minan* (Subtleties of Grace), but I was confused with ambiguous words and disconnected letters some of the book's adhkār contained. Is it permissible to make du'ā' using them? What is the lawful proof?

(A) I did not find the mysterious words or disconnected letters you mentioned in *Laṭā'if al-Minan* before, so I went over the book again, and found a great deal of benefit in it, and came across statements and stories containing warning from acts of innovation (*bida'*) and warning from any violations to Allah's book (Qur'ān) or the Sunnah of His Messenger, may Allah bless him and grant him peace. However, I found at the end of the book some of what you have mentioned; which does not coincide with the regulations of the pure Islamic Revealed Law.

<sup>1</sup> (*Tadbīr*): it means "to consider the end, or result, of an affair" or to govern and manage".

Know, my brother, that there is none among us, with the exception of Prophets and Messengers, who is above criticism, and that all scholars, no matter how pious they are considered, are under the scale of Qur'ān and Sunnah, not the other way around. Undoubtedly, supplication with disconnected letters, or invoking Allah through ambiguous talismans, is denied and we do not approve it. However, I do not exclude the chance of these terms having been foisted into ibn 'Aṭā'illah's book, who is known for his straightforwardness on the laws of the Qur'ān and Sunnah, Allah knows best.

#### **16. The Conflict Between Al-Sayyidah Fāṭimah and Sayyidinā 'Umar**

**(Q)** I am a common person with no ability to deduce or come up with a result from several books that embrace several contradicting narrations.

My question is: Has there actually been any conflict of any sort between al-Sayyidah Fāṭimah and Sayyidinā<sup>1</sup> 'Umar Ibn al-Khaṭṭāb -may Allah be pleased with them- that ended up in a quarrel and -according to some Shias- reached a point where al-Sayyidah Fāṭimah had her rib broken and lost her baby? What is absurd is that they quote from books of Sunni scholars like Imam al-Dhahabī and others!

**(A)** You can refer to any historical source that is free from any sectarianism, like ibn Kathīr's *al-Bidāyah wa al-Nihāyah* (The Beginning and The End), Ibn Khaldūn's *Tārīkh Ibn Khaldūn* (The History of Ibn Khaldūn), the various books of sīrah (Prophetic biography), and the diverse books of Sunnah. You will find that such fabrications made by Shias or others regarding al-Sayyidah Fāṭimah al-Zahrā' and Sayyidinā 'Umar are non-existent absolutely, neither directly nor as a hint, and not in any book of history, sīrah, or Sunnah. I wonder where 'Ali ibn Abi-Ṭāleb [Fāṭimah's husband] was, may Allah be pleased with him, during that event! Or why did not historians or sīrah writers record any discontent or complaint on his behalf against 'Umar?!

---

<sup>1</sup> (*Al-sayyidah*) and (*Sayyidinā*): two honorary titles in the Arabic language, meaning “the lady” and “our mister” consecutively.

## 17. Righteous People do Not Lose Memory

**(Q)** Does Dementia, or memory loss, affect a person's rank of closeness to Allah? Is it true that righteous people do not lose memory?

**(A)** Allah the Exalted says: **“And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing”** [Al-Hajj 22:5]. This is Allah's law with His servants. It is clear within the context of this verse that righteousness has nothing to do with this matter. However, it has been a custom of Allah with his righteous servants, or most of them, to protect them from memory loss in their old age.

## 18. Al-Jawshan Al-Kabīr

**(Q)** Regarding the litany (*wird*)<sup>viii</sup> of al-Jawshan al-Kabīr <sup>1</sup>, is it transmitted from the Prophet, may Allah bless him and grant him peace ? Scholar Sa'īd al-Nūrī points out in his book *Rasā'il al-Nūr* (The Messages of light) its transmission through Zain al-Ābidīn with continuous chain of narrators; and notes to his students the importance of reading it as a constant *wird*.

**(A)** The *awrād* attributed to men whose righteousness had been witnessed by generations; are not necessarily passed down from the Prophet, may Allah bless him and grant him peace, but some of them phrased their own supplications and words of praise to Allah, and repeated them every morning until these supplications were attributed to them. Later on, they are known by their names and considered, due to their daily repetition; a *wird*. This is good and acceptable as long as it does not contain what does not coincide with the regulations of Islamic 'aqīdah. The *wird* of Al-Jawshan Al-Kabīr which Shaykh Sa'īd al-Nūrī -may Allah have mercy on him- used to repeat, is one of them.

## 19. Ibn 'Aṭā'illāh's Aphorism

**(Q)** Would you please explain something puzzled me? While I was listening to your *Sharḥ al-Ḥikam al-Āṭā'īyyah* (The Exegesis of Ibn 'Āṭā's Aphorisms), you mentioned a prophetic Ḥadīth which means that Allah has created the creations, and then He casts His light upon them. Whoever is touched by that light is guided and whoever is not, he will go astray. Is it within Allah's timeless knowledge that whoever had gone astray in worldly life, He wouldn't have been touched by this light from the very beginning? In other words, the light has touched those who will choose to believe [in Allah] in life by their own choice, and missed those who will choose to disbelieve by their own choice. May Allah abundantly reward you.

<sup>1</sup> (*Al-Jawshan Al-Kabīr*): a long prayer that contains 1000 names and attributes of Allah. (*Jawshan*) means "steel plate" or "mail" and thus the name of the prayer refers to the Messenger's , may Allah bless him and grant him peace, heavy armour in battle.

(A) All sons of Ādam -praise be to Allah- are subject to Allah's light, and Allah bestowed them with it, either sooner or later. The ones excluded from it are the arrogant. The Divine statement declares in the Qur'ān that the arrogant are excluded from this light and far from the mercy of Allah, Mighty and Majestic.

## 20. I would like a daily *wird* that I can stick to

(Q) My beloved doctor and teacher, Shaykh Muḥammad Sa'īd, may Allah keep him firm upon the truth, can you please give me – briefly – a daily *wird* of adhkar that I can observe in order to rectify myself and another *wird* that the family can gather together for? How nice it would be if it were the same *awrād* as your father, may Allah have mercy on him

(A)\*<sup>1</sup> The *awrād* that my father stuck with and advised others to do were the following: seeking Allah's forgiveness (*astaghfirullah*) one hundred times before Fajr, the *shahāda* of *la ilāha illa Allah* one hundred times after Fajr, glorification (*tasbīḥ*) by saying *subḥān Allah wa biḥamdihi Subḥān Allah al- 'Aẓīm* one hundred times<sup>2</sup>, sending prayers upon the Messenger of Allah (*Allahumma ṣallī 'alā Rasūlillah*) one hundred times, and reciting the *wird* of Imam Al-Nawawī<sup>3</sup> every morning along with reciting whatever he could from the Qur'ān<sup>4</sup>.

## 21. Dhikr With saying, "Allah"

(Q) Peace be upon you, I am doubtful about two things: the first is making invocation or remembrance (*dhikr*) of Allah using His singular name "Allah", the second is making *dhikr* using the pronoun "Huwa" (He), along with contemplating His favours. Is there a basis to this from the Islamic Revealed Law (Sharī'ah)? What is the ruling of *dhikr* with them?

(A) *Dhikr* of Allah by His singular name is among what the (Salaf) agreed upon <sup>5</sup> its permissibility. The most prominent evidence to this is the speech of Allah, the Exalted: **"And remember the name of your Lord and devote yourself to Him with [complete] devotion"** [*Al-Muzzammil* 73:8]. No attention should be paid to

\*<sup>1</sup> This fatwā translated by Mr Mahdi Lock published on naseemalsham.com

<sup>2</sup> Translator's note (tn): i.e. after Fajr before sunrise and before sunset, due to the āya in Sūrat Ṭaha (20:130): **"So be patient with what they say and glorify your Lord with praise before the rising of the sun and before its setting. And glorify Him during part of the night and at both ends of the day, so that hopefully you will be pleased."**

<sup>3</sup> (tn): This *wird* can be found [here](#). It should be noted that one does not need an *ijāzah*, or license, from a Shaykh to read this *wird*. Please read this [fatwā](#) by Shaykh Al-Būṭī: (24. Reading the Wird of Imam Al-Nawawī in this chapter.

<sup>4</sup> These would include Sūrat Yā Sīn in the morning and Al-Wāqī'ah and Mulk in the evening. In addition to the above mentioned *wird* and *adhkar*, one should also read whatever one can from the *Adhkar* of Imam Al-Nawawī, as Shaykh Al-Būṭī has recommended in this [fatwā](#).

<sup>5</sup> (Salaf) :the first three generations in the Islamic Nation.

whoever disagrees with the *salaf*. As for the *dhikr* of Allah using “*huwa*”, I did not find among the *salaf* anyone who justified it. Moreover, when you know that “*huwa*” is not one of the names of Allah, then what is the point of replacing a direct proper name (Allah) with a pronoun indicating it, as said by Arabic language grammarians?

## 22. Protection From Magic

**(Q)** Would I ask a couple of questions? We learnt in the biography of our beloved, the Messenger of Allah, may Allah bless him and grant him peace that he was bewitched once, and that the angel Jibrīl, may Allah grant him peace, untied the knots of magic and deactivated the spell by an order from Allah. We have been ordered to read *awrād* in order to get closer to Allah and gain protection from magic and evil eye. My questions are:

I- How can a person be affected by magic, in spite of seeking protection from Allah?

II- Should we deactivate magic spells by untying the knots the same way Jibrīl did? And how else can we do that if there were not any knots? Please give me a detailed answer. I have not been married yet and I fear it is due to magic, and Allah knows best.

**(A)** The expression “*The Messenger of Allah, may Allah bless him and grant him peace, was bewitched*” is not accurate. The most precise expression is “An attempt to bewitch the Messenger of Allah, may Allah bless him and grant him peace, was made by the Jews, but it was not successful”. We say accordingly: the one who keeps resorting to Allah and persists on reading the litanies (*awrād*) and invocations (*adhkār*) narrated after the Prophet, may Allah bless him and grant him peace, will be protected by Allah from any harm caused by magic. Hence, you can deduce the answer to your second question.



### 23. Al-Ḥaḍrah

**(Q)** What is the ruling of (*al-Ḥaḍrah*)<sup>1</sup> in Islam? Should I join when it is held?

**(A)** If what you are referring to as (*al-Ḥaḍrah*) consists of reciting invocations or remembrance (*dhikr*) of Allāh while standing up with respectful movement and clear pronunciation of *dhikr* phrases such as 'Allāh' or 'lā ilāha illa Allāh', then there is no problem with it. Whereas if it consists of movements that violate respect, like jumping and bending, or phrases of *dhikr* that are not fully pronounced, then it is a forbidden act of innovation (*bid'ah*) that is not permissible to participate in. Provided that the people you can participate in *al-Ḥaḍrah* with should be among blood relatives (*maḥram*)<sup>2</sup>.

### 24. Reading the *Wird* of Imam Al-Nawawī

**(Q)** May the peace, mercy and blessings of Allāh be upon you. Our distinguished shaykh, would you please be so kind as to grant myself and my family a license (*ijāzah*) for the litany (*wird*)<sup>viii</sup> of Imam al-Nawawī and explain when and how it should be read? May Allāh reward you

**(A)**<sup>\*3</sup> Indeed Imam Al-Nawawī did not obligate the reader of this *wird* of his to take an *ijāzah* from him in order to have permission to do so, nor did he authorise me or anyone else to grant this *ijāzah* that you are requesting of me. Despite that, here I am advising every brother of mine for the sake of Allāh to persistently read this *wird* due to the innumerable blessings that it contains.

### 25. *Dhikr* of Allāh in one's Heart

**(Q)** Sometimes when I am at work or among people, I like to repeat invocations or remembrance (*dhikr*) of Allāh without pronouncing the phrases aloud, in order to avoid the sin of ostentation (*riyā'*). In this case, do I have the same reward from Allāh as if I made normal *dhikr*? May Allāh abundantly reward you.

**(A)** The aim of *dhikr* is to stay in a state of awareness of Allāh, and avoid any negligence to His observance or remembrance. The tongue is merely a means to attain this. The reward to *dhikr* by the tongue is due to its role as a path reaching *dhikr* of heart. Therefore, you have a big reward for the *dhikr* of heart, which is basically the main purpose.

### 26. Rābiṭah In Naqshbandīyah

---

<sup>1</sup> (*al-Ḥaḍrah*): Literally means (Presence). It is a collective supererogatory ritual performed by Sufi Ṭarīqahs comprising of various forms of *dhikr*, such as rhythmic invocations of Allāh using one or more divine names, and religious poetic chanting.

<sup>2</sup> The Addressee is a female.

<sup>3</sup> This fatwā translated by Mr Mahdi Lock published on naseemalsham.com

(Q) There has been a debate between me and a brother about the ruling of (*rābiṭah*)<sup>1</sup> in this fashion: a *murīd*<sup>ii</sup> sits in the direction of Qiblah and evokes [in his mind] the soul of his *murabbi*<sup>i</sup> without imagining his image, then he assumes divine lights are descending into the soul of his Shaykh, and then into his heart. Thus, he ascends towards Allah, the Glorified. Is this permissible in the Sharīah?

(A) Imam al-Rabbānī has clarified in his book *al-Maktūbāt* (The Letters) that it is not permissible for the one saying in remembrance (*dhikr*) of Allah, when he sits for *dhikr*, to pair the remembrance of Allah with the remembrance of any creature, even the Messenger of Allah, may Allah bless him and grant him peace. You can find more detail regarding this matter in my book *Hādhā Wālidī* (This is My Father) in the section featuring my father's relation to Sufism.

## 27. Qabḍ and Basṭ

(Q) Why does a believer sometimes find himself in a state of openness (*basṭ*) reflected in his invocations, crying and supplications before Allah, Mighty and Majestic? However, at other times he finds himself in a state of contraction (*qabḍ*) as he cannot even organize a few words of supplication, and if he does, his thoughts go astray throughout the supplication without even recalling what he is doing.

(A) Leave the topic of *Qabḍ* and *Basṭ*<sup>2</sup> aside; they are manifestations of the inner-self states happen to 'Arifīn<sup>x</sup> and righteous people with high spiritual ranks with Allah. As for people like me and you, what is more important than delving into these two states is to cure the many heart flaws causing it to be cruel and which occupy us with amusements and various things that lead us to be heedless from Allah. That can be done through a lot of remembrance (*dhikr*) of Allah, as well as be cautious not to earn one's bread unlawfully.

## 28. Signs of Allah's Contentment:

(Q) Are there signs that indicate Allah's contentment with a servant?

(A) A servant's straightforwardness on the path of religion in terms of 'aqīdah (creed) and behaviour, is a sign of Allah's contentment with him.

## 29. Allah's Trait of Love

<sup>1</sup> (*Rābiṭah*): Literally means (Nexus, Bond). "It means that a *Murīd* primarily at the beginning of invoking Allah (*dhikr*) imagines his Shaykh and makes this imagination a prologue to his *dhikr*. Some Shaykhs assure to their disciples the necessity of this action because they are not able to inspire *dhikr* of Allah unless they imagine their Shaykh first. My father was severely rejecting it *rabiṭah* in this sense". [ (*Al-Būṭī*, *Hādhā Wālidī* ),p.101].

<sup>2</sup> (*Qabḍ*) and (*Basṭ*): Two states of the heart a *murīd* may encounter. (*Basṭ*) is the state of openness, relief and delight, where one becomes enthusiastically absorbed in the different forms of worship and is able to witness the favours of Allah around him. (*Qabḍ*) is the opposite, the heart is seized by a feeling of acute depression and dispiritedness. One feels dejected with whatever he is doing by way of spiritual deeds.

**(Q)** An urgent question pops into my mind and I wish you give me an answer to it. Since Allah's love for humans precedes theirs to Him; And since Allah's love is among His primary traits. Does this mean the amount of this love can increase or decrease?

**(A)** It is not valid to say "Allah's love for the arrogant decreases". Rather, it should be "the arrogant does not enjoy Allah's love since birth in the first place"; because Allah has already known in his eternal knowledge of the unseen (*ghayb*) about this man's arrogance. Know that, for Allah, the trait of love, regardless of its attachment to this or that, is eternal, and considered (*sulūhī*)<sup>1</sup> before its relation to whoever deserves it, and then become (*tanjizī*) after its attachment to whoever deserves it.

### 30. The Secret of Servitude

**(Q)** I wish you shared with us the secret behind your repetition of the term (Servitude towards Allah) in all your sermons, lessons, essays, gatherings and travels?

**(A)** Firstly, the claim of my "repetition of the term (Servitude towards Allah) in all my sermons, lessons, essays, gatherings and travels" as you have said, is a strange exaggeration to which there is no evidence. You cannot observe me during all these times in order to come up with such a general judgement. The last two Friday sermons (*khuṭab*) I delivered, for instance, were empty of this term. The lecture I gave in the ceremony held for the beginning of the Conference of the Ministry of Religious Endowments (*awqāf*) a month ago; was empty of this term. The last three lessons I gave in the beginning of this semester to the students of the Faculty of Shari'ah, were also empty of this term.

However, know that the feeling of servitude towards Allah is a state that infiltrates a Muslim leading him to perform the different acts of worship with clarity and loyalty, as well as to avoid prohibited acts. If it were not for a servant's feelings of humility before Allah, he would not be able to perform prayers with reverence, nor would he find loyalty in his other acts of worship. If it were not for a servant's sense of servitude, he would not have been able to set himself free from the captivity of desires and caprices. Hence, the different acts of worship and religiosity would turn into mere soulless shapes, which is the case with the majority of Muslims today.

### 31. Small acts lead to the desires of Nafs

**(Q)** How can I tell that the reverence that I may feel during performing an act of worship is not categorized as one of the inner self (*nafs*) caprices? Similarly, while I am intending a good deed?

---

<sup>1</sup> (*Sulūhī*) and (*Tanjizī*): They are 'aqidah terms concerning the traits of Allah. A trait is called *sulūhī* when it is associated to Allah's essence. But When this trait is attached to one of Allah's creatures, like the attachment of Allah's love to a human, it is then called a *tanjizī* trait.

(A) I advise you to do your duties and preserve your litanies (*awrād*), without paying much attention to feelings of reverence you may have. If a state of reverence or heart-tenderness occurs to you [during an act of worship], do not stop by it with any thought, and do not encumber yourself with these feelings while performing your acts of worship and *awrād*.

### 32. The Joy of Servitude to Allah

(Q) What is the way for feeling the joy and delight of servitude during prayers, and forgetting the noise of thoughts and clatter of material life with its occupancies, as well as feeling the agitation of love towards Allah, may His majesty be manifested? Similarly as the companions and followers (*tābiī'n*) used to feel this soul clarity and heart purity they had in all their states? How do I connect and tie myself to Allah in every action so that the cruelty and harshness inside of me can be driven away? May Allah abundantly reward you.

(A) The way to this is doing a lot of invocation or remembrance (*dhikr*) of Allah, as well as decreasing, as much as possible, relations and occupancies to worldly matters.

### 33. Diseases of The Heart

(Q) Is there any cure that rids me of the illness of arrogance, envy, self-praise and so forth, because I suffer greatly from all these signs?

(A) It seems you suffer from a big amount of scrupulosity (*waswās*). Remember that conforming to Allah's commandments does not make a Muslim like an angel; however, he remains a human who commits many mistakes. It is enough, for a Muslim when he feels proudness of himself or being envious from someone to ask Allah for His pardon and mercy, and Allah definitely forgives and pardons His servant. Had it not been for the *waswās* the devil has driven you into, you would not have abandoned seeking refuge in Allah with supplication the way He taught us to do in all cases.

### 34. How can we purify our hearts from impurities?

(Q) I would like to ask Shaykh Al-Būṭī: how do we purify our hearts from things that block us from Allah, Mighty and Majestic? I exert my utmost to do this, but I fail each time! My heart is full with life distractions and other bad things. May Allah reward you with blessings

(A) The way to attain the purification of your heart is to abundantly invoke and remember Allah (*dhikr*). You must also avoid earning your bread from prohibited sources; and try as much as you can to be away from the unlawful acts (*ḥarām*)

### 35. Forcing Humility to Allah (*Khushū'*)

(Q) It happens to me a lot during holy times such as, the day of ‘Arafah and nights of Ramaḍān, or holy places such as: *ka‘bah* or *multazam*<sup>1</sup> that I feel disconnection from Allah, Mighty and Majestic. I lose both the feelings of closeness and delight of humiliation before Him. Could this be due to a sin I have committed?

(A) Do not force the thought on this insinuations (*waswās*), since it is part of the extremism the Messenger of Allah, may Allah bless him and grant him peace, said regarding which; along with people involved in it: “*Beware! The extremists perished*”. Know that states of reverence or heart lightness are heavenly gifts from Allah, to which the humans have no relation. Your duty is to perform the acts of worship the way they are supposed to be performed, and to wean your mouth off [feeding of] unlawful money, then, to surrender to any heart presence Allah grants you with. Know that your occupancy during your acts of worship with these queries is a type of neglect to this worship and abstraction from the supplication to Allah.

### 36. Allah’s Love For a Servant

(Q) Does the love of a servant for Allah, Mighty and Majestic, and His Messenger Muḥammad, may Allah bless him and grant him peace; come as a result of Allah’s love for him in the first place regardless of his sins?

(A) The love of a servant for his Lord [Allah] is indeed a result of Allah’s love for him, that is evident in His saying, Mighty and Majestic “**Allah will bring forth a people He will love and who will love Him**” [Al-Mā’idah 45]. Notice that His love for them precedes theirs. Furthermore, when one loves Allah, he actually loves Him due to his awareness of Allah’s kindness and bestowal upon him, even if he is a sinner. Basically, if you see a servant who’s aware of Allah’s many bestowals and kindness upon him, know that it is a sign indicating Allah’s love for that servant.

### 37. Love For Allah and Love For Others

(Q) You mentioned in your lessons *al-Ḥub Fi al-Islām* (Love in Islam) that perfect love for Allah ejects love for (*aghyār*)<sup>2</sup> and keeps the heart solely dedicated to loving Allah. How can we accommodate that with a Ḥadīth of the Prophet, may Allah bless him and grant him peace, “*All praise be to Allah, whom endowed me with the love of ‘Āishah*” And his saying, “*In this world, women and perfume have been made dear to me*”?

(A) To love for the sake of Allah is actually among the necessities of loving Allah, not an obstacle in its way. On the other hand, to love someone WITH Allah, is

---

<sup>1</sup> (*Al-multazam*): It is the part of the *ka‘bah* between the gate and the black Stone. This place is known for acceptance of *du‘ā*.

<sup>2</sup> (*Aghyār*): a term usually used in *taṣawwuf*, referring to anyone or anything besides Allah.



what contradicts with loving Allah, and is considered a form of polytheism. The love of the Prophet, may Allah bless him and grant him peace, for ‘Āishah, his companions, and believers; is love for the sake of Allah, not with Allah. Moreover, there is no doubt that whoever loves Allah, will love whomever Allah loves.

### 38. The Source of Love

**(Q)** Which is responsible for loving Allah, the heart or the mind? Does the word “heart” in the Qur’ān refer to the mind? Or the mind is a device through which love reaches the heart, the real source of love.

**(A)** Love, whoever the beloved is, resides in the heart, which is the essence of emotions. But in the Qur’ān, the word ‘heart’ sometimes refers to the mind, as in His saying, Glorified is He, **“And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand”** [Al-A‘rāf 179], the word ‘heart’ here refers to the mind.

### 39. Supplication of The Distressed

**(Q)** Allah has promised the distressed (*mudṭarr*) to respond to his supplication. Is this response achieved at once? How does he feel being desperate? Are the sins a factor affecting the acceptance of supplication (*du‘ā*)?

**(A)** It has been mentioned in the authentic Ḥadīth<sup>xi</sup> from Ṣaḥīḥ Muslim that the Messenger of Allah, may Allah bless him and grant him peace, has said: “Allah the Almighty is Good and accepts only that which is good. And verily Allah has commanded the believers to do that which He has commanded the Messengers. So the Almighty has said, **“O (you) Messengers! Eat of the tayyibat [all kinds of halal (legal) foods], and perform righteous deeds.”** [Al-Mu‘minūn 23:51] And the Almighty has said, **“O you who believe! Eat of the lawful things that We have provided you.”** [Al-Baqarah 2:172] Then he, may Allah bless him and grant him peace, mentioned [the case] of a man who, having journeyed far, is dishevelled and dusty, and who spreads out his hands to the sky saying “O Lord! O Lord!” while his food is unlawful (*ḥarām*), his drink is *ḥarām*, his clothing is *ḥarām*, and he has been nourished with *ḥarām*, so how can [his supplication] be answered?”. Thus, there are conditions for a supplication to be accepted. Do you find these conditions available in you? Furthermore, if Allah accepts a supplication, He does so in the time and manner that He wills, not you.

### 40. The Condition for Accepting Supplication

**(Q)** You have mentioned that both penitence from misdeeds and purifying one’s possessions from unlawful money are amongst conditions for accepting supplication. This leads me to two inquiries:

Firstly, if a sinner who confesses his sin does not repent, but instead, invoked Allah to grant him enough strength to repent; is his supplication accepted?

Secondly, if someone has unlawful money and asks Allah to grant him will power to ask forgiveness from the different owners of that money, and to avoid that kind of money throughout his life. Will his supplication to be accepted?

**(A)** If someone cannot repent because his inner self (*nafs*) keeps struggling and overcoming him, he should share that hardship with Allah, and maintain a beseeching supplication for Allah to endow him with the will power to overcome his *nafs* which inclines to evil. That is also the case for anyone who cheats and rips people off. Hopefully, Allah will accept their supplication.

#### 41. Feelings of Awe of Allah

**(Q)** You mentioned in your *Sharḥ al-Ḥikam al-‘Atā’iyyah* (The Exegesis of Ibn ‘Atā’s Aphorisms) that humans are weak and cannot adhere to Allah’s orders unless they constantly take refuge in Him. That brought two doubts into my mind :

I- If a human is weak and unable to abide by Allah’s orders unless he seeks help of Him to do so, does that imply that humans are bound to err and destined to definitely commit sins?

II- How can a human have feelings of fear of Allah or regret of a committed sin if this sin is a result of this human’s very weakness with which Allah has assembled him? These questions keep suddenly crossing my mind and deny me the joy of invoking Allah.

**(A)** Resorting to Allah is required in all cases and reasons; neither any scholar nor I have said that a Muslim cannot obey Allah unless he takes refuge in Him. As to feelings of awe of Allah during prayers, they are compulsive feelings, not optional. However, a human has the means to reach such feelings, through avoiding unlawful money, constantly remembering Allah and being aware of His observation, as well as avoiding sins.

#### 42 .Associating Supplication With Response

**(Q)** It has been complex to me the concept of separation between supplication from its response, while Allah the Glorified always associates them together in His book [Qur’ān]. Why did you not associate supplication with its response in one of your lessons *Sunan Allah fi ‘Ibādih* (Allah’s Laws Within His Servants) where you mentioned a Ḥadīth of the Messenger of Allah, may Allah bless him and grant him peace, which implies that supplication is itself -whether or not there was a response to it- an act of worship? The confusion -in my short understanding- is that on one hand; Allah always associates supplication with the response in His holy book, while on the other hand; our Prophet may Allah bless him and grant him peace, considers supplication itself an aim, not means. How can we connect these two concepts?

**(A)** The association of supplication with a response [in the Qur’ān] does not necessarily imply that supplication is only means for an aim. For instance,

performing prayers is associated with the reward of entering Paradise. However, does this imply that a believer prays only for the sake of Paradise? No, he should perform prayers for the sake of complying with Allah's order, and fulfilling the requisites of his servitude before Allah, regardless of gifting him with Paradise or not. A servant must ask his Lord for mercy and bestowal, in anticipation to His grace and kindness.

#### 43. Insistence With Supplication

**(Q)** Is it of belief (*imān*) for a person to insist with supplication? Or should he, on the contrary, ask Allah to choose what is best regarding the needed matter without insistence, considering he trusts Allah will choose only what is best?

For instance, should he say "O Allah, grant me children if this is good for me" or "O Allah, choose for me what is good" (without asking for being gifted with children)? Because I have heard in a comment of yours of one of al-Ḥikam al-ʿAtāʾiyyah (Aphorisms of Ibn Attaiyyah) that (*waṣilīn*)<sup>1</sup> do not invoke Allah for anything from the worldly matters; considering their awareness of Allah's mercy and wisdom.

Please explain the confusion for me, may Allah reward you abundantly.

**(A)** It is better for the matters in which you do not know where good lies; to ask Allah, Mighty and Majestic, to choose for you what is good in His knowledge. This applies, for example, to your desire for getting married to a particular girl, or applying to a particular faculty. On the other hand, it is better for the matters in which good or bad is apparent; to ask Allah to grant you the good, and protect you from the bad.

#### 44. A Common Supplication

**(Q)** Is there any fault in this form of supplication: "O Allah, your knowledge of my condition renders you needless of my request"? Please clarify it for us, may Allah abundantly reward you

**(A)** The correct phrase is "Your knowledge of my condition, renders ME needless of my request" not "YOU". After its correction, there is not any fault in this phrase.

#### 45. Content of a Supplication

**(Q)** Your eminence excels with your structure of supplication, not to mention your extreme spiritual abundance. This is with no doubt a Divine support and manifestation. Among what you repeat in your supplication is your saying "O Allah, send to the soul of our master Muhammad, may Allah bless him and grant him peace, peace and greetings from us. O Allah, as we believed in him in worldly life without seeing him, do not deny us seeing him in Paradise". My inquiry is related to

---

<sup>1</sup> He is the one who reaches the rank of *Iḥsān* (excellence).

the second part, as your eminence here seem certain about entering Paradise. Is this a form of a servant's trust in his Lord?

**(A)** Our saying in the supplication "do not deny us seeing him in Paradise" is not a decisive decision of our entrance to Paradise; but rather optimism. The meaning and aim of the phrase is "if you bestow us with entering Paradise, do not deny us the sight of your Messenger, may Allah bless him and grant him peace, in it".

#### 46. "Respond" in The Two Verses

**(Q)** What is the meaning of "Respond" (*ijābah - istijābah*) in both Allah's sayings, Exalted be He: **"And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me.."** [Al-Baqarah 1:186], as well as: **"And your Lord says, Call upon Me; I will respond to you."** [Ghāfir 40:60]? May Allah abundantly reward you.

**(A)** 'To respond' [in the first verse] linguistically means to answer an asker, a greeter, or a caller. You say for instance: *"someone called me so I responded"*. While 'to respond' [in the second verse] means to fulfil what has been requested by someone, you say for instance, *"someone asked me something, so I responded to his request"* i.e., *"I gave him what he asked for"*. It is a custom for Allah, Mighty and Majestic, to bestow upon His righteous servants through answering their calls and supplications to Him, as well as fulfilling for them what they request.

#### 47. Guaranteeing a Correct Choice

**(Q)** My sir, I find myself lost in several matters and unaware of which path to take. Therefore, I always ask Allah to guide me to the right path and keep me away from the wrong. This grants me confidence that what I do in the matter regarding which I asked Allah; is the right thing which holds benefit for both my worldly life and the hereafter. Is what I believe correct?

**(A)** The scale that grants you certainty whether you are right or wrong regarding the matter you doubt in, is indeed the Islamic Legislation (*Shar'*). Put the case in which ruling you have doubts on the scale of Sharī'ah, and you will learn the ruling; and thus end your confusion. However, if you were ignorant of Sharī'ah, you must then educate yourself to the degree required in the situations you may face. After that, if you still find yourself in confusion after learning the lawfulness of a certain action, refer then to the prayer of istikhārah<sup>xvii</sup> (a special prayer for guidance) which the Messenger of Allah, may Allah bless him and grant him peace, used to persevere.

#### 48. Help!

**(Q)** Al-Salam 'Alykum, I am a follower of a (Sufi ṭarīqah)<sup>vii</sup>, all praise be to Allah. I started on this path steadily. However, I relapsed later and became addicted to

watching pornography on the internet. I even do that on purpose arguing that right and wrong all come from Allah, which means that sins also come from Him. I hope that you help me for the sake of the Prophet's rank in your heart.

**(A)** You should know first that this argument is void. Then, do a lot of resorting and invocation to Allah to save you from what you are into. In addition, you should have the willpower and ability to take a decision, and remedy your inner self (*nafs*), which inclines to evil, through marriage.

#### 49. Repentance From *ṣaghā'ir*

**(Q)** You have mentioned in your book *Sharḥ al-Ḥikam al-ʿAtā'īyyah* (The Exegesis of Ibn Atā's Aphorisms) that insistence on minor sins (*Ṣaghā'ir*, plural of *Ṣaghīrah*) is itself considered a major sin (*kabīrah*). What is the ruling in case I have *ṣaghā'ir*, which I fail to get rid of, although at the same time I seek Allah's forgiveness, and pray that He rids me of them? Is it still considered committing a *kabīrah* in my case?

**(A)** To repent from a *ṣaghīrah* renders it non-existent. Nonetheless, if it reoccurs due to the weakness of your willpower, then repeat the repentance, and it will become non-existent again. Thus, the aphorism of Ibn ʿAtā that you pointed out does not apply to this case.

#### 50. Repentance From a major sin (*Kabīrah*)

**(Q)** I have committed adultery before, and I want to atone for my sin

**(A)** The cure you need is a sincere repentance from the sin you have committed. The only guarantee not to commit the same sin again is marriage, so why do you not get married?

#### 51. The Inward Sins

**(Q)** I have many bad thoughts and feelings in my mind and my heart such as envy, suspicion, pretension, and so on. They invade my mind all the time while I am sitting or before sleeping, etc... Does Allah account me for these thoughts? Can they lead me to any kind of harm? And how can I get rid of such feelings?

**(A)** Envy, pretension, grudge, all of them are sins related to the heart that a Muslim must avoid. Allah, the Exalted, calls them in the Qur'ān as inward sins (*Bāṭin al-Ithim*). You should seek the help of Allah to get rid of these sins, and be away as possible as you can from any gatherings of diversion and base matters. You must also avoid earning your bread from prohibited sources.

#### 52. The Results of Misdeeds

**(Q)** Allah, Mighty and Majestic, has said in the holy Qur'ān: **“What comes to you of good is from Allah, but what comes to you of evil, [O man], is from**



**yourself.”** [Al-Nisā’ 4:79] Is everything that befalls a Muslim from misfortunes or afflictions a result of sins he committed?

**(A)** Yes, the misfortunes that befall a person are a result of misdeeds he has committed, as Allah says, **“And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much”** [Al-Shūrā 42:30]. Nonetheless, He excludes Messengers and Prophets since they are impeccable. In some cases, and for some righteous people, these misfortunes are a means to raise their levels before Allah.

Insinuation (*waswasah*)<sup>1</sup> is not considered a sin upon the person suffering from it. However, he should surpass it and set himself free from it, using the methods *Hujjat al-Islam*<sup>2</sup> Abū Hāmid al-Ghazālī mentioned in his book *Ihyā’ ‘Ulūm Al-Dīn* (Revival of Religious Sciences).

### 53. The One Who Repents from a Sin Is like One Who Did not Sin

**(Q)** Does the one who repents from sins get punished for them?

**(A)** The Messenger of Allah, may Allah bless him and grant him peace, says: *“The one who repents from sins is like one who did not sin”*, however, in case the sin includes wasting the rights of somebody, his pardon must be sought first.

### 54. Struggle Between Nafs and The Instincts

**(Q)** I feel that I am a disbeliever and will die in a state of disbelief if I remain in my current state of abandoning praying and fasting. My Shaykh, my heart is attached to Allah and I confess my sins before Him, but every time I decide to perform prayers and fasting, their time comes and I do not perform them. When I read your last Friday sermon, I felt as if the words were directed to me, my tears poured and my heart shattered with each letter I read. Am I a disbeliever? Should I recite the testimony of Islam (*shahādah*) again before a Shaykh?

**(A)** No, brother, you are a Muslim and a believer (*Mu’min*) as well, Allah willing. Enough evidence to your belief is your emotions, distress, and tears of pain to what you feel for your current state. As for the cure of this state of yours, it is to change the social atmosphere around you and to only keep company of the righteous and strait forward people who will help you keep steady on the straight path and remind you of Allah. The social atmosphere has a great influence either positively or negatively. Another cure of no lesser importance than the first one is to do a lot of supplication and resorting to Allah. You express to Him this state of yours, express to Him your state just like you are expressing it to me, and remember that I am like you, only a servant who is unable to save you from what

<sup>1</sup> Dark suggestions of the inner-self.

<sup>2</sup> (*Hujjat Al-Islām*): An honorific title meaning “authority of Islam” or “proof of Islam”.

you suffer; but Allah is over all things Competent. He will accept your invocation if you do a lot of imploring before Him in your private times and preserve on it, and the acceptance will surely come to you.

### 55. Is Feeling of Shortcomings among trials?

**(Q)** Can one's trial in the steadiness on his religion -like abandoning some of the obligations or not performing them correctly- be considered among the privations that lead him to resort to his Lord; supplicating and invoking Him to correct his path again? Is it what Allah refers to as "punishment" by saying, **"Then why, when Our punishment came to them, did they not humble themselves?.."** [Al-An'ām 6:43]? Is the meaning included in Ibn 'Aṭā's aphorism *"States of need are gift-laden carpets"*<sup>1</sup>?

**(A)** What is referred to as "states of needs"; is helplessness in all its types. No doubt, the cure of helplessness is to seek the refuge of the Most Powerful; because helplessness knows no way to Him: who is Allah. It is unquestionable that resorting to Him will set you free from your helplessness and aid you to abide by the commands and guidance of Allah.

### 56. Qiyām Al-Layl

**(Q)** Allah the Exalted has said, **"And in the hours before dawn they would ask forgiveness"** [Al-Dhāriyāt 51:18], what is the ideal way for performing (*tahajjud*)<sup>2</sup> and (*qiyām al-layl*)<sup>3</sup>? And which times to perform them are the most favoured by Allah?

**(A)** It was a habit of His the Prophet, may Allah bless him and grant him peace, to get up from bed for *tahajjud*, he did not have a specific time for it. It was also among his customs to lay down on his right side for a short while before the call for dawn prayer (*al-Fajr*) for a few minutes and then get up without falling asleep to renew his ablution. So was the Sunnah passed down from the Messenger of Allah, may Allah bless him and grant him peace. He did not use to fall asleep before *al-Fajr* and wake up to renew his ablution. However, if sleepiness overcame him for some reason, he slept.

### 57. The Diversity of Forms for Sending Prayers for the Prophet

---

<sup>1</sup> (tn) It is transliterated as, " al-Faqāt busuṭ al-Mawāhib", it is the aphorism number:176.

<sup>2</sup> (*Tahajjud*): A supererogatory prayer performed at night after sleeping. Tahajjud is a part of *qiyām al-layl*.

<sup>3</sup> (*Qiyām Al-layl*): Spending an indefinite portion of night or most of it in different kinds of supererogatory worship (praying, reciting the holy Qur'ān, dhikr, supplicating Allah, etc..).

(Q) Some honourable Shaykhs (like Shyakh ‘Abdulallah Sirāj al-Dīn)<sup>1</sup> wrote some forms of prayers for our beloved master Muḥammad, may Allah bless him and grant him peace. What confuses me is that I cannot find the majority of these written forms in the Qur’ān or Sunnah. I am certain of the honesty and integrity of these honourable men, but I was argued by a Wahhābī<sup>2</sup> regarding these forms of prayers, as well as the method of performing invocation or remembrance of Allah (*dhikr*) while standing up<sup>3</sup> which is known in the Levant, and I confess, my sir, that I lack the scientific capacity to respond.

(A) The meaning of praying for the Messenger of Allah, may Allah bless him and grant him peace, is well-known and agreed upon. For this meaning to be expressed, there are many forms which all are lawful as long as they contain the meaning of praying for the Messenger of Allah, may Allah bless him and grant him peace. However, the best of these forms is what was cited by the Messenger of Allah, may Allah bless him and grant him peace, or what was known to have been adopted by some of the companions or followers (*tabi‘īn*). Dhikr of Allah while standing up is lawful on the condition that it is paired with civility and composure, and the words of dhikr fully pronounced.

### 58. Love For *Ahl Al-Bayt*

(Q) My honourable sir, I belong to a tribe which is originally from the family of the Messenger of Allah, may Allah bless him and grant him peace (*ahl al-bayt*). Is there an advantage for *ahl al-bayt* over other people?

(A) If one denies the advantage of the relation to *ahl al-bayt* of the Messenger of Allah, may Allah bless him and grant him peace, then one denies Allah’s -the Exalted- saying, “**Say: I do not ask of you a reward for it, except amity for kinship.**” [Al-Shūrā 42:23]. If one loves the Messenger of Allah, may Allah bless him and grant him peace, he will inevitably love and honour his *ahl al-bayt* and those who are from his ancestry. However, this is one thing, and engaging in sins is another thing; the high kinship of someone who indulges himself in sins does not validate [for us] abstaining from enjoining him for what is right or forbidding him from what is wrong (*al-‘amr bi al-ma‘rūf wa al-nahī ‘an al-munkar*). Furthermore, perhaps sins render the advantages of high kinship useless if the sinner persists on committing them and does not abstain.

---

<sup>1</sup> ‘Abdullah Sirāj Al-Dīn Al-Husainy: (1924-2002) A Muslim scholar from Aleppo, Syria. He was considered by many a walī, a ‘ārif, and an extraordinary scholar who dedicated his entire life to the service of Islam.

<sup>2</sup> (Wahhābī): One who belongs to Wahhabism; a radical movement in Islam derived from the ideology of Muhammad Ibn ‘Abd al-Wahhāb.

<sup>3</sup> Regarding al-Ḥaḍrah, refer to question: (23. Al-Ḥaḍrah) in this chapter

### 59. Prayers for The Prophet From a Man Whose Money is Unlawful

**(Q)** Is saying prayers for the Prophet, may Allah bless him and grant him peace, from a man whose money is unlawful accepted? Is it possible that Allah will take him away from unlawful money?

**(A)** Yes, prayers for the Prophet, may Allah bless him and grant him peace, from someone who feeds on unlawful money are accepted, because what is unlawful does not abolish supererogatory or obligatory work. The same ruling applies for someone who performs prayers and commits prohibited acts; he gains the reward of his prayers as well as the burden of his sins.

### 60. Confusion Regarding a Form of Prayer for The Prophet

**(Q)** One time, I recited this prayer, “O Allah, pray upon our master Muhammad, the medicine of hearts and their remedy, the health of bodies and their cure, the light of sights and their gleam, etc.” After I finished, someone objected and said, “Did you just assume a compeer to Allah with your words? These words are not allowed! Only Allah is the cure and remedy” Would your eminence help clarify this confusion?

**(A)** In a Ḥadīth agreed upon, the Messenger of Allah, may Allah bless him and grant him peace, used to say, “In the Name of Allah, the dust of our land mixed with the saliva of one of us, to cure our sick one by the permission of our Lord”. If the person who objected to your prayer gets sick, and a doctor or a medication cures him, he will say in every occasion “I was cured by that doctor, with the use of that medication” without finding it worthy of objection [the way he did with you].

Are the causality of a doctor, who might be a dissolute person, and the medication he prescribes for the patient; stronger than the causality of the Messenger of Allah, may Allah bless him and grant him peace, whom Allah has sent as a mercy to the worlds? Is the causality of the dust of al-Madīnah al-Munawarah or the saliva of the righteous any stronger than the causality of the Messenger of Allah, may Allah bless him and grant him peace, or than Allah’s capabilities for curing patients? Moreover, al-Bukhārī narrated in his ṣaḥīḥ that the companions of the Prophet, may Allah bless him and grant him peace, used to get blessings (*tabarruk*)<sup>xii</sup> in the Messenger’s sweat and fallen hair for treatment.

Tell the ignorant who objected to you that *tabarruk* with the rank that Allah has favoured His Messenger with, may Allah bless him and grant him peace, is in fact the utmost form of monotheism (*tawḥīd*). It is as well compliance to the love of Allah and His Messenger, may Allah bless him and grant him peace, and not what his stupidity and ignorance have deluded him with. However, remove from the form of your prayer this sentence “..the soul of souls and their nourishment” since it is of no basis.

## 61. Weakness of Endeavour

**(Q)** I suffer from weakness in my endeavour. How can I get rid of it?

**(A)** I ask Allah the Exalted to change your weakness into strength. You should do a lot of resorting to Him, this is the best cure for what you suffer from. Take into account that the reason behind this weakness of endeavour is in many cases the loss of resolve, which is within your control. Determine to fight this weakness and put your power to do so; and you will find how this weakness within you turns into strength and energy.

## 62. The Chapter (sūrah) of Yāsīn

**(Q)** I heard a recorded lecture of Dr. Sa'īd -may Allah bless him- concerning the education he received from his father, in which he mentioned how he used to read the chapter of Yāsīn every morning and evening due to its protection benefits. Is what we know of these benefits an output of the experiences of righteous people with it? May Allah abundantly reward you.

**(A)** Rather, the reason for that the Messenger of Allah, may Allah bless him and grant him peace, has told us about the benefit and advantages of the chapter of Yāsīn.

## 63. References to Study History and Philosophy

**(Q)** I attended your lecture in Ribāṭ Tarīm<sup>1</sup> in which you encouraged the students of Sharī'ah to establish an acquaintance in the fields of history and philosophy. What books do you advise reading in these fields? May Allah reward you generously.

**(A)** Among the most useful references in the field of history is Ibn Kathīr's *Al-Bidāyah Wa Al-Nihāyah* (The Beginning and The End). In addition, among the best books that combines philosophy with the principles of Islamic creed is Mustafa Ṣabrī's *Mawqif Al-'Aql Wa Al-'Ilm Wa Al-'ālam Min Rab Al-'ālamīn* (The Stance of The Mind, Science, and World From The God of The Worlds).

## 64. The Shortest of Two Paths to Allah

---

<sup>1</sup> (Ribāṭ Tarīm): An educational institution teaching Islamic and Arabic sciences, formed in 1886 in the historic town of Tareem, Yemen.



(Q) If a person determines to attain the level of (*al-Ihsān*)<sup>1</sup> and join the group of (*al-Sābiqūn*)<sup>2</sup>, which of these two paths is closer: the path of complete devotion to religious sciences; or the worldly path combined with seeking the necessary degree of religious sciences, living according to it, and carrying out preaching to Allah (*da'wah*) to the best of my capabilities? I am currently a student of engineering, and able -with the favour of Allah- of taking any of these paths in the future.

(A) The means to attain what you ask for is to abide by these principles:

- Keep as far from unlawful acts as possible, and if you commit any of them, rush to an honest repentance from it.
- Avoid feeding on unlawful money, which is anything that gets into your property in an unlawful way.
- Perform your religious obligations, and pursue them with the supererogatory acts related to them.
- Adopt a constant litany (*wird*) of invocations or remembrances (*dhikr*) of Allah, Mighty and Majestic, with the known ethics and standards of *dhikr*, and how and when to perform it.

If you abide yourself to these four principles, there will be no need to devote yourself for studying religious sciences, or anything else, nor there will be a need to leave the engineering studies or any other field Allah has directed you to. May Allah bless Ibn 'Aṭā' who says, "*Actions differ because the inspirations of the states of being differ*"<sup>3</sup>.

## 65. The Cure of Waswās

(Q) I believe I have been affected by dark suggestions of the inner-self (*waswās*) two years ago. I always doubt the cleanliness of my clothes especially after leaving the bathroom, each time I see a droplet of water, I assume it is an impurity (*najāsah*). I also repeat the ablution a lot. During prayer, I doubt that I did not perform the opening *takbīr* (*takbīrat al-Iḥrām*) so I keep repeating it to a degree that one prayer takes me half an hour. Sometimes I even doubt that I did not read

<sup>1</sup> (*Al-Ihsān*): Linguistically means "excellence". In the context, it refers to the Messenger's, may Allah bless him and grant him peace, definition of it in the infamous Ḥadīth of Jibrīl in which he said, "It is to worship Allah as if you are seeing Him; and although you do not see Him, He sees you".

<sup>2</sup> (*Al-Sābiqūn*): Refers to the same term mentioned in the Qur'ān in sūrat al- Wāqī'ah, "And the forerunners, the forerunners". They are those who race or excel towards committing righteous deeds.

<sup>3</sup> It is transliterated as, "*Tanawa 't al- 'māl biqadr tanaw ' waridāt al-Aḥwāl*", it is the 9<sup>th</sup> aphorism.

*Al-Fātiḥah* or perform *rukū* ‘ I tried numerous times to ignore these *waswās* and continue my prayer without repeating it, but I instantly feel uncomfortable afterwards. Help me, may Allah abundantly reward you.

(A) For each doubt you feel concerning the cleanliness or *najāsah* of your clothes, the lawful ruling states that your clothes are clean and the doubt is of no effect. The same applies for the *waswās* you feel concerning the validity of your reading of *al-Fātiḥah* or performing *takbīrat al-Iḥrām* for instance, it is of no value, and the lawful ruling is the validity of your prayer. Many Islamic Jurists (*Fuqahā*) pointed out this issue, like Imam al-Ghazālī in his book *Iḥyā’ ‘Ulūm al-Dīn* (Revival of Religious Sciences).

#### 66. Staying With a Christian Family for Education

(Q) Is it permissible for us, as we study in India, to stay with a Christian family in their house for the sake of practicing our English language? Putting into consideration that we will commit to the Islamic practices, as we will have our own room and bathroom. Is it permissible for us to eat the food they cook, because the fees of accommodation include food?

(A) Firstly, Is not there any closer place than India to learn English?

Secondly, Allah the Exalted says, **“and the food of those who were given the Scripture is lawful for you”** [Al-Mā’idah 5:5].

Thirdly, if there is no seclusion with a foreign woman (*khalwah*), there is no harm then.

#### 67. The Abundance Of Masjids, And Its Ruling

(Q) Does the vast increase in the numbers of masjids reduce the reward of walking to them? What is the point behind this abundance, instead of saving the money spent building them to provide better care for the poor?

(A) Building masjids, albeit their increase in number, is not a reason for annulling the reward of those who head there to perform prayer. It is not permissible to [intentionally] reduce the number of masjids with the intention of increasing the distance between one another, forcing more steps to reach them for the ones performing prayer, in order to subsequently let them gain more reward.

#### 68. Sitting at a Table Where Alcohol is Served

(Q) I live in a European country. By virtue of staying there, I am occasionally compelled to sit at tables where alcohol is served, is this unlawful?

Secondly, should I inspect the validity of Islamic slaughter of what is labelled as (*ḥalāl*)?

(A) I do not know what necessitates you sitting at a table on which you see something unlawful with your own eyes. You do know that a necessity is a case that evokes who experiences it when he is compelled to turn a blind eye to committing an unlawful act, or faces a grave danger that threatens life, or one of the fundamentals of life.

The word “slaughtered according to Islamic law” is what you should inspect the validity of, [this is done] by learning that the source of this certificate is a trusted Islamic institution that monitors the slaughtering process and ensures precision in detecting which sacrifice is slaughtered according to the Islamic method (*mudhakkā*) and which is not. If you learn this, then the confusion is over.

### 69. Stretching one's Legs in The Direction of Qiblah

(Q) What is the ruling of laying down while stretching one's feet in the direction of Qiblah while being in one's house, The Two Sanctuaries: Mecca and Medina (al-Haram al-Makkī and al-Haram al-Nabawī ) a masjid, or a grove? Is it of more piety (*taqwā*) not to do so? My heart is insecure about this as I feel it lacks politeness towards the sacred rites (*hurumāt*) of Allah.

(A) It is disapproved (*makrūh*) to stretch legs in the direction of Qiblah while lying down, wherever you are, a disapproval of properness (*karāhat tanzīh*)<sup>xiii</sup>.

### 70. Is Cheating Allowed If The Invigilators Permit so?

(Q) Is it permissible to cheat in an examination in the case of consensual complete neglect from the side of both the invigilators and the directorate of examination? Students in the examination hall openly cheat, is the ideal action to do to avoid cheating, even if doing so may set me behind my classmates?

- Is this a case of *'umūm al-balwā* (Something forbidden which occurs widely)?  
- If one receives a certificate through cheating, what is the ruling of this certificate?

- Is it in Islamic Law terms invalid?

- Is it lawful to enrol in a university with it? Or does the case “what was built upon falsehood, is considered false” apply to it?

- If this student repents to Allah from cheating his way to achieving this certificate, is he supposed to redo the exam and receive a new one?

(A) Examination is an act of trust, and one who is entrusted with something, shall not betray this trust. The approval of whomever in charge of the examination does not justify cheating. If the goal of the directorate of examination is to make the process easier for the students, the lawful means to this will be to make the grading system more lenient, not to allow cheating in the examination.

### 71. Employment With Invalidly-Achieved Degrees (I)

**(Q)** I have seen many students of Shar‘īah and other majors cheating their way to graduation and receiving diplomas, and then getting jobs in institutions or other places with these diplomas. What is the ruling on the wages they obtain by virtue of such certificates?

**(A)** In this case, the one, who is involved in what you have mentioned, should inform the institution where he is going to work about what he has done to achieve his diploma. It is his right to ask them to undergo a test in order to assess his capabilities in achieving this particular work; and how much he grasps the major in which he graduated. Many people cheated in their exams during their education years, and are, still, today, more knowledgeable and understanding than others who were not involved in cheating.

### 72. Employment With Invalidly-Achieved Degrees (II)

**(Q)** Someone receives his general certificate of education and completes college education through cheating. Afterwards, he is accepted in a company through a job interview and proves later to be better than most of his colleagues in the department he works in. His scores are also among the highest in the annual performance evaluation the company holds for its employees. Later on, he achieves a university degree without cheating. Should he inform his supervisors about the way his former education was achieved? Is the money he used to make in that company unlawful or doubtful? If so, what are the consequent procedures to be made?

**(A)** As long as the company relies, in employing the holder of this certificate, on examining and evaluating him in an objective way to determine his eligibility and degree of knowledge, then his cheating in achieving the certificate does not invalidate his employment or the authenticity of his contract with the company. The value of an educational certificate is annulled if the employing side or the company relies on experience, even if the certificate was a formal requirement.

### 73. Carrying Out (Ḥad) On Oneself

**(Q)** My sir, if someone commits a sin without knowing that it necessitates carrying out (*ḥad*)<sup>1</sup>, and repents to Allah from it later, should he carry out *al-ḥad* on himself? Should he head to the ruler or choose anyone to carry it out on him? May Allah abundantly reward you.

**(A)** If a believer commits a sin that necessitates carrying out a prescribed punishment (*ḥad*), and Allah, Mighty and Majestic, conceals his sin, he is required

---

<sup>1</sup> (Iqāmat al-Ḥad): To Carry out a prescribed punishment. To punish one who commits a major sin such as adultery or stealing, and is only carried out by the ruler or a side that represents him.

to maintain Allah's concealment over him and not tell anyone what he did. In this case, his sin does not merit carrying out *had*, neither by himself nor by anyone else he assigns. Rather, he is culpable by Allah if he exposes himself or tells anyone what he committed. The expiation in this case is an honest repentance to Allah.

#### 74. Holding Ceremonies in Hotels

**(Q)** What is the ruling of holding and attending ceremonies in hotels? Taking into consideration, the commitment to the full lawful dressing, and no intermingling between men and women, as well.

**(A)** There is no harm in holding or attending the ceremonies you ask of, in case they do not contain what is unlawful.

#### 75. Raising Hand Palms for Supplication

**(Q)** I always raise my hand palms for supplication after prayers, but I have seen many who do not, considering doing so as an act of innovation (*bid'ah*). Please clarify.

**(A)** Raising the palms to the sky during invocation is a proven Sunnah by the Messenger of Allah, may Allah bless him and grant him peace, in speech and action. It has been proven as *ṣaḥīḥ* that he, may Allah bless him and grant him peace, has said, "*Your Lord is munificent and generous, and is ashamed to turn away empty the hands of His servant when he raises them to Him.*". It is also proven as *ṣaḥīḥ* that he, may Allah bless him and grant him peace, has raised his hands to the sky on the day when he performed the prayer for rain (*Istisqā'*)<sup>xvi</sup>; and in the night of the battle of Badr, and that he used to turn the back of his palms to the sky when he invoked against those who have killed his companions on the day of Bi'r Ma'ūnah<sup>1</sup>. It has neither been proven in the *ṣaḥīḥ* nor in other [Ḥadīth books] that he has made supplication without raising his hands to the sky. No one declines from this behaviour of cringing and expressing need and insufficiency to Allah, Mighty and Majestic, the way the Messenger of Allah, may Allah bless him and grant him peace, has taught us, except for the arrogant or the bull-headed who [blindly] defends his delusions.

#### 76. Embellishments Set For A Pilgrim

**(Q)** What is the ruling of the ornament that people set in celebration for the arrival of a pilgrim by cutting branches from trees and setting flags and banners, etc.?

<sup>1</sup> (*Bi'r Ma'ūnah*): The Well of Ma'ūnah. A celebrated spot, four marches from Makkah, where a party of the Prophet's companions were slain by Banū 'Amir and Banū Sulaim. (al-Khudrawi).



(A) Cutting branches from trees without permission of their owners is an aggressive and prohibited act. As for the general ornaments pilgrims set for themselves, it is a sign of ostentation (*riyā'*). As to what the family or friends of a pilgrim prepare in celebration for his arrival and Allah's bestowal upon him [with pilgrim], I hope that there is no harm in doing so.

#### 77. The Rule of Working in Law Career

(Q) I am a law student, and I am confused regarding practising law. What is the ruling of it?

(A) The ruling of practising law follows the degree of the lawyer's commitment to the rules of the Islamic law. If he commits to only representing the oppressed, defending and seeking justice for them in legal cases, then his work is lawful and rewarded. While if he does not commit to the Islamic law and limits his aim to gathering money, then his work is not only prohibited, but also considered among major sins (*kabā'ir*) as well.

#### 78. Advertising in Magazines

(Q) I work as a marketing manager, so I issue product advertisements in several magazines. However, some of these magazines publish photos of events and ceremonies that may contain women dressed inappropriately. Is it prohibited to advertise in such magazines?

(A) There is no lawful prohibition for advertising products or other in magazines or newspapers. Nevertheless, it is better to publish the advertisement in one that does not promote what is prohibited.

#### 79. Teaching in Mixed Gender Schools

(Q) Is it lawful for a teacher to teach in mixed gender schools where young men and women attend? Knowing that not all young women are decently clothed.

(A) If you teach a religious science, and are sure that you will not be tempted by the appearance of the female students, and that they will most likely be influenced by your teaching and embrace commitment [to the religious obligations] or become more committed, then I hope your teaching in this case is lawful with no harm. Allah knows best.

#### 80. Visiting Graves For Women

(Q) Is it lawful for women to visit graves?

(A) Visiting graves is lawful according to the saying of the Messenger of Allah, may Allah bless him and grant him peace, "*I used to forbid you to visit graves, but (now) visit them*". Women are like men in this matter, given they go in decent

clothing, quietly, and without raising their voices with weeping, crying or the like.

### 81. Continuing my Studies

(Q) I have an opportunity to continue my studies abroad, but my father is sick, and I hired a nurse to attend to him in my absence. Is it lawful for me to travel in this case? Am I to be blamed if something -Allah forbids- befalls my father in my absence? May Allah abundantly reward you.

(A) It is up to your father; if he fully accepts your traveling, and the nurse attending to your father does what is required of him and fulfils all your father's needs, then there is no harm in your traveling.

### 82. About Niqāb

(Q) My wife is beautiful, and wears niqāb (a veil covers woman's face except for the eyes). Can she take it off in the presence of my uncles?

(A) If you believe that your wife's presence without *niqāb* before your uncles can cause seduction, then she is prohibited to do so, even according to the juridical opinion that does not consider the face a part of the 'awrah<sup>xiv</sup>.

### 83. Reciting Qur'ān on Water for Healing

(Q) May peace and blessings of Allah be upon you. I would like to inquire about reciting Qur'ān on water before sprinkling it around the house or drinking it for protection. Was this done in the times of the Messenger of Allah, may Allah bless him and grant him peace? Is it an act of innovation (*bid'ah*)?

(A) Allah, the Exalted, says, **"And We send down of the Qur'an that which is healing and mercy for the believers"** [*Al-Isrā'* 17:82]. This means that water, on which some Qur'ān was recited, especially by a righteous person, is a means for healing if Allah wills. However, this does not mean that healing which the Qur'ān discusses only occurs through water. There is no connection between the two.

### 84. The Ruling of Poetry

(Q) What is the lawful ruling of writing poetry if it contains clear flirting without describing the one to which the poetry is intended?

(A) There is no harm in flirting, if it is not directed to someone specific, or if it is directed to the flirter's wife. However, the prohibition occurs when directing it to a specific girl or woman with mentioning her name or some of her revealing descriptions.

### 85. Qarn Al-Shayṭān and Tabarruk

(Q) My distinguished shaykh, I would like a clarification to the term (*Qarn al-Shaitān*)<sup>1</sup>, does it refer to whom are currently known as wahhabīs? My second question, is it lawful to seek blessing (*tabarruk*) [in Allah] through the graves (the shrines and accessories around) of the righteous? If is it lawful, wouldn't these graves be considered as something holy in the future and, as a result, turn into polytheism? I ask Allah to protect you from all evil.

(A) The meaning of the term *Qarn al-Shaitān* is the horn through which the devil blows his whispers, temptation, and falsehood.

It is lawful to visit the graves of righteous people and seek blessing [in Allah] through them, but it is unlawful to rub against or circumambulate them.

### 86. Tawassul By Virtue of The Prophets and Righteous People

(Q) It is clear to me that the essence of worship is supplication, and the best supplication for Allah is done with His Blessed Names. It is also clear to me that one should not implore (*tawassul*)<sup>xii</sup> to the Prophets themselves, but rather to Allah by virtue of them.

My question, my distinguished Shaykh, is how can I balance the above mentioned with what you said in your last Friday sermon: "I complain to you -O Messenger of Allah, may Allah bless him and grant him peace, invoke Allah for them!" Is not this considered *tawassul* to him, may Allah bless him and grant him peace ? Please clarify this for me. What is the meaning of His -the Exalted- saying: **"If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you"** [Fāṭir 35:15]. Does it refer to both the dead and living, including Prophets and others?

(A) A Muslim's *tawassul* by virtue of the Prophets and the righteous people among Allah's servants is lawful. The evidence to it is the *ṣaḥīḥ* Ḥadīth <sup>2</sup> I mentioned in the Friday sermon you refer. Was the Messenger of Allah, may Allah bless him and grant him peace, not aware of this [that you mention], and Allah still accepted his supplication and healed the man's sight? Those who deny *tawassul* to which the Prophet, may Allah bless him and grant him peace, has directed us are Wahhabis, i.e., the followers of Muḥammad ibn 'Abdul-Wahhāb. The important

---

<sup>1</sup> (*Qarn al-Shaitān*): literally is translated into (horn of the devil). The term is explained within the Shaykh's answer.

<sup>2</sup> It was narrated from 'Uthmān ibn Ḥunayf that a blind man came to the Prophet , may Allah bless him and grant him peace, and said: "Invoke to Allah to heal me." He said, "If you wish to store your reward for the Hereafter, that is better, or if you wish, I will invoke for you." He said, "Invoke." So he told him to perform ablution and do it well, and to pray two rak'ahs, and to say this supplication, (O Allah, I ask of You and I turn my face towards You by virtue of the intercession of Muḥammad the Prophet of mercy. O Muhammad, I have turned to my Lord by virtue of your intercession concerning this need of mine so that it may be met. O Allah, accept his intercession concerning me)".

thing in *tawassul* is that the supplication is indeed directed to Allah, the one who is always invoked is Allah, and the Messenger of Allah, may Allah bless him and grant him peace, is only one whom the *tawassul* is made by virtue of.

### 87. Visiting Shrines

**(Q)** What is the ruling of visiting Shaykhs, the patrons of Allah (*awliyā'*)<sup>iii</sup>, and their shrines; especially if one travels specifically to do so?

**(A)** If what you mean by "*Shaykhs, awliyā'*, and their shrines" is their graves, then know that visiting graves is not only lawful, but also desirable by order of the Messenger of Allah, may Allah bless him and grant him peace, who has said, "*(In the past) I forbade you from visiting graves, but visit them now*". Let alone the graves of righteous people.

If you refer to the ones who are alive, then it is lawful and rewarded. Have you not heard the Ḥadīth of the Messenger of Allah, may Allah bless him and grant him peace, "*Walk one mile to visit a sick person, two miles to reconcile between two brothers in Allah, and three miles to visit a brother in Allah*". Let alone a righteous brother who is possibly a *walī*. Take note that the mentioned Ḥadīth is weak (*ḍa'if*)<sup>xv</sup>, but most scholars accepted it.

### 88. Private Lessons

**(Q)** I give private lessons to students of varying ages and try my best to insure that they fully comprehend what I teach, and they say they do. Will I be undeserving of my fees if they fail to pass the subject I teach them?

**(A)** You are being paid for doing sincerely and accurately what you were asked to do, not for the students' passing of their tests. If you fulfil your teaching duty without neglect, then you are not responsible for the results of your students whom you have sincerely taught.

### 89. Obedience to the Father

**(Q)** My father is a company owner who does not abstain from dealing with interest or bribery in his affairs regardless of my advice to him. Currently, he is threatening to cut relations with me if I do not leave my job to join him. I tried so on weekdays, but I only became more certain of my inability to contribute positively, not to mention my fear of following the same unlawful path.

**(A)** You should advise your father to abstain from the unlawful with the utmost degrees of kindness and politeness. If he does not listen, and asks you to join him in the unlawful, you should not accept, since there is no obedience to any creature in disobeying the Creator. However, you should refer -in your apology for not joining him- to as much kindness and politeness as you possibly can. Moreover, invoke Allah in your private times to guide your father.

### 90. Mother's Supplication Against Her Children

**(Q)** A mother is used to repeating the term “may Allah be angry with you!” with her children, what is the ruling of this supplication? Do the children become among those whom Allah is angry with, despite of their continuous attempts to gain her satisfaction?

**(A)** Firstly, a mother must avoid invoking against her children, whether with the supplication of Allah’s anger or any other term. Mothers should be aware of this.

Secondly, if the reason behind her supplication against her son is an unlawful act from his side, then her supplication could cause harm to him. However, if it was due to an act that is lawfully correct from his side, like practising (*ṣilat al-Raḥim*)<sup>1</sup>, doing a successful commercial or industrial work, or giving charity to the poor, then her supplication does not cause him harm, it may rather be possible to cause harm for her. Allah knows best.

## 91. Dealing With Offenders of Scholars

**(Q)** In the midst of the crisis storming through our country [Syria], and in view of your known attitude towards it, we -your admirers- often hear offence to your person coming from colleagues of ours, may Allah guide them to what is right. What should we do with them?

**(A)** Do not cut relations with them, and invoke Allah for them.

## 92. Priority in Supererogatory Acts I

**(Q)** I am accustomed to fasting Mondays and Thursdays, but lately, fasting is fatiguing me to a degree that prevents me from reciting Qur’ān or reading books. Which is better for me in this case?

**(A)** Do not confuse yourself with insinuations. Perform, from the vast supererogatory acts what you feel comfortable to perform; and what you find the energy within yourself and body to carry out.

## 93. A Muslim’s Right Over His Muslim Brother

**(Q)** A person declines an invitation to a wedding banquet that does not contain unlawful acts, because he claims the ceremony will be followed by another which contains many unlawful acts. Is he right in what he says?

---

<sup>1</sup> (*Ṣilat al-Raḥim*): Kinship. To be helpful and good to one’s kin, visiting them and meeting their needs, whether they are good to him or not.



(A) If the wedding banquet does not contain any unlawful acts - the dissipation for sake of boasting and ostentation is among the most dangerous of these acts- the invitee is ought to attend, as he is not related to any other separate event that may occur later.

#### 94. Food Brought From Working in Interest Based Banks

(Q) I have a friend who works in an interest-based bank. Should we consider his money unlawful? In other words, if we are invited to his house, do we eat from unlawful money?

(A) If the money your friend earns is a mixture of lawful and unlawful, there is no lawful restraint from accepting his invitation and eating from his food. Nonetheless, if all his earning is unlawful, it is impermissible then to accept any of his money, neither as means of ownership or food.

#### 95. Working For a TV Production Company

(Q) Is the money earned from working as an accountant in a company that produces television serials unlawful?

(A) If the television serials of the company in which one works are clean and compatible with the Islamic Revealed Law, then there is no harm in working there. Nonetheless, if they are not, it becomes impermissible. Allah indeed has spoken the truth by saying: **“And cooperate in righteousness and piety, but do not cooperate in sin and aggression.”** [Al-Mā'idah,5:2].

#### 96. Indirectly Unlawful Money

(Q) - I saw a burglar who was stealing a wallet and then came to me to purchase something with the stolen money. Is it permissible for me to sell him?

- A Lottery Company allocates annual scholarships for university students. Is it permissible to apply to scholarships allocated by such companies that deal in games of chance (*maysir*)?

(A) - What the majority of Muslim scholars agreed upon is the impermissibility for a Muslim to deal -either through trading, donation, or any other way- with money he knows is entirely unlawful, like money that is stolen, taken by force, or gained through interest. However, if the lawfulness of the money is doubted, or it is a mixture of lawful and unlawful money, then it is permissible to take it in the lawful ways like trading or other. Therefore, the wallet which we are certain is stolen, is considered unlawful money in its entirety and it is impermissible to take anything from it in any method. Anyone who gives a legal opinion (*fatwā*) to the contrary is

either an ignorant who is ineligible for giving *fatwās*, or an imposter who should be punished.

- It is not permissible to deal with lottery companies in any manner of dealings.

### 97. Dream Interpretation

(Q) I know there are many authentic (*ṣaḥīḥ*) Ḥadīths that state that dreams actualise the way they are interpreted [and thus should be interpreted in a positive way]. Sometimes I interpret dreams of which interpretation I am certain in a negative way and immediately follow it with supplications to Allah not to make my interpretation implement in reality. Am I disobeying the Messenger of Allah, may Allah bless him and grant him peace, this way? Do the interpretations of dreams definitely actualise?

(A) I did not find any authentic (*ṣaḥīḥ*) Ḥadīth which contains that a dream actualises the way it is interpreted. Why would you interpret dreams negatively anyway? To what scale do you refer in this respect?

### 98. Using Subḥah

(Q) Is it an act of innovation (*bid'ah*) to use *subḥah* (prayer beads)?

(A) The *subḥah* is not a form of worship in its self, but a tool for worship used to count the words of *dhikr* (i.e. such as words of glorifying, praising or asking Allah's forgiveness). Be aware that I am referring to the use of *subḥah* in the way I have mentioned; but as for bead cracking for fun, or posing it in hands or around necks as a form of display of a false state of piety, such an act disgusts me and I disapprove of it!

### 99. Imitating Disbelievers

(Q) What is the legislative standard in imitating disbelievers? When is it prohibited? Is the prohibition dependent on intending to imitate them?

(A) The standard is to intend in what he says or does to imitate disbelievers. Whereas if one wears their clothes, behaves like them, or repeats words they say -that do not contain outright disbelief- but without the intention of imitating them through this, he is not included in the Ḥadīth of the Messenger of Allah, may Allah bless him and grant him peace, "*He who copies any people is one of them*".

### 100. Tawassul By Virtue of The Righteous

(Q) What is the ruling of imploring Allah (*tawassul*)<sup>xii</sup> by virtue of the righteous?

(A) The Messenger of Allah, may Allah bless him and grant him peace, has said in a *ṣaḥīḥ* Ḥadīth "*How many are there with dishevelled hair, covered with dust,*

possessing two ragged cloths, whom no one pays any mind to - if he swears by Allah then He shall fulfil it.” Is there any doubt that imploring Allah by virtue of these whom Allah shall fulfil their request if they swear by Him; is lawful and accepted?

‘Umar ibn al-Khaṭṭāb has implored during the prayer of al-Istisqā’ (prayer for rain)<sup>xvi</sup> by virtue of Al-‘Abbās, may Allah be pleased with him. Was ‘Umar at fault or committing an act of polytheism in what he did?

Also, the Messenger of Allah, may Allah bless him and grant him peace, has said in a ṣaḥīḥ Ḥadīth “In the Name of Allah, the dust of our land mixed with the saliva of one of us, to cure our sick one by the permission of our Lord” Is there more obvious *tawassul* than this?

### 101. Consolations on The 40<sup>th</sup> Day

**(Q)** You mentioned in a previous fatwā, “The gathering of people on the 3<sup>rd</sup> or 40<sup>th</sup> day of death to read a (*khatmah*)<sup>1</sup> of Qur’ān or the like is an unauthentic *bid‘ah* (act of innovation)”.

You also said in another fatwā, “Organising gatherings of condolence in the manner accustomed today, hopefully it is considered an accepted unrestricted public interest (*maṣlahah mursalah*)<sup>2</sup> which is suitable for our times and conditions”, what is the difference between the two?

**(A)** The act of *bid‘ah* is holding a commemorative ceremony or the like after forty days of the deceased’s death where speech is given, Qur’ān recited, and food prepared; because consolation days, which are three, are over. Therefore, any form of grief, sorrow, or consolation should be over. This is what I mentioned. I did not mention that people gathering on the third day is a *bid‘ah*; nonetheless, the third day is among lawful consolation days. So do not relate to me something I did not say.

### 102. Priority in Supererogatory Acts II

**(Q)** I am accustomed to fasting Mondays and Thursdays. However, lately, fasting is fatiguing me to a degree that prevents me from reciting Qur’ān or performing other acts of worship, and my time passes without accomplishing anything beneficial. Should I perform other acts of worship instead of fasting? Knowing that fasting does not stop me from performing obligatory acts, it only prevents me from exploiting time with supererogatory acts.

---

<sup>1</sup> A complete recitation of the whole Qur’ān.

<sup>2</sup> (*Maṣlahah mursalah*): (*maṣlahah*) linguistically means benefit or interest. It represents one of the subject matters of the aims of the Islamic Law (*Maqāsid al-Sharī‘ah*). It means there is neither a specific text that validates it, nor any that invalidates it. However, it is induced according to what brings benefit or remove harm away from people. Examples: When ‘Uthmān ibn ‘Affān Collected the Noble Qur’ān in one book (*muṣḥaf*) to preserve it from being lost.

**(A)** Perhaps maintaining a number of supererogatory acts, like reading Qur'ān and so, is better than maintaining only one: fasting Mondays and Thursdays. Do not stop performing these acts [the first group], and keep your fasting in scattered days according to your ability. Thus, you combine the supererogatory act of fasting along with other acts.

### **103. Translating Foreign Books**

**(Q)** Is it permissible to translate scientific foreign books to Arabic without the permission of their owners in order to benefit Muslims?

**(A)** If the book author restricted its copyright to himself or a specific party, it is not permissible for any other party to translate it without the author's permission.

### **104. Is This a Bribe?**

**(Q)** I am a doctor from Russia, I work for the government for a small salary that is not enough for living in this country. Sometimes patients voluntarily tip us before or after treatment. Am I allowed to take this money? Is it considered bribery in any way? All thanks to you.

**(A)** I believe what patients tip you after treating them, is flawless. While what they try to give you before, is in some way included in the meaning of bribery.

### **105. Hunger Strike**

**(Q)** What is the ruling of hunger strike or the battle of empty stomachs?

**(A)** Hunger strike to a degree that causes evident harm to the body is prohibited due to the Messenger of Allah's, may Allah bless him and grant him peace, saying "*There should be neither harming nor reciprocating harm.*"<sup>1</sup> It is a western tradition that the west infected us with.

### **106. The Benefits of The Prayer of Istikhārah**

**(Q)** How can a commoner who is fairly religious but not well-knowledgeable in religion tell the difference between an imposter, ignorant scholar and a sincere, faithful one? Secondly, how is the prayer of guidance (*istikhārah*) performed?

---

<sup>1</sup> It is transliterated as, "lā ḍara wa lā ḍirār". This Ḥadīth is considered one of the Maxims of Islamic Jurisprudence. This rule means, states that a (creating harm), and others should not reply too (producing harm) In addition, it shows how Islam encourages people's security, spreads peace by dismissing evil from their life and forbids detriment among them. (Legal Maxims of Islamic Jurisprudence, 2013)

(A) The prayer and supplication of *istikhārah*<sup>xvii</sup> are neither supposed to make you see a dream in your sleep, nor create a feeling of ease or discomfort regarding the matter in which you are seeking Allah to choose what is best for you. However, the benefit of *istikhārah* is that Allah will make easy the means to carry out your choice if it is good in your worldly life and afterlife .

You have to rely, in executing the orders of Allah, on your own learning of His religion. After that, you can tell the difference between an imposter or ignorant scholar, and between a sincere, faithful one.

### 107. Hijāb For The Mentally Challenged

(Q) I have a sister who is mentally challenged due to childhood Meningitis. Is the lawful obligation of wearing hijāb in front of foreign men among relatives and especially during occasional family visits dropped for her case, knowing that she wears full lawful clothes outside?

(A) Mental retardation is a lawful reason for dropping obligation. However, the parents of the mentally challenged girl should let her wear hijāb outside and regulate her clothes and behaviour according to lawful standards.

### 108. Gatherings Including Indecent Clothing

(Q) Indecent clothing became common in my society, and not an occasion passes where women do not dress in this manner. Is it lawful for me to attend such gatherings attended by women only, such as weddings and occasional family gatherings? If it is unlawful, I am afraid that not attending may cause anger or sadness to one of my parents, especially during holidays.

(A) The solution is to attend these gatherings if necessary. Provided that you avoid sitting with those whose any part between the navel and knees is not covered, and to keep away from them so that they do not catch your sight.

### 109. Learning Magic

(Q) My master, I have read in a book *Haqā'iq 'An al-Taṣawwuf* (Facts on Sufism) that it is known that magic is among prohibited knowledge, unless one learns it for the sake of protection against it. Is it lawful to learn and practice magic with this intention? How authentic is the Ḥadīth “Learn magic but do not practise it”?

(A) The adherents to the Sunnah and the Muslim mainstream (*ahl al-Sunnah wa al-Jamā'ah*) are in agreement on the prohibition of learning or practising magic for many proofs. The strongest and most evident of them, is Allah's the Almighty saying about the two angels Harūt and Marūt: **“But the two angels do not teach anyone unless they say, We are a trial, so do not disbelieve [by practicing magic]”** [Al-Baqarah 2:102]. The verse means that learning magic necessitates disbelief, and the Islamic jurists' views differed on the punishment of magicians.



As to learning magic for protection against it, it has been confirmed in an agreed ṣaḥīḥ Ḥadīth that magic is cured with Qur'ān, not with magic itself. The Messenger of Allah, may Allah bless him and grant him peace, cured himself from the magic of Lubayid ibn al-A'ṣam with Qur'ān. The agreed jurisprudential principle states (*lā yuzāl al-Ḍarar bi mithlih*) "Harm is not removed with the same harm".

As for the Ḥadīth "Learn magic but do not practise it", it is unauthentic and merely words of some seekers of aspersion. You could have asked me about the ruling of learning magic or whatever you heard recently, without relating it to someone in particular, this approach is better, and perhaps you keep it always.

#### 110. Traveling to non-Muslim states for study

(Q) I would like to ask you concerning the judgment of travelling to a foreign land in the West perusing an under-graduate education in a specialist field, of computer science, laser technology or other technologically advanced fields. Such specialist fields are unavailable in the Arab lands and the person intends to return to the Islamic lands.

(A)\*<sup>1</sup> Travelling to another country falls under the general category of 'permissible' acts, which is the original judgment for all human actions. Allah states : **"He it is Who hath made the earth subservient unto you, so Walk in the paths thereof and eat of His providence. And unto Him will be the resurrection (of the dead)"**[Al-Mulk 67:15]. This permissibility however is conditional that during the journey and residence in the West no contravention of the sacred law is intended in the circumstance that this is the intention the general permissibility of residence in the West will transform to prohibition. The Maxim of Jurisprudence states: The means take the same judgment as the ends<sup>2</sup>.

So a permissible means that leads one to a prohibited act in fact itself becomes prohibited, and likewise if the means is a channel to an obligatory act the means itself becomes obligatory and an action that is permissible in itself also transforms the means to a permissible act.

#### 111. What is the difference between a cultured person and a knowledgeable person?

(Q) I- What is the definition of a cultured person? What is the difference between a cultured person and a knowledgeable person?

II- Allah's saying, Mighty and Majestic, **"Allah destroys interest (ribā)"** Does this apply to both the creditor and debtor, or only the prior?

---

\*<sup>1</sup> This fatwā translated by Mr Mahdi Lock, published on naseemalsham.com

<sup>2</sup> "*lil wasā'il ḥkum al-Maqāṣid*"

**(A)** A cultured person is someone who is well acquainted with general scientific issues related to the society he lives in. Meanwhile a knowledgeable person is someone who has a small or big deal of knowledge in any field.

As for the effect of interest in destroying money, it applies for both parties.

### 112. Intellectual Discussions for Women

**(Q)** For a girl, is it permissible to participate in intellectual or lawful discussions that include no prohibitions or quarrels? As doing so uncovers her personality, level of awareness, and way of thinking, are these included in the term of *‘awrah*<sup>xiv</sup>?

**(A)** Men and women are alike in intellectual and scientific discussions, given that the topic of discussion is acceptable in the scale of the Islamic Revealed Law, and does not lead to committing a prohibition or embracing a belief that contradicts with the Islamic creed; otherwise, participating becomes prohibited for both men and women. Additionally, the women’s appearance and manner of speech must not be factors of seduction for the men participating in the discussion. *‘Awrah* for a woman is related to her physical appearance, not her thinking, creativity, or intellectual brilliance.

If these two conditions are met, both men and women are alike in this intellectual activity. This generally applies also to the topic of women teaching men, and vice versa, as long as the science being taught is a kind of individual duty (*farḍ al-‘ain*)<sup>xviii</sup> or sufficiency duty (*farḍ al-kifāyah*)<sup>xix</sup>, when there are no women to teach women, or men to teach men.

### 113. Women Teaching Men

**(Q)** I am a student at the postgraduate studies at the faculty of pharmacy. As part of my curriculum, I have to give a number of practical instruction hours to undergraduate students, who happen to be males. Is it permissible?

**(A)** I do not recall having said or written that it is impermissible for a woman to speak to men outside the case of necessity. There has been someone in some website that spoke and gave religious verdicts sometimes using my name. However, if it is confirmed that I did say that, then it is my fault and there is no evidence to it from the Revealed Law.

The life of the companions of the Messenger of Allah, may Allah bless him and grant him peace, overflows with situations in which men used to speak to women, and women to men. Additionally, many of the gatherings of the Messenger of Allah, may Allah bless him and grant him peace, included women who spoke to him regarding many issues. Nevertheless, this matter is subject to known

regulations and conditions in terms of outside appearance and religious commitment.

As for the topic of one gender teaching the other, the scholars who gave a religious verdict about the face of a woman is considered *'awrah<sup>xiv</sup>*, decided that it is permissible for her to uncover her face both in front of a judge for testimony, and for learning or teaching. It is also permissible for her to uncover what the necessity requires uncovered in front of a doctor. I do not know a difference in this regard between a man teaching women and vice versa, as long as the science being taught is a kind of individual duty (*farḍ al-'ain*) or sufficiency duty (*farḍ al-kifāyah*), given there are no women to teach women, or men to teach men .

#### 114. Our Custom of Burial

(Q) May the peace, mercy and blessings of Allah be upon you. In Dagestan, we are continuing a custom our fathers used to perform. It goes as follows, when someone from our village passes away, the youth of the village prepare the grave, while the elder gather with the family of the deceased to prepare the body and the condolence ceremonies. After washing the body and clothing it for burial, 7 to 11 persons sit next to the burial and recite the chapter of al-An'ām.

After that, a group of our villagers gather in a circle and repeat (Lā Ilāha Illa Allāh) 1000 times after saying the shahādah three times, and asking Allah for forgiveness. They try to gather 70 persons or more in this circle in order for the *dhikr* count to reach 70000. As such might be mentioned in the deceased's will. Even if there was no will, the deceased's legal guardian asks for this custom to be carried out on his expense. All this is done before the grave is prepared or the burial, hoping Allah for the deceased to benefit from all of it.

Later, after al-janāzah prayer<sup>xx</sup>, the body is carried to the cemetery for the funeral and all men of the village should attend. The number may reach 300. There, 30 Qur'ān sections (*ajzā'*) are handed to 30 persons in order to complete a (*khatmah*)<sup>1</sup> dedicated for the deceased's soul. After the body is buried, the Imam or one of the righteous people of the village sits facing the deceased's face and dictates him by saying, "*O servant of Allah, son of the servant of Allah the Generous, remember what you left the worldly life to the afterlife with; the shahādah of Lā Ilāha Illa Allāh, and Muhammad, may Allah bless him and grant him peace, is His Messenger, and that Paradise is truth...etc.*". He repeats it three times.

After that, he stands and pours water on the grave and raises his hands with supplication for the deceased and recites the chapter of al-Fātiḥah, the beginning verses of al-Baqarah, the verse of al-Kursī, the last verses of al-Baqarah, al-Ḥashr, as well as the chapter of al-Mulk or al-Naba'. If the time was after the afternoon

---

<sup>1</sup> A complete recitation of the whole Qur'ān.

prayer (al-‘asr); and Yāsīn before the noon prayer (al-Zuhr), then he invokes Allah for forgiveness a few times and repeats (*Lā Ilāha Illa Allāh*) 100 times and finally recites the chapters of al-Ikhlās, al-Falaq, and al-Nās.

After all of this, he invokes Allah to grant all the reward to the soul of the deceased and concludes with al-Fātiḥah. Upon leaving the cemetery, the deceased’s relatives align to the right to be greeted and condoled by the attendants. Afterwards, the villagers visit the grave after the prayers of Fajr (morning) and ‘asr and read in each visit what is mentioned until three days pass since the burial. The deceased’s legal guardian then gives a speech of gratitude for the attendants. After a week, anyone among the deceased’s relatives or villagers can visit the grave. So has been our custom for long, until recently when some young men started denying it and claiming it is a denied act of novelty (*bid‘ah*) that we should get rid of.

My sir, is there among what is mentioned above something that is not suitable and better be left behind? Did you have such customs in your country before?

**(A)** All Qur’ān recital dedicated through supplication to the soul of the deceased is lawful and accepted according to the assent of Islamic jurists (*Fuqahā*). On condition that it is not done with the belief that it is from Sunnah. Like for instance, gathering at a grave to recite the chapter of al-An‘ām believing that the Messenger of Allah, may Allah bless him and grant him peace, advised so. This is impermissible because it is considered lying on behalf of the Messenger of Allah, may Allah bless him and grant him peace.

Likewise, every charity given to the poor on behalf of the deceased is lawful and accepted according to the assent of *Fuqahā*. In case the deceased has pointed out this charity in his will, it is lawful given that the sum he has allocated does not surpass one third of his money. If he died leaving unfulfilled financial obligations such as debt, expiation for breaking an oath, expiation for breaking the fasting of Ramaḍān or so; then the due amount should be taken from the money he left before dividing it between the successors. However, if he had no financial obligations, and he did not bequeath anything, it is impermissible to give charity on his behalf with the money he left as its possession transferred to the successors unless they all agreed and there was not a minor among them.

Therefore, all this you acquire about; if it was regulated with the restrains I mentioned, then there is no harm in it; including visiting graves. I repeat to you that it is impermissible to innovate a manner of reciting certain chapters of the holy Qur’ān, or giving charity on behalf of the deceased without any of it being traced back to the Messenger of Allah, may Allah bless him and grant him peace.

The reciters and charity givers should not believe that it is a Sunnah passed down from the Messenger of Allah, may Allah bless him and grant him peace.

In other words, the unlawfulness is innovating what has no basis attributed to the Messenger of Allah, may Allah bless him and grant him peace.

### **115. Is The Science of Sharī'ah Only Praised in Qur'ān And Sunnah?**

**(Q)** When I heard some Qur'ānic verses and Ḥadīths praising science and scholars, I was pleased since most of my time is spent between books. Nevertheless, some people say that these texts actually refer to the sciences of Sharī'ah only. Is it true? Or other sciences are included as well?

**(A)** There is none amongst the firm scholars who says that the verses of the Qur'ān in which science is encouraged and its importance indicated; are referring to the sciences of Sharī'ah only. Instead, all agree that the science to which the divine text encourages is science in its entire meaning. However, sciences vary in degree of importance; the best of sciences are those that introduce a human to Allah and inform him with the Islamic Revealed Law and its rulings; and the different sciences come after it.

### **116. Can We Understand Religious Sciences Without Studying Logic?**

**(Q)** Can we comprehend the sciences of *Sharī'ah* such as creed, principles of jurisprudence, and others without necessarily studying logic?

**(A)** Yes, the sciences of *Sharī'ah* can be comprehended without referring to logic studies. There are top scholars whom Allah has sufficed without studying it. However, this does not mean it is prohibited to study logic, because logic is a science, and Allah praised sciences altogether.



<sup>i</sup> (Murabbī) : It is derived from the root word *rabbā* (to increase or grow). It means to educate others spiritually and ethically. It is defined as one who is not only knowledgeable but also pious, kind and considerate.

<sup>ii</sup> (Murīd): An adherent disciple on the way to Allah. It is derived from the root *arād* (v), *irādah* (n) which means to have willpower or self-esteem to attain the pleasure of Allah. Allah the Almighty says, **"But as for anyone who desires the Next World, and strives for it with the striving it deserves, being a mumin, the striving of such people will be gratefully acknowledged"**[ al-isrā':19]. It is also known as a *sālik*.from *Sulūk*.

<sup>iii</sup> (Walī), plural (awliyā'): It is everyone whose mind enjoys complete faith, and his conducts are epitomized with piety. Hence, he becomes one of Allah's protected ones (awliyā'). It is not bounded that irregular things occur to him. Allah says, **"Verily, the patrons (Or: the pious worshippers of Allah) of Allah surely will have no fear on them, nor will they grieve.(They are) the ones who have believed and have been pious. For them are good tidings in the present life (Literally: the lowly life i.e., the life of this word) and in the Hereafter. There is no exchange for the Speeches of Allah; that is (the state) that is the magnificent triumph"** [Yūnus 63-65] ( (Al-Būṭī, Ma' al-Nas)2/286). However, a *walī* may be bestowed with one or more *karāmah*, which are unique gifts from Allah, most prominently steadfastness on the straightway of Allah.

<sup>iv</sup> (Adhkār) : verbal prayers, invocations. Any prayers in which one glorifies, praises or seek Allah's forgiveness.

<sup>v</sup> (*Sulūk*): The same concept as *taṣawwuf*.

<sup>vi</sup> (Taṣawwuf) : A new title for an old concept. Its meaning is nothing but striving for purifying the inner self from any usual mischievous mal such as, envy, arrogance, loving worldly matters, and authority . Thus, it aims to lead the inner self it to love Allah, the Almighty, be satisfied with Him, trust Him and be sincere to Him. (Al-Būṭī, Al-Salfiyyah)p.189].

<sup>vii</sup> (Sūfī Ṭarīqah): a religious educational norm to achieve the aim of Sufism. (Al-Būṭī, Hādha Wālidī),p.99]

<sup>viii</sup> (*Wird*), plural of (*awrād*): it means a daily amount of reciting Qur'ān and invocations (dhikr).

<sup>ix</sup> (*Abdāl*) the plural of *badal* or *bidl* meaning 'substitute' or 'successor', which can also mean 'generous' (*karīm*) and 'noble' (*sharīf*). This name is given to a group of God's servants who, amongst the *awliyā'* ('friends of God', saints), have attained a special spiritual station.

<sup>x</sup> (ʿĀrifīn) plural of (ʿĀrifbillah): He is the pious religious scholar who reaches highest ranks in knowing Allah and truthfully applying His commands.

<sup>xi</sup> Authentic [ṣaḥīḥ] Hadith: The term refers to a hadith whose chain of narrators has been transmitted by truly pious persons who have been known for their uprightness and exactitude, and the hadith is free from eccentricity and blemish.

<sup>xii</sup> (*Tabarruk*): Both *tawassul* and *tabarruk* indicate the same significance. It means to seek goodness and blessing through the medium of something. (Al-Būṭī, Fiqh al-Sirah )

<sup>xiii</sup> (*karāhat tanzīh*): It is what the Islamic legislation is ordered to abstain from, not out of obligation and necessity. It is not to be punished or blamed; rather it anticipates what is more adequate and preferred.

<sup>xiv</sup> (*‘awrah*): The part of the body which it is illegal to keep naked before others. ‘awrah of man is between the navel and the knee, but ‘awrah for woman is the whole body except face and hands. Also, ‘awrah means private parts, loins, genital organs, pudenda.

<sup>xv</sup> (*Ḥadīth ḍa‘īf*): A weak hadith is a hadith that fails to meet all of the five conditions for an authentic hadith. These conditions are: connected chain, trustworthy narrators, accurate narrators, not anomalous (*shādh*), and free of hissed defects (*‘ilal*).

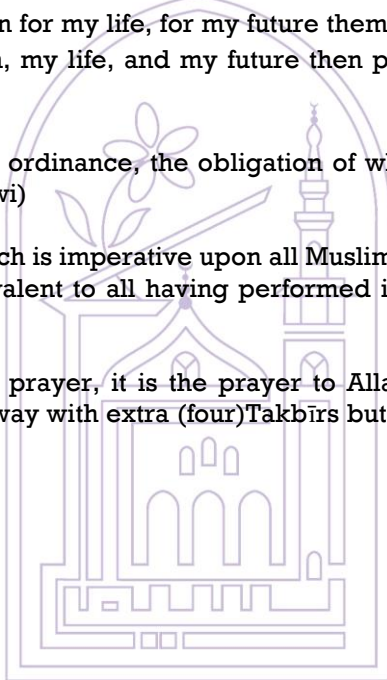
<sup>xvi</sup> (*Ṣalāt al-Istisqā’*) Watering Prayer in time of drought, consisting of two rak‘ahs. (Saleh, 2002)

<sup>xvii</sup> (*Ṣalāt al-istikhārah*): Literally: (Prayer for guidance). A prayer in which the praying person appeals to Allah to guide him on the right way regarding a certain deed or situation with which one is confronted. It consists of two rak‘ahs. After performing them he should thus supplicate Allah, “O Allah, I seek your good help in your great wisdom. I pray for ability to act through your power. I ask this thing of your goodness. You know, but I know not. You are powerful but I am not. You are the knower of secrets. O Allah, if You know that the matter with which I am about to undertake is good for my religion for my life, for my future then make it easy, and prosper me in it. But if it is bad for my religion, my life, and my future then put it away from me and show me what is good. (al-Khudrawi)

<sup>xviii</sup> (*Farḍ ‘ayin*): An injunction or ordinance, the obligation of which extends to every Muslim, as prayer, fasting, etc... (al-Khudrawi)

<sup>xix</sup> (*Farḍ kifāyah*) A command which is imperative upon all Muslims, but if some persons perform it, it is sufficient (*kifāyah*), or equivalent to all having performed it. Example, to return a salutation and visit the sick. (al-Khudrawi)

<sup>xx</sup> (*Ṣalāt al-Janāzah*): The funeral prayer, it is the prayer to Allah for the deceased Muslim. The prayer is offered in a particular way with extra (four) *Takbīrs* but there is no *rukū‘* or *sujūd*. (Saleh, 2002).





## Chapter (3)

### Purification and Acts of Worship



## 1. Ṣalāt al-Jumu‘ah On ‘Īd

**(Q)** Is the obligation to pray the Friday prayer (*ṣalāt al-Jumu‘ah*) dropped if the first day of feast (‘Īd) is a Friday? Thank you very much and may you always be in a good state.

**(A)** The obligation to pray the *Jumu‘ah* prayer is not dropped because of it coinciding with ‘Īd if the person praying is present inside the city or town in which the ‘Īd and *Jumu‘ah* prayers are held. The obligation is only dropped for someone who comes from another town to pray the ‘Īd prayer, for if he returns to his town he is not obliged to return once again to the town in which he performed the ‘Īd prayer in order to perform the *Jumu‘ah* prayer.

## 2. Why Do We Perform Ṣalāt al-Zuhur After Ṣalāt al-Jumu‘ah In Our Country?

**(Q)** I have a question: is there a proof in the Islamic Revealed Law (*sharī‘ah*) either found in Qur’ān or Ḥadīth –through Revealed texts or through deduction– regarding the obligation of praying the noon prayer (*ṣalāt al-Zuhur*) on Friday after praying *Jumu‘ah* prayer? And what is the opinion of the four *madhhabs* regarding this? I am an Indonesian seeker for religious knowledge and I follow the *Shāf‘ī madhhab*. We repeatedly hear from some people that it is obligatory to do so, even if it is after finishing the Friday prayer.

**(A)** *Jumu‘ah* prayer differs from congregational prayer (*ṣalāt al-Jamā‘ah*). It is unanimously agreed upon that it is obligatory to perform Friday prayer in one place in the presence of commander of the faithful (*Amīr al-Mu‘minīn*) or who is in his place, whenever possible. The companions of the Messenger of Allah, may Allah bless him and grant him peace, used to do so during his life, and during the times of righteous Caliphates, and thereafter. Therefore, there was in each country what is known as a place for prayer (*muṣallā*) and what is known as *al-Masjid al-Jāmi*<sup>1</sup>. The first one is assigned to perform the five prayers in congregation, whereas the second is to perform the *Jumu‘ah* prayer – of which there was only one in the city.

So, when people pray *Jumu‘ah* prayer in different *masjids* without any necessity for this, it loses one of its main conditions, and they must, therefore, set this matter right by praying *ṣalāt al-Zuhur*. This issue is unanimously agreed upon by all Islamic jurists (*Fuqahā*). However, if all city mosques are completely full with performers, praying in more than one mosque is a necessity at then. Hence, *Jumu‘ah* prayer is valid and there is no need to make up for it with *ṣalāt al-Zuhur*.

## 3. Employer's' Right To Prevent Workers From Performing Sunnah Acts

---

<sup>1</sup> The great central masjid where the public prayer is performed on Fridays.



**(Q)** Is it permissible for a work manager to prevent the employees from performing the mid-morning prayer (*ṣalāt al-Duḥá*), alleging that its performance during working hours delay the company's work progress? Thank you for your anticipated answer.

**(A)** It is obligatory for the worker to fulfil the duty he is assigned to do. Whereas praying *ṣalāt al-Duḥá* is recommendable (*mandūb*), so it is not allowed for the employee to leave the obligation to do a recommended act, unless the manager gives him the permission to.

#### 4. Raising Hands in Du‘ā’ al-Qunūt

**(Q)** Is it reported that the Messenger of Allah, may Allah bless him and grant him peace, while he was supplicating in *du‘ā’ al-Qunūt*<sup>1</sup> when saying, “*wā qini sharra mā qaḍayt*”, (i.e. protect me from the evil that You have decreed) he used to turn both his hands so that his palms were directing the ground not, the sky? May Allah bless you.

**(A)** This is not proven in *du‘ā’ al-Qunūt*. Rather, what is reported is that he raised the palms from the beginning of *du‘ā’ al-Qunūt* until its end.

#### 5. Performing Prayer Wearing Clothes Have Images

**(Q)** Is it permissible to wear clothes with images such as pandas or dogs, especially during prayer?

**(A)** Prayer is considered to be valid with clothes containing such images. However, it is not allowed to wear them if they are full images drawn by hand.

#### 6. Ruling Of Jumu‘ah Prayer In A Country Prevent The Youth’s Attendance

**(Q)** What is the ruling in the Islamic Revealed Law (*sharī‘ah*) concerning the obligation of praying the *Jumu‘ah* prayer in a country where they do not allow the youth to enter masjids to perform it and all who work for governmental establishments? Is the *Jumu‘ah* prayer dropped, thus one should pray it as *ṣalāt al-Zuhur*, or what should be done?

**(A)** If the person at the age of religious accountability (*taklīf*) exerts all his efforts to attend the *Jumu‘ah* prayer, however, it is not available for him to perform it; he should perform *ṣalāt al-Zuhur* instead of it.

<sup>1</sup> (*Du‘ā’ al-Qunūt*): Supplication of submissiveness, usually, this refers to the supplications one says in *ṣalāt al-witr* (i.e. The last prayer one performs at night).

## 7. Ṣalāt al-Hadiyyah

(Q) What is the ruling of *ṣalāt al-Hadiyyah* for the dead after his death? It is usually performed in our town after a week of the deceased's death. Some scholars say that it is categorized as *muṭlaq* prayers<sup>1</sup> and the reward of this prayer is presented to the dead person. What is the ruling on this? And what is the evidence?

(A) Nothing in Islamic *sharī'ah* is called *ṣalāt al-Hadiyyah* to be prayed for the dead, and it is not legislated to get closer to Allah on behalf of the dead through performing prayer.

## 8. Reading Qur'ān From Muṣḥaf During Prayer

(Q) When I pray the (*ṣalāt al-Tarāwīḥ*)<sup>2</sup> at home, I read from *muṣḥaf*<sup>3</sup>, what is the ruling for this? And what is the ruling for reading from *muṣḥaf* in obligatory prayers or supererogatory ones? May Allah abundantly reward you.

(A) Some Islamic jurists (*Fuqahā'*) consider this to be disliked (*karāhat tanzīh*)<sup>3</sup>. On the other hand, others consider it as forbidden that invalidates prayer such as the Hanafis.

## 9. What Is The Woman Obligated To Cover From Her Body During Prayer?

(Q) What is the ruling when the woman performs prayer at her home while she is wearing transparent clothes, putting into consideration that the prayer-clothes are not covering her limbs?

(A) It is obligatory for a woman to cover her whole body except her face and hands during prayer, and any transparent clothes are not considered covering.

## 10. Reading Sūrat al-Fātiḥah In Ṣalāt al-Jamā'h

---

<sup>1</sup> (*Muṭlaq* prayers): they are permissible supererogatory prayers in any time except in forbidden times, and they do not have particular reason.

<sup>2</sup> (*Ṣalāt al-Tarāwīḥ*): the special prayers performed during Ramādan after the late evening prayer. It may consist of any number of two prayer units.

<sup>3</sup> (*karāhat tanzīh*): it is what the Islamic legislation is ordered to abstain from, not out of obligation and necessity. It is not to be punished or blamed; rather it anticipates what is more adequate and preferred.

**(Q)** I know that prayer is not accepted unless I recite *sūrat al-Fātiḥah*. The only exception is when a person comes late to the congregational prayer (*Ṣalāt al-Jamā'ah*) while the imam is bowing (i.e. doing *rukū'*). At then, he should say (*Allahu Akbar*) and then bow to do *rukū'* with the imam. My question is: what should I do, if the imam does not give a chance for us to recite *al-Fātiḥah* after he finishes reciting it, because he starts immediately to recite the following *sūrah*?

**(A)** If the imam recites quickly *sūrat al-Fātiḥah* or the second *sūrah*, and you have followed him from the beginning of the first unit (*rak'ah*), you have to continue reading *sūrat al-Fātiḥah* because it is one of the essentials (*arkān*) of prayer. As a result, you can be delayed from the imam in the following two essentials till he prostrates. If [even by then] you have not finished reciting *al-Fātiḥah* yet; you have to stop reciting and to follow the imam at then. So, you do *rukū'* then to return to the stand position, and then to come up with him in the first and second prostration. Nevertheless, it is recommendable for such case to read *al-Fātiḥah* along with the imam to avoid such a problem.

### 11. Ruling Of Making Up for Witr Prayer

**(Q)** I did not pray (*ṣalāt al-witr*)<sup>1</sup> at night, thus I prayed it in the next day morning in three prayer units the same way I used to perform it at night. Someone told me that I should instead pray in even number (*shaf'*) because when it happened that the Prophet, may Allah bless him and grant him peace, missed *witr* prayer, he prayed at the next day twelve-prayer units. May Allah abundantly reward you and bless your life.

**(A)** If you miss *witr* prayer or any other prayer units, and you want to make up for them, you can pray them, as you like: three prayer units or more; as long as you end with an odd number (*witr*).

### 12. Is Our Prayer Valid?

**(Q)** Instead of standing for the fourth prayer unit (*rak'ah*) in the afternoon prayer (*ṣalāt al-ʿasr*), the imam forgot and sat for the final testification of faith (*tashahhud*), however, he quickly remembered and stood for the fourth *rak'ah*, and at the end he prostrated for (*sujūd al-Sahw*)<sup>2</sup> before ending the prayer (*taslīm*). As for the followers, the majority of them followed the imam and prostrated for *sujūd al-*

<sup>1</sup> (*Ṣalāt al-Witr*): it is performed at the end of the night, usually consisting of one or three prayer units (an odd number).

<sup>2</sup> (*Sujūd al-Sahw*): Prostration to make up for forgetfulness: Two extra prostrations should be done at the end of *ṣalāh* if one inadvertently adds extraneous parts, misses parts, or is in doubt regarding parts of the essential pillars (*arkān*) of the prayer.

*Sahw*, whereas the rest did not prostrate and ended the prayer by giving *taslīm*, considering what the imam did as what is known as the resting sitting (*jalsat al-Istirāḥah*)<sup>1</sup> as in the Shāfi'īs. Therefore, he ought not to prostrate for forgetfulness. After finishing *ṣalāh*, he was asked about this, the imam replied that he absentmindedly sat, and that is why he has prostrated for forgetfulness. The followers who did not prostrate *sujūd al-Sahw* said that he should not have done so, since he increased two extra prostrations to the main essentials of the prayer by his act, which invalidated the prayer. Is their opinion right, or what the imam did?

**(A)** If the state of his absent-mindedness is long enough that it included saying even a short part of *tashahhud*, it is legislated and recommended to prostrate for *sujūd al-Sahw*. If his absent-mindedness did not take much time so he did not say a short part of *tashahhud*, it is not legislated at then prostrating for *sujūd al-Sahw*. However, if the follower did it – thinking of its lawfulness- the prayer would not be abrogated, rather it remains valid.

### 13. What Happens If Imam's 'Awrah Is Uncovered?

**(Q)** If part of imam's ('awrah)<sup>2</sup> is revealed heedlessly during prayer, does this invalidate the followers' prayer?

**(A)** If it remained uncovered and the follower knew this, his prayer is annulled, unless he intended to separate from the congregational prayer. However, if the nakedness is rapidly covered, the prayer of both is valid.

### 14. Sending Blessings To The Caliphs In The Intervals Between Ṣalāt al-Tarāwīḥ

**(Q)** What is the ruling on raising voices in sending blessings to the righteous caliphates between *ṣalāt al-tarāwīḥ*?

It is unobjectionable to take any means to control the number of prayer units in *ṣalāt al-tarāwīḥ*. Mentioning the names of the four righteous caliphates and asking Allah to be pleased with them after every four-prayer unit, perhaps one of the best means for this. The juristic principle states, "*The means take the same judgment as the aims. Thus, when a duty not be fulfilled except by a matter, the*

<sup>1</sup> (*jalsat al-Istirāḥah*): It is a short-termed sitting that can be done at standing from the first or the third *rak'ah* to the following one.

<sup>2</sup> ('awrah): The part of the body which it is illegal to keep naked before others. 'awrah of man is between the navel and the knee, but 'awrah for woman is the whole body except face and hands. Also, 'awrah means private parts, loins, genital organs, pudenda.

*matter becomes a duty, and when a recommended act not be fulfilled except by a matter, the matter becomes a recommended”.*

### **15. Raising The Late Joiners’ Voices In Ṣalāt al-Jamā‘ha**

**(Q)** I am Syrian; and I have travelled to France. I usually pray at *masjids* where the majority of Muslims there are from Morocco. My question is: after imam finishes praying, all the followers who come late to join him, stand to complete their prayer raising their voices, in an inappropriate annoying manner that we are not used to follow in my country. Hence, I want to ask you, before I criticize them if there is a jurisprudential origin for this. May Allah reward you the best

**(A)** If the late joiner stands to complete the balance of his prayer, in case of loud prayers (*ṣalāh jahriyyah*) such as *al-Maghrib* and *al-‘ishā’*, he is permitted to raise his voice in recitation in the first and second prayer units which he makes up for them, as long as he does not distract others.

### **16. Ruling Of Praying Sitting On Chairs**

**(Q)** The issue of praying on chairs has been widely spread in most *masjids* in our country Libya. Some purchase these chairs from the endowment of *masjid* for this purpose. Would you kindly explain this case and its lawful restrictions in other *madhhabs*? Because in the Mālikī *madhhab* - which is adopted in our country- it is not permissible to pray sitting on a chair even for the disabled, and it is more adequate to pray while sitting on ground. May Allah reward you.

**(A)** The ruling of the question of praying while sitting on chair is pertaining to what a reliable physician says to the patient. Thus, if he prevents him from praying while sitting on ground and bending his knees, he has to pray sitting on a chair when he prostrates. His prayer is valid according to all *madhhabs*. In addition, if the doctor prevents him to stand up while praying for any reason, but he did not prevent him from other positions (he did not prevent him from prostrating and putting his forehead on ground); he is obliged to do so and his prayer is not valid if he takes the position of prostration while sitting on chair, unless he prostrates on ground as anyone should do. The necessity for chair at this case –means nothing and there is no need for it.

Concerning spending money, which was exclusively collected to build the *masjid*, it is not permissible to spend this money to buy these chairs, rather the money should be collected for this purpose to buy these chairs.

### **17. Facing (Qiblah) While Praying In A Train**



**(Q)** How should be like praying in a train, aided with a compass (to know *qiblah*)? Does one have to turn whenever the train moves? Does he have to re- perform this prayer?

**(A)** The performer of prayer should turn with the train whenever it turns away from *qiblah*, if this is possible. If it is not, he has to face *qiblah* at initial *takbīr* (*takbīrat al-Iḥram*), and then to re-perform the prayer afterwards.

### **18. The Title Of Sayyidinā Before The Name Of The Messenger Of Allah, In Prayer**

**(Q)** Some say, “Following is given preference over politeness”, but others say, “Politeness is given preference over following”. Would you explain to me what is preferred: the politeness in saying our master (*Sayyidinā*) Muḥammad in prayer, or the following (not to say *Sayyidinā*)? And what is preferred in *du‘ā’ al-Qunūt* in *ṣalāt al-Fajr*?

**(A)** We say as Islamic jurists (*Fuqahā’*) say that abiding by the text as it is transmitted to us is the required action particularly in prayer. The Abrahamic Prayer (*al-ṣalāt al-Ibrāhīmiyyah*) that is transmitted to us as heard from the mouth of the Messenger of Allah, may Allah bless him and grant him peace, does not include “*Sayyidinā*”. Hence, we should adhere to this. It combines politeness and following in the same time. It never happens that following is detached from politeness. However, if anyone of us wants to adopt a special wording from his expression to send blessings upon the Messenger of Allah, may Allah bless him and grant him peace - such as the author of *Dalā’il al-Khayrāt*<sup>1</sup>- it is not prevented to say *Sayyidinā* because this does not contradict with following. Nevertheless, we should not add to the transmitted texts.

### **19. Unifying The Adhān**

**(Q)** There is an initiative to unify the announcement for prayer (*adhān*) following suit some countries that applied this. What is the ruling of Islamic Revealed law in this issue? May Allah reward you.

**(A)** First, *adhān* is a legislative act of worship when performing every prescribed prayer. A worship is not achieved unless a person performs it, conforming to the commandment of Allah. The proof for this: the Ḥadīth said by the Messenger of Allah, may Allah bless him and grant him peace, “*mu’adhdhin* (announcer of the hour of prayer) will receive forgiveness to the extent to which his voice reaches,

<sup>1</sup> (*Dalā’il al-Khayrāt*) / (The Waymarks of Benefits and the Brilliant Burst of Lights in the Remembrance of Blessings on the Chosen Prophet): is a famous collection of prayers for the Prophet Muhammad, which was written by the Moroccan Sufi and Islamic scholar Muḥammad Sulaymān al-Jazūlī al- Shādhilī (died 1465).

and every moist and dry place will testify on his behalf” [narrated by Imām Aḥmad, Imām Abū Dawūd, Imām al-Nasā’ī, and Imām Ibn-Mājah through the Ḥadīth of Abū Hurayrah].

And the Ḥadīth of the Messenger of Allah, may Allah bless him and grant him peace, “The *mu’dhdhinūn* will have the longest necks on the Day of Resurrection.” [narrated by Imām Muslim, Imām Aḥmad, and Imām Ibn-Mājah].

Secondly, according to that, it is consensually agreed upon that *adhān* is never left for a prescribed prayer, whether the prayer is performed individually or congregationally, whether there is one place or there are numerous, [Look in *kitāb al-Umm* by Imām al-Shāfi‘ī : 2/62], because it is an integral part of the worship of prayer, and *iqāmah*<sup>1</sup> is part as well.

Thirdly, consequently, the calling for unifying of *adhān* so that only one person in a city announces for *adhān* when performing prayer in one of its *masjids*, while other *masjids* only receive the voice of this announcer through loud speakers- this in fact is an invitation to annul this worship which is a part and parcel of each prayer. It is an explicit invitation to defy the commandment of the Messenger of Allah, may Allah bless him and grant him peace, as each prayer person must perform *adhān* for each prayer –whether he prays by himself or he prays in congregation even with only one. It is an invitation to contradict what is unanimously agreed upon.

Fourthly, there is not any evidence that sustains what some countries have done regarding annulling *adhān* -one of the most important worships that the Messenger of Allah, may Allah bless him and grant him peace, detailed in its explanation and its great reward granted by Allah on the *mū’dhdhin*. Moreover, the source of Islamic *Sharī‘ah* is the speech of Allah and the speech of His Messenger, may Allah bless him and grant him peace, and what is unanimously agreed upon by Islamic jurists (*Fuqahā’*), not what some countries do today.

Fifthly, if the gate is opened for this dangerous breach, the matter will exceed the *adhān* to the Friday sermon (*khuṭbah*). Someone may call for unifying the Friday *khuṭbah* and broadcasting it from the Main masjid such as the Umayyad Mosque through screens settled on tops of pulpits in other small masjids. As a result, one of the most acts of worship, and a fundamental pillar in the *Jumu‘ah* prayer, is abrogated.

---

<sup>1</sup> (*Al-Iqāmah*): it is the second and final call to prayer. It is the same as the *adhān* with the addition of the sentence, “ Qad qāmati al-Ṣalāh” (Verily, prayers are now ready)

Sixthly and finally, there is no doubt that the one who calls for what he nominates 'unifying of *adhān*', is in fact calling for abrogating a necessary worship which exemplifies at the same time one of the most significant rituals of the religion. Undoubtedly, this invitation blows the fire of a rash tribulation, whether he knows this or not.

## 20. Reciting Qur'ān For A Menstruating Woman Or Junub

**(Q)** Is it permissible for a menstruating woman or *junub*<sup>ii</sup> to recite the verse of the throne (*Ayatul Kursī*)<sup>1</sup> and *al-Mu'awidhatān*<sup>2</sup> for the intention of protection not recitation?

**(A)** It is permissible for a menstruating woman or *junub* to recite a verse of Qur'ān for the intention of *dhikr*, if the reality justifies this or goes with that intention. For example, she can say this *du'ā'* from the Qur'ān, **"O, Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower"**. [ālī-Imrān, 3:8].

Nonetheless, she cannot recite *Ayatul Kursī*, *al-mu'awidhatān*, or the last verses of sūrat al-Baqarah, claiming that she recites them for the intention of *dhikr*. This is because the reality contradicts such claim, or she would have been allowed to read what she wants to read from the Qur'ān for the claim of the intention of *dhikr*.

## 21. Ruling Of Electronic Writing For Qur'ān

**(Q)** My friend has asked me -who is specialized in electronics- about the permissibility of putting a Qur'ānic verse at the front page of a website on its top (the banner). He fears that it would be neglected from the site visitors, and consequently it would take the ruling of the neglected verse or the ruling of a person who hears the Qur'ān, but does not listen carefully and respectfully. Noting -according to my friend- that he found in the mentioned verse the most relevant meaning he intended from the site. After discussion, we find that due to our ignorance, it is better to ask.

**(A)** The electronic writing of the Qur'ān does not take the same ruling of digital writing of the Qur'ān, in carrying this writing and so forth, unless A Muslim intends to belittle this writing in a way or another.

## 22. Carrying Mobiles Containing Qur'ān Applications

---

<sup>1</sup> It is the verse 255 of sūrat al-Baqarah.

<sup>2</sup> The two last sūrahs of Qur'ān. Sūrat al-falaq, beginning with , " Say: I seek refuge with the Lord of the Day break". Sūrat al-Nās beginning, "Say: I seek refuge with the Lord of men"

**(Q)** Do I have to perform ablution (*wudū`*) before I read Qur'an from i-Pad or i-Phone? Or are these devices not considered as *muṣḥaf*<sup>i</sup> so that I do not have to be in purification?

**(A)** These devices are not considered to be the same as the Noble Qur'ān regarding the ruling of carrying it for the one who has a minor ritual impurity (*muḥdith*), or the one who has a major ritually impurity due to sexual intercourse or seminal discharge (*junub*). Therefore, it is permissible to carry and hold them in both conditions, and only the *muḥdith* [among the two] can read the Qur'ān from these devices.

### 23. Reading Qur'ān From Computers During Menstruation

**(Q)** What is the ruling of reading Qur'ān from computers during menstruation? Thank you deeply.

**(A)** It is permissible to carry and use a device that has Qur'ān Apps, even if the user is *junub*<sup>ii</sup> or a menstruating woman. As for reading Qur'ān, it is not allowed for neither of them to read regardless of the source through which they read: whether it is from their memorization, from *muṣḥaf*<sup>i</sup>, or a computer.

### 24. Saying Ta'wudh And Basmalah When Reading Ayatul Kursi

**(Q)** Is it recommendable to say *ta'wudh*<sup>1</sup> and *basmalah*<sup>2</sup> when he says *dhikr* such as *Ayatul Kursi* and so forth after finishing prayer?

**(A)** It is unanimously agreed upon by Qur'ān scholars and Islamic jurists (*Fuqahā`*) that if reciting does not start from the beginning of *sūrah*, it is recommendable to say *ta'wudh* without *basmalah*. As for reciting what is reported from Qur'ānic verses after prayer, it keeps its criteria for being a Qur'ān even if the prayer only intended *dhikr*; because Qur'ān is the most glorious kinds of *dhikr* by consensus, as mentioned by Imām al-Nawawī and others. The intention of *dhikr* does not annul the nature of the Qur'ān. Accordingly, saying *ta'wudh* at the beginning of Qur'ānic verses is kept on its legislated origin, but the issue is simple and there is no need for a long debate.

### 25. Going To Hajj As A Worker Or A Butcher

---

<sup>1</sup> (*Ta'wudh*): Saying: I seek Allah's protection from Satan the rejected one.

<sup>2</sup> (*Basmalah*): Saying : In the name of Allah the Most Gracious , the Most Merciful (*Bismi Allahi al-Rahmāni al-Raīm*)

(Q) Some Muslims may go to pilgrimage (*hajj*) under the cover of their jobs as being workers or butchers because they cannot get a visa through the official way for the condition of age as you know (people aged under 50 are not allowed to apply for the visa). Is it permissible or not?

(A) If he does not practice the job through which he obtains his visa, his pilgrimage is considered to be valid and he fulfils the obligation of *hajj*. Nevertheless, he bears the sin of lying and not practicing the assigned job.

## 26. Questions About Hajj and 'Umrah

(Q) What should a woman have done, if she menstruated before doing onrush circumambulation (*tawafu al-Ifāḍah*)? Putting in consideration that she could not stay in Makkah till her menstruation finished as her accompanied group was confined to a departure time and wouldn't have waited for her. What also should she have done if she went to supererogatory minor pilgrimage (*'umrah*), and before finishing the rituals of *'umrah*, she menstruated? Another question please: is it allowed for a woman during her period to enter the place of hastening between the Mounts of Safā and Marwah (*sa'ī*) and other parts in *al-Masjid al-Ḥarām* as long as she does not approach the yard of the *masjid*?

(A) It is not allowed for a woman during her menstruation to perform *tawaf*, and she should wait till she makes purification. In the case you have mentioned, if she travels before *tawaf*, she must adhere to the obligations and conditions of (*iḥram*)<sup>1</sup> till she performs *hajj* next year; and the accompanied group should wait for her. This is the solution for her case. As for hastening between the Mounts of Safā and Marwah (*sa'ī*), it is not obligatory to be in a state of purification. Both *muḥdith* and *junub*<sup>ii</sup> are allowed to do *sa'ī*.

## 27. Performing Hajj From A Suspicious Source Of Money

(Q) Al-salāmu 'alaykum wa Raḥmatullāhi wa Barakātuh. I took up a loan from the bank to buy a car, but there was a sum of money left. Can I use this money to perform *hajj* for this year? I did not perform *hajj* before. Thanks a lot.

(A) Yes, you can do so, and your *hajj* is valid; and you are not obliged to perform it later. However, you shouldn't perform *hajj* using this money if this is the only sum of money you have.

## 28. In Which Case Hajj Is Considered To Be Valid Without Maḥram?

---

<sup>1</sup> (*Iḥram*): A state in which one is prohibited to practice certain deeds that are lawful at other times.



**(Q)** I am Syrian, but I reside currently in Saudi Arabia. I want to invite my mother to perform *hajj* through a group coming from Syria, but there is not an unmarried kin (*maḥram*) with her. I will be waiting her at the sacred lands then I will perform *hajj* with her; and after doing the rituals she will return with the group to Syria and I will go to my work in Riyadh. Is it permissible to do this? Noting that she is 67 years old, and my father passed away. I have brothers in Syria but I want to be responsible for her expenses. May Allah reward you.

**(A)** If your mother did not previously perform *hajj*, it is permissible for her to travel for *hajj* with trustworthy group of women, and it is not conditional to have *maḥram* with her such as a brother, a son or so forth. However, if she has previously performed *hajj*, it is not allowed for her to travel for *hajj* or for any other purpose except in the accompany of a *maḥram*.

## 29. Going To Hajj Through Paying Money

**(Q)** I intended this year to go to *hajj* with my family. However, although they are older in age, our names are not listed among the accepted ones due to preference according to the age. I fear that my father will not be able to perform *hajj* later due to health problems. I am worried that my parents and I will meet Allah without doing this obligation. Someone offered to make an exception for me so that I get permission for *hajj*, taking in consideration that this does not prevent anyone from the accepted pilgrims from his right. But I have to pay a little amount of money for this service. Is it allowed for me to do this? Is *hajj* valid in this case?

**(A)** What is the need for this long introduction at the beginning of the question? Say in brief, is it permissible to pay a bribe to get a visa for *hajj*? I will answer you: no, it is not allowed to do the obligations through committing prohibitions.

## 30. Did I Have To Re-perform Circumambulation (Ṭawaf)?

**(Q)** I was gifted to perform *hajj* this year. My question is: after I had finished doing onrush circumambulation (*ṭawafu al-Ifāḍah*) and four circuits of hastening between the mounts of Safā and Marwah, I felt that my underwear clothes were not clean. I directly stopped continuing the rituals and went to check my clothes to find them in dirt. Therefore, I re-performed from the beginning *ṭawafu al-Ifāḍah* and *sa'ī*. However, I was told that I did not have to re-perform these rituals. Have I done my *hajj* properly?

**(A)** The conditions of performing *ṭawaf* are like those of performing prayer, except for the permissibility of talking during *ṭawaf*, which is not allowed in prayer. So, A Muslim must be clean from impurities and dirt. Hence, you have done the right action as you re-performed *ṭawaf*, particularly after you became certain that you were in dirt.



### 31. Al-Ḥajj al-Mabrūr Is Expiation For Minor And Major Sins, Except For People's Rights

(Q) I am a 15 years old boy. My question is: does *ḥajj* expiate all major and minor sins, or the minor ones only? Would you please answer me? May Allah reward you with Paradise at the Hereafter.

(A) The sincere pilgrimage (*al-Ḥajj al-Mabrūr*) expiates all minor and major sins, except the sins which include violation to people's rights, for example, stealing people's money and harming them without any right.

### 32. Performing Ḥajj Without Staying Overnight In Miná

(Q) We have been gifted with *ḥajj* this year. We performed all the rituals except for staying overnight in Miná. Is our *ḥajj* considered to be valid?

(A) Staying overnight in Miná is considered to be recommended according to the Ḥanafis. However, the other Imāms regard it as obligatory. Therefore, on leaving this ritual during the three nights, you have to offer a sacrifice.

### 33. Ruling Of Touching Ka 'bah For Muḥrim

(Q) Is it permissible to touch the walls of *ka 'bah*? A Shaykh issued a fatwá that it is not allowed for the *muḥrim*<sup>1</sup> to do this because *ka 'bah* is perfumed and perfumes are among the prohibitions of *Iḥram*?

(A) It is not allowed for a *muḥrim* or whomsoever to touch the walls of *ka 'bah* during *ṭawāf*. It is not because the *ka 'bah* is perfumed, but rather due to the fact: it is an act of innovation (*bid'ah*) which neither the Messenger of Allah did, may Allah bless him and grant him peace, nor the companions or the followers. The exception is for kissing the black stone, and clinging to *al-Multazam*<sup>2</sup> as he [*muḥrim*] is permitted to properly cling to it and supplicate there even though they are perfumed.

There is also another reason for not touching the walls of *ka 'bah* during *ṭawāf*, which is the entry, of whomever touches it, into to the zone of *ka 'bah* and within its boundaries and as a result, this annuls *ṭawāf* because *shādhūrān*<sup>3</sup> is considered to be within *ka 'bah*.

---

<sup>1</sup>(*Muḥrim*): A pilgrim who is in a state of ritual consecration.

<sup>2</sup> (*Al-Multazam*): It is the part of the *ka 'bah* between the gate and the black Stone. This place is known for acceptance of *du 'ā*.

<sup>3</sup> (*Shādhūrān*): it is a concrete slope which surrounds the bottom of the *ka 'bah*'s walls. It is believed that it is among the borders of the *ka 'bah*.

### 34. *Niṣāb* Of *Zakāh* Due To The Syrian Pound Depreciation.

(Q) Due to the economic regression in our country, the US dollar's rising up -today it costs 106 Syrian Pounds - together with the high level of costs, does *zakāh* payable amount (*niṣāb*) rise as well? How do we value it today? May Allah reward you.

(A) *Niṣāb* is calculated according to the value of gold and silver, therefore it does not submit to any change. Its value varies due to the rise in the value of gold compared to the value of the Syrian Pound and other currencies.

### 35. Receiving And Option To Assign Are Conditions Of *Zakāh*

(Q) A merchant lent money to a poor woman who deserves *zakāh*. Can he consider this debt a part of the *zakāh* he is incumbent to pay, so that he helps the woman to settle her debt to him? What should he do if that was permissible? May Allah bless you and reward you better.

(A)\*<sup>1</sup> To forgive her the debt is not enough in view of the fact that your debt is a *zakāh* owed money. Rather, the lawful method is to give her the *zakāh* of your money, then you remind her of the debt she owes you, and by then, you can withdraw the *zakāh* you had given her in exchange for considering the debt she owes you settled.

### 36. *Zakāh* On The Advanced And Deferred Dowry

(Q) Would you specify the ruling of *zakāh* concerning a wife's advanced dowry (100,000 Syrian Pounds) and delayed dowry (100,000 S.P) that are not paid yet, in case that a husband cannot afford to pay them because of his insolvency? If the *zakāh* is due for this dowry, is it obligated for the husband – as a debtor, or the wife as a loaner? May Allah reward you.

(A) If the husband has this sum of dowry, he must pay its *zakāh* whenever a lunar year elapses. However, if he does not own this sum, he is then an insolvent person, consequently, he is not obliged to pay *zakāh*. If the wife knows that her dowry -which is currently at her husband's- is a preferential one that she can collect whenever she wants, she is obliged to pay *zakāh* for it as a whole: the advanced and the delayed sum for each year. Nevertheless, if she doubts that she can collect it, she is not ordained to pay its *zakāh* till she collects it.

\*<sup>1</sup> This fatwá is translated on naseemalsham.com.

### 37. Can I Pay Zakāh Through Real Estate?

**(Q)** Would you please clarify to me : if I am not able to sell some of the apartments that I own and offer for sale, is it allowed to pay *zakāh* instead in a real estate manner (by giving its ownership for the deserved)? What I should I do to liberate myself from its due *zakāh*, especially, when many years pass without selling any of them?

**(A)** If you built these apartments on an owned land for the sake of business, you must pay for their *zakāh* every year, through estimating the selling value of these apartments- whether you sold them or not. The way to halt its *zakāh* is to cancel the aim of business, and to change the intention to invest them through renting and so forth. At this case, *zakāh* will be paid for the gained yield after the passing of the lunar year over your possession for this yield.

### 38. When To Pay For Zakāh Of A Building?

**(Q)** Would you clarify to me: what is the due *zakāh* on me in case that I gave an owned land for a building contractor in virtue of a contract on 1<sup>st</sup> of January 2007; in which we agreed that the share of each of us is 50% of the established buildings on this land. What percentage of the due *zakāh* should I pay? Is it obligatory on my whole share from these apartments? or only for the apartments for sale? When am I required to pay its *zakāh*? Is it since I signed the contract, or after constructing the building? Or whenever an apartment is sold, I am obliged to pay its *zakāh* ? And should I pay *zakāh* through giving the apartments' ownership for the deserved if it was not possible to sell these apartments? And is it permissible for me to accord with the contractor on a delay penalty, either financial or material, to be paid in case he does not finish constructing the building in the due time?

**(A)** First, the obligation of *zakāh* on buildings is related to the establishment of the commercial building. Secondly, whether the building is fully constructed or not fully prepared for accommodation, it is obligatory for its owner to pay its *zakāh* every year -even if it is still in his possession waiting for purchasers. The way to pay its *zakāh* is through estimating the value of an apartment if it is for sale, and paying 2.5% from that whole value. Thirdly, you are obligated to pay *zakāh* for the buildings in your property, and the contractor is compelled to pay *zakāh* for the buildings in his property – if they are divided among you. Nevertheless, if not, it is obligatory to pay *zakāh* for all buildings, and this happens similar to any payment for *zakāh*, for any joined properties among partners.

### 39. Paying Zakāh For Sons Or Daughters



**(Q)** What is the case in which it is permissible to pay *zakāh* for parents or sons/daughters? May Allah reward you.

**(A)** If a son earns his bread and has a profession, his father is not obliged to pay for his expenses. In this case, if he is amongst the people who are in need for *zakāh*, for example, his income does not suffice his needs, his father can pay for him from his *zakāh*.

#### **40. Is It Allowed To Consider Paid Taxes As Zakāh?**

**(Q)** Some people ask, is it allowed to consider taxes part from a person's *zakāh*? May Allah reward you.

**(A)** Taxes are paid for the state, whereas *zakāh* is not paid for the state. It is given for eight categories of people that are assigned in the speech of Allah in His Glorious Qur'an, "Surely *zakāh* expenditures are only for the poor, and the indigent, and the ones collecting them, (Literally: working (doing) upon them) and the ones whose hearts are brought together, (i.e. newly converted enemies, so as to reconcile their hearts) and the ransoming of necks, (i.e. captives and slaves) and the ones penalised (for debt), and in the way of Allah, and the wayfarer; an ordinance from Allah, and Allah is Ever-Knowing, Ever-Wise". [9:60]

#### **41. Zakāh Upon Shares In Islamic Banks**

**(Q)** Would your eminence benefit us concerning bought shares from an Islamic Bank when it was established? Is it obligatory to pay *zakāh* upon shares when they reach – either one share or with others – their minimum threshold (*niṣab*) after a lunar year (*ḥawl*) passes; or does it take the ruling of money used for work as for example: a shop, a car, or equipment?

**(A)** After a lunar year passes of buying your shares, you should ask about the real value to which they have risen up or they descended, then you add their value to the money you have -either before you owned these shares or after. You pay 2.5% for all this property as *zakāh* on the condition that all what you possess reaches *niṣab* at the start of *ḥawl*.

#### **42. Paying Zakāt al-Fiṭr In Form Of Cooked Food**

**(Q)** Did Islamic jurists (*Fuqahā'*) permit paying *zakāt al-Fiṭr*<sup>1</sup> in form of cooked food such as: *farīkah*<sup>1</sup> or cooked rice, etc.? May Allah reward you.

---

<sup>1</sup> (*Zakāt al-Fiṭr*): Fast- breaking *zakāh* that one should give to the poor before one attends *ṣalāt al-ʿId* at the end of Ramadān. It consists of about 2 kilograms of wheat, rice, or other grain for each member of the household, and it is possible to give it to the poor as money.

**(A)** It is not permissible to pay *zakāt al-Fiṭr* except from the most prevalent food in the country such as wheat and so forth, or from the value of this food. However, as for cooked food and its different kinds, it is not permissible to pay *zakāt al- fiṭr* from them.

#### 43. Paying Zakāh For Shares?

**(Q)** Someone bought shares in a Private University that had been under construction, and because of the current incidents, it wasn't established. He couldn't restore his money or to sell these shares which were bought five years ago. He is now puzzled about paying Zakāh for these shares, yet doesn't have enough money. What is the ruling in such case? May Allah reward you abundantly.

**(A)** If buying these shares was done according to its lawful restrictions, and the intention of buying them was trading, Zakāh is obligatory for them. Hence, he is allowed to wait until he has enough cash to pay. However, if the intention was to dwell in, or to invest his money, there is no due Zakāh. On condition that buying was done lawfully. Otherwise, the value of shares is still in his property and Zakāh is obligatory on them when a lunar year (*ḥawl*) elapses in case it reaches the minimum threshold (*niṣab*) in addition to what he already possesses.

#### 44. Paying Zakāh To Build A Masjid

**(Q)** Is it permissible to pay *zakāh* to build a *masjid* or a school for Islamic studies?

**(A)** It is not allowed to pay *zakāh* for constructing masjids, schools, and so forth. You must give *zakāh* as a property for the eight categories that the Divine verse indicated in *sūrat al-Tawbah*.

#### 45. Paying Zakāh On Petroleum

**(Q)** I am currently preparing a thesis for PhD on "Petroleum and its ruling in the Islamic Revealed Law". If we hypothesize, it is obligatory to pay one fifth of its value, according to who says this opinion. Can we assume 20% to be paid for all citizens as salaries; and other percentages to be given for the state budget in order to be spent for salaries, services, and developing non-renewable resources, and renewable ones? On the other hand, if we hypothesize the obligation of its *zakāh*, according to who says this, it means that *zakāh* is not obligatory; because it is one of the state properties due to the *Mālikīs*. But could we compel the state to allocate salaries for its citizens including the rich? May Allah reward you.

---

<sup>1</sup> It is a cereal food made from green wheat that goes through a roasting process. It is an ancient Arabian dish derived from Levantine and related cuisines of North Africa.

**(A)** Extracted petroleum does not take the same ruling of *zakāh* on minerals, ores, and treasures concerning the obligation of paying their *zakāh* once they are extracted. Rather, it is categorised as the benefits that their *zakāh* are related to their value in silver and gold and their equals in banknote after the lapse of a complete lunar year (*ḥawl*). Thus, its ruling is similar to the ruling of rocks and sand which are sold in construction markets. If the extraction of petroleum is executed through the state and on a land of public property and not owned by particular personalities, that petroleum is owned by the state. It is compelled, then, to assign the salaries of employees and technicians according to justice in distribution. However, as for *zakāh*, it is not pertained to public funds because it is incomplete property. (Look in the research: “*Zakāh on public fund*” in my book *Qaḍāyā Fiqhiyyah Mu‘āṣirah (Contemporary Jurisprudential Questions)* the last edition.

#### **46. Who Can Eat From What I Vowed To Devote To Allah (Nadhr)?**

**(Q)** I vowed that I would slaughter a sheep when I give birth to my baby. Can I feed my parents and children from this sheep or not? Deep thanks for you.

**(A)** The one who makes the vow is not allowed to eat from what he vowed to devote to Allah. It is not allowed as well for everyone whom he looks after their expenses to eat from the sheep. Thus, the woman who makes this vow is not permitted to eat from the sheep, and if she is not obligated to pay for her children's expenses because her husband takes this responsibility, her children are allowed to eat from this sheep and her husband as well.

#### **47. Slaughtering And Distributing ‘Aqīqah**

**(Q)** Is it allowed to send the money of ‘*aqīqah*<sup>1</sup> to another country where people are in more need than those in my country (such as Gaza and the West bank) in order to be slaughtered there and distributed on the poor there? May Allah reward you.

**(A)** Yes, it is allowed on the condition that its money is not to be distributed, but its meat itself. It is unobjectionable that the ‘*aqīqah* is slaughtered in the most appropriate place.

#### **48. Food Of Animal Origin Is Prohibited: This Is The Rule Till the opposite Is Proven**

---

<sup>1</sup> (‘*aqīqah*): A sacrifice of one sheep for a baby girl, and two sheep for a baby boy as praise to Allah. It is frequently held on the seventh day after an infant's birth.

(Q) There are many products -here in the west where I stay- of which the majority contain preservatives and I am not acquainted with lawful and unlawful preservatives:

- I want to know what the allowable preservatives are and what are the prohibited ones?
- I read that there are some preservatives regarded as allowable when they are of plant origin, whereas they are considered prohibited when they are of animal origin (ex: E471). However, it is not printed on most products whether these preservatives are of plant or animal origin. So, are we allowed to eat from them or not?
- As for meat – on which *ḥalāl* is written- can I consider it as such and eat it?

(A) If you are not certain whether preservatives are of animal origin or not, the rule is to consider them purified. Moreover, purification (*ṭahārah*) is not to be annulled due to doubts. However, if they are of animal origin, the rule is to consider them impure till you make sure that they are of purified animals such as cattle and that they are slaughtered according to Islamic legislation. The ruling of impurity (*najāsah*), regarding what is inherently impure, is not abolished with evidence which arouse doubts in ending the ruling of its *najāsah*. Know this principle by heart as it makes it easy for you to know the ruling of different kinds of food in the west.

#### 49. Do Serums Nullify Ṣiyām?

(Q) Do nutritive serums – taken via injection in the vein- given to the patient invalidate his fasting (*ṣiyām*)? Or breaking one's fasting is confined to entering something through an open entry? May Allah reward you.

(A) Serum medicines do not invalidate *ṣiyām*, even if they make the patient full. Similarly, injection - either intramuscular, intravenous, or hypodermic injection- given to the patient takes the same ruling, because it is not given through an open entry (mouth or anus), thus it is not categorised as nullifying fasting.

#### 50. Every Son of Adam Sins, And The Best of The Sinners Are The Repentant

(Q) I am a 25 years-old young man. I heard once in a lesson for that whosoever exceeds the limits in revering the sanctity of the month of Ramaḍān, Allah punishes him. My question: is this applicable to masturbation at the night of Ramaḍān? Does Allah take revenge on him? And what is the ruling on this doer?

(A) Masturbation is forbidden, and committing it in the month of Ramaḍān exposes its doer to a doubled punishment. It means that as the reward of good deeds is doubled in this month, similarly the compensation of sins is doubled for

committing it during it. Sincere repentance wipes out all sins as long as the cause of the sin is not violating one of people's rights.

### **51. Ruling Of Sputum in Throat During Fasting**

**(Q)** During my *ṣiyām*, I feel that there is sputum in my throat, and it does not get into my mouth. I try to spit it out several times so as not to affect my fasting lest I may swallow it. However, because of this, I have seen today blood coming out with saliva. Would you guide me to the appropriate ruling in this case? May Allah reward you

**(A)** The case you have described does not affect the validity of your *ṣiyām*.

### **52. I Carelessly Broke My Fasting, How Should I Make Up For Missed Days?**

**(Q)** When I was younger, I heedlessly broke my fast several times in Ramaḍān; and then I have repented and returned to Allah. I do not know how many days I have broken, so how can I make up for the fasts? Would you guide me to the right? May Allah reward you.

**(A)** You have to assume the most probable number of days, so you make up for them.

### **53. Is There A Prescribed Punishment To Be Executed Upon Me?**

**(Q)** My revered Shaykh: is repentance accepted if I am not punished by prescribed punishment? I intentionally broke my fast in Ramaḍān, but I regretted this. Is it one of the repentance conditions to fast two months successively, or to pay money? Do these punishments for major sins such as whipping the adulterer and the alcohol drinker serve as conditions for accepting repentance?

**(A)** Breaking fast intentionally in Ramaḍān, except through sexual intercourse with your wife, necessitates only repentance and making up for the days you did not fast. The majority of Islamic jurists (*Fuqahā'*) agreed upon this, including the Shāfi'is.

In concise wording: To execute a sinner for committing major sins that require prescribed punishments is not a condition for accepting his repentance. Rather, his repentance can be accepted without applying punishments.

### **54. Swimming While Fasting**



**(Q)** Would you kindly state the ruling of swimming during the day of Ramaḍān while I am fasting? And how can I keep my fast right during taking the Friday complete ablution (*ghusl*), or is it better not to take it during the day of Ramaḍān?

**(A)** You can swim and perform the Friday *ghusl* and so forth during the day of Ramaḍān. You have only to be careful not to let water enter your body cavity such as your nose and ears, because this leads to corrupting your fast either this happens during swimming or *ghusl*.



**55. Is there some sort of contradiction between the two fatwás regarding fasting the 6 days of Shawwāl together with making up for missed days?**

**(Q) “Question:** *As-salāmu ‘alaykum wa Raḥmatullāhi wa Barakātuh. Is it permissible for a woman to combine between the intention of fasting the missed days [of Ramaḍān] and that of supererogatory fasting (the six days of Shawwāl) together? Do I get the reward for both? Would you illustrate this for me and mention the name of the scholar? May Allah reward you.”*

**“Answer:** *it is not valid to combine two intentions for one deed, except for a deed that is not intended for itself such as the two prayer sets of greeting al-masjid and the supererogatory prayer after ablution (wuḍū’), at then it is permissible to combine between obligation (farḍ) and supererogatory (nafl). But if the supererogatory is intended for itself such as that of fasting six days of Shawwāl, it is not valid to gather between making up for missed days [of Ramaḍān] and that supererogatory fasting.”*

**“Question:** *is it permitted to fast for making up for missed days [of Ramaḍān] and to fast the six days of Shawwāl at the same time?”*

**“Answer:** *It is allowed to combine between fasting the six days of Shawwāl and making up for missed days [of Ramaḍān]”.*

**My question:** There are two fatwás on your website (18012 & 5830). As you notice they contradict each other concerning gathering fasting the six days of Shawwāl and the obligation [making up for missed days of Ramaḍān] in one intention because there were two different answers. Would you clarify this please?

**(A)** There is no contradiction, because the question was about the possibility to combine making up for missed days, and the reward of fasting the six days of Shawwāl.

The answer: the intention of making up for fasting is valid; in case of a person observing fast joins the intention of fasting the six days of Shawwāl. However, is he rewarded for the supererogatory and the obligation? This is the point of the question.

The answer is that some Islamic jurists (*Fuqahā’*) said, he is not rewarded for the supererogatory of fasting the six days of Shawwāl, but the obligation that he intended to perform is done. On the other hand, others said, he might be rewarded for the supererogatory as well.

What is more acceptable according to the rules, is that the intention of obligation dominates, so the making up is done, but he is not rewarded for supererogatory. Imām al-Ṣuyūṭi explains this in detail in his book *al-Ashabāh wa al-Naẓā’ir*.

In conclusion, the controversy is related to combine the two acts, and not to the validity of the intention itself, but the intention of making up the missed days is valid, and the fasting as well.

## 56. Fatwás Pertaining To Fasting In Countries Where Daytime Lengthens.

**(Q)** In your book *“The experience of Islamic education on the scales of research”*, I find this paragraph in one of the footnotes:

*“One of the axiomatic concepts in Islam that the purpose of fasting is not related to the daylight or the darkness of night, rather, it is correlated with edifying the inner self (nafs) on some types of hardship and dislikes. Its timing according to the hours of the day is not for the sake of the daylight itself. Therefore, the general juristic ruling states that people who live in countries with long-termed nights, should set their hours of fasting from each 24 hours according to the nearest region for them”.*

On the other hand, on your website, I have read the following fatwás:

**Question:** *I have been recently in North Europe, where day hours reach about 20 hours during some months. Do we fast the 20 hours in Ramaḍān? Or are there special rulings in such cases?*

**Answer:** *The aim is pertained to one's ability of fasting, whatever the day is long or short. Hence, as long as person observing fast is able to continue his ṣiyām, it is obligatory on him to fast even if the day is 20 hours long. If he finds himself unable to continue his fasting, he is permitted to break his fast even in case of the day is only 10 hours; and he has to make up for this missed day later on. And books of Islamic jurisprudence (fiqh) are the reference in clarifying this ruling.*

**Question:** *As for Timing al-Fajr and al- 'ishā', since their very beginning and their last due time: can we depend on degrees to assign them especially for European countries located between 45 and 48 degrees north? And is it more adequate to depend on a constant period of times such as one hour and half between al-Maghrib and al- 'Ishā' as it adopted in Saudi Arabia for example? Or to depend on 15 degrees as it is adopted in Northern America? Or are we obliged to depend on 17,18, or 19 degrees? Taking in consideration that adopting these degrees is extremely hard due to the excessive latency of al- 'Ishā', and the too earliness of al-Fajr in some seasons?*

*Or is it legally permissible without any objection to adopt 12 degrees for both al-Fajr and al- 'Ishā' vsimilarly as the followed timing in France? This is released according to a group of scholars (A calendar issued by the Union of Islamic Organisations), including Shaykh Yusuf al-Qaraḍāwī and Fayṣal Mawlawī?*

**Answer:** *Each country has its sunrise and its ruling, thus, it is not allowed in issues of ṣalāh and ṣiyām to depend on other countries which have different sunrises. For instance in Geneva, the timing of al- 'Ishā' starts with the disappearance of twilight,*

similar to any other country in Europe or America. Therefore, if the twilight disappears at 12 (A)M. , at then this is the time of al-‘Ishā’. Nevertheless, it is permissible for workers and their like to combine al-‘Ishā’ and al-Maghrib in advanced combining (Jam‘ taqdīm)<sup>1</sup>. So they are not compelled to the necessity of staying awake late before the dawn; and they can sleep early. If this solution is quite clear and understood, there is no need to adjust the timing of a country according to another, and there is not any religious justification for that.

Note: the first information is found in your book published in 1961; whereas the other *fatwās* have been recently released on the website on 25/6/2003.

Would you kindly benefit us in this issue? May Allah bless and reward you abundantly.

**(A)** What you have read in my book *al-Tajribah al-Islāmiyyah fi mizān al-Baḥth* (The experience of Islamic education on the scales of research), is about the case of the north and south poles because their people have to take the timing of the nearest regions for them. As for other regions where daytime lengthens to about 20 hours and the disappearance of the twilight is too late just prior to *al-Fajr*, every region has its independent timing and it is not allowed to adjust it in accordance with any other places.

Nonetheless, if people go through difficulty because they have to stay late at night waiting for al-‘Ishā’ for example, and consequently they are deprived of having enough sleep at night, which affects their abilities to carry out their responsibilities, they are allowed to combine *al-Maghrib* and al-‘Ishā’ through *Jam‘ al-taqdīm*. With regard to the problem of *siyām*, the one who is not able to fast for long hours, he can break his fast and then to make up for the missed days later on.

## 57. Suffering From Scrupulosity In Purification And Prayer

**(Q)** I suffer from being extremely anxious about purification (*tahārah*), prayer, in my dealings with people, etc. I have lately read a *fatwā* released by you stating, “The solution which delivers you from scrupulosity during prayer: you consider the less number, whenever you feel doubts. For example, if you doubt whether you are in the fourth *rak‘ah* or the third one, consider yourself in the third, and then prostrate for *sujūd al-Sahw* at the end of prayer”.

Would you clarify this, please? And guide me to what can release my suffering, may Allah reward you well.

---

<sup>1</sup> (*Jam‘ al-taqdīm*) :It is to combine ‘Ishā’ prayer with Maghrib prayer when the first prayer comes in, which would also apply to praying al-*Zuhr* and al-‘*Asr* during the time for al-*Zuhr*.

**(A)** There is a great difference between doubts which sometimes may occur to anyone and over anxiety that continuously overwhelms some people, which is a mental disease and has its medical treatment. The solution for doubts during prayer and so on, is to build upon the less number and then prostrate for *sujūd al-Sahw* as it is mentioned for you. As for continuous scrupulosity, it does not affect acts of worship. For instance, if you scruple in the validity of your ablution (*wuḍūʾ*) and washing your extremities, you should know that the Islamic Revealed Law in this case tells you, “Your *wuḍūʾ* is valid and do not give any concern to this scrupulosity”. This is applicable also to prayer and other acts of worship. Leave this scrupulosity aside, put it away from your concerns, and don’t busy your mind during your prayer or other acts of worship.

### 58. Purifying Najāsah Without Using Water

**(Q)** I have read in one of Islamic jurisprudence (*fiqh*) books that if the lower portion of a woman's dress becomes in dirt, the dust of ground purifies it (i.e. it is purified by what comes after it). In addition, when slippers become filth, they are purified when rubbing them in the ground till the filth (*najāsah*) is removed.

Is this right according to the *Shāfī madhhab*, or is it obligatory to make purification using water in these two cases? May Allah bless and reward you abundantly.

**(A)** If a woman is certain that her dress is in filth, whether its last portion or whatever, it is only to be purified with water, except that may happen to the last portion of the dress during winter and so forth; because many Islamic jurists (*Fuqāhāʾ*) go for not including its case among filth.

### 59. Entering The Mosque For Teaching

**(Q)** I want a decisive answer for the following question: what is the ruling for a woman who enters masjid during her menstruation in order to teach (or learn) Qurʾān classes? Is there any *madhhab* that allows that?

Some would say that students would be lost if she does not go to masjid. Therefore, they allow her to enter masjid because of the "necessity of knowledge" following the juridical rule<sup>1</sup>, “*Al-ḍarurāt tubīḥ al-maḥẓurāt*” (necessities render the prohibited things permissible)<sup>2</sup>.

<sup>1</sup> (Maxims of Islamic Jurisprudence): Al-qawāʾid al-fiqhīyah or legal maxims of Islamic Law are the general rules of *fiqh* that portray the goals and objectives of the Sharīʿah. They are applied in various cases that come under the common rulings and play a very important role in deducing many rules of *fiqh* since they provide a guideline to come up with particular *ḥukm*.

<sup>2</sup> This maxim means: *What is legally forbidden becomes legitimate due to dire need necessity*.



(A)<sup>1</sup> There is not a single Islamic scholar and school of law that allows the stay of menstruating woman in masjid, and the Ḥadīth of the Prophet, may Allah bless him and grant him peace, is clear on this, especially what is narrated by Imam Mālik in his *Muwatṭʿ*. Some women, however, like to boast of the large number of women who attend their classes. Therefore, they make up a fatwá that allows menstruating women to stay in masjid, so the number of attending women does not decrease. Such women do not care that they break the Ḥadīth of the Prophet, may Allah bless him and grant him peace. I think that there is no good in attending the classes of such female teachers.

#### 60. Wiping On Khuff For A Non-traveller

(Q) I know that wiping on the footgear (*khuff*) for a non-traveller is permissible for a day, whereas a traveller is for three days.

My question: does a non-traveller have to wipe his footgear once during daytime and another at night; and in the next day after taking off his footgear, he re-wipe? Or is it only once in the place where he resides; and the act of wiping is not repeated? For example, he should wipe today and after two or three days, he wipes once again?

May Allah reward you abundantly, and make Paradise your residence and ours.

(A) A non-traveller wipes for a day and a night. When he takes off his footgear and performs full ablution (*wuḍūʿ*) -after minor impurity- including washing his feet, he is permitted to re-wipe on his footgear for another day and night, and so forth.

#### 61. Reasons For Tattoo Najāsah

(Q) I have read your fatwá about tattoo and its ruling; and you have said it is filthy (*najis*). Why do you verdict its filthiness? Is it due to the used substances? Noting that I do not know what are the used substances. And what is the kind of its filthiness?

(A) Tattoo according to its common meaning is: inserting certain substance – a kind of kohl – into the blood veins to make this part of the body coloured with its dye. Because this substance becomes impure when it is mixed with blood, accordingly the body becomes impure. You might think: blood is the *najis* thing, thus it causes the impurity of the used substance. The answer is that human blood is essential component of human body. Thus, as long as it floods in veins, its *najāsah* does not affect the body. Therefore, it does not take this rule due to the difficulty of taking precaution against this. Similarly as urine which is stored in bladder and food wastes in large intestines, regarding the ruling of their *najis* is

---

<sup>1</sup> This fatwa was translated on naseemalsham.com

effected after coming out of the body. As for the strange substance inserted into blood veins, it takes the ruling of being *najis* once it goes into the blood.

Regarding the external tattoo, which is common in European societies, based on external drawing and colouring, it is not considered a tattoo in the same concept I have described. It does not necessitate *najāsah* unless the used colours are *najis* in themselves.

## 62. A Problem Makes Me To Interrupt My Prayer

**(Q)** I suffer from faecal incontinence which makes me frequently interrupt my prayer in order to renew ablution (*wuḍū'*) and start it from the beginning. What should I do? And what is the ruling in this case?

**(A)** You have first to visit a physician so he can treat your problem. If you do not get benefit from the medication, you should do *wuḍū'* immediately before each prayer, and firmly cloth that part of your body so that you protect yourself during prayer. At then, your prayer is considered to be valid in all cases.

## 63. Validity of Janāzah Prayer In Case Of Expected Najāsah To Come Out Of A Deceased

**(Q)** In Hadramaut, after we shroud a dead person, we immediately pray for him before we take him to masjid because we fear that impurity (*najāsah*) may come out of him. Is there a verse proves that prayer is not valid in case of *najāsah*?

**(A)** It is unanimously agreed upon that Funeral prayer (*ṣalāt al-Janāzah*)<sup>iii</sup> is not performed unless the dead person is purified through major ablution (*ghusl*). It is obligatory during making *ghusl* to cleanse him from every apparent *najāsah*. If *ghusl* is well done, it is permissible to perform *janāzah* prayer for him and there is not any possibility for becoming impure because of blood, *najāsah*, or so forth.

## 64. Rulings For Martyrs

**(Q)** When someone is killed by a criminal, does he take the same ruling of a martyr regarding not to have major ablution (*ghusl*), to be shrouded, or to perform *janāzah* prayer for him?

**(A)** A Martyr according to the Islamic jurisprudence terminology: A man who is killed in a war between Muslims and disbelievers, for exalting the word of Allah [Religion]; such as the battles during the life of the Messenger of Allah, peace and blessings of Allah be upon him, and the followed caliphs. The person, who is killed in such battles, is a martyr and therefore he is buried in his blood and clothes, in addition to *janāzah* prayer is not prayed for him.

## 65. Performing Ghusl For A Dead Person With Severed Limbs

(Q) In Friday *khuṭbah*, you said that men who lately died in the explosion, to be fully prepared for being buried. My question: how can we do major ablution (*ghusl*) for persons with severed bodies?

(A) If a dead person's body is on a state that it cannot have ablution, the obligation of *ghusl* is dropped, but *ṣalāt al-Janāzah*<sup>iii</sup> is still to be performed for him.

#### 66. Ruling Of Burying A Deceased In Masjid

(Q) There has been a tomb in masjid -for one of the righteous men – that has been at first at the direction of *qiblah*. When this masjid is rebuilt, the tomb is transferred to the end of masjid to be on the opposite direction of *qiblah* and not facing the prayers. If we try to move it back to its first place, there will be problems with the sponsors for rebuilding who are the descendants of this righteous man.

My question: what is the ruling of performing prayer in this masjid? And what is your advice to deal with these people so as to avoid any kind of controversy because there are many fatwās released on the mass media about tombs affiliated to masjids?

(A) There are two points in the question: firstly, building a masjid inside a tomb or burying a deceased person inside a masjid; and both cases are prohibited and not permissible. Nevertheless, in case of burial is done according to its conditions, it is not allowed to disentomb.

The second point is regarding praying facing the tomb, which is not permissible as well. It occurs when the performer of prayer makes the tomb in the same direction of *qiblah* whether this is in masjid or anywhere. However, if the tomb is behind the performer, his prayer is valid; whether this in masjid or anywhere. However, the ruling of prohibition for burying a dead person inside this tomb remains the responsibility of its doers.

#### 67. Ruling Of Transferring A Corpse Into A New Tomb

(Q) My father died 10 years ago. He was buried in a place far from where we live because there was not at then a place for him in our family's tombs.

My question: is it permissible to transfer his corpse to a new tomb in the district where we live?

(A) It is not allowed to transfer a dead body from where it is buried to another tomb unless there is a necessity for that.

#### 68. Building Over Graves And Ruling Of Demolishing Them

**(Q)** What is the ruling for building mausoleums and domes over graves and what is the ruling for demolishing them after they have been built?

**(A)**<sup>1</sup> What is agreed upon is that the best graves are the smoothed down ones, and it is disliked (*makrūh*) to raise a grave. Rather, it is preferred to flatten it and there is no harm in it being a hand span or so above the ground. There is also no harm in it being raised above the ground with a stone or something similar. As for placing a building over the grave, if the grave is in open country or a place that is exposed to damage, i.e. outside the boundaries of a graveyard, then there is no harm in placing a building or an iron fence in order to protect it. As for a grave within a graveyard that has been dedicated as an endowment (*waqf*) for the deceased to be buried in, it would be unlawful to place a building over it because that would necessitate restricting the space around the grave from being used for the purpose that it was dedicated for. However, if a building would not necessitate such then there is no harm, such as placing a building around a number of graves belonging to the same family, as all the land within the building will be occupied by graves.

Furthermore, as for digging up a grave, it is not permissible unless it is to wash the deceased if they were buried without being washed. As for any other reason, it is not permissible by consensus, even if the deceased was buried without being prayed over, in which case the situation is rectified by praying over the person while they are buried in their grave. As for buildings and domes, it is not permissible to demolish any part of them, with the exception of a building that takes up land from a graveyard dedicated as an endowment and thus restricts its use by other people, for such a building is unlawful and must be demolished.

#### 69. Fatwá Related To Nadhr

**(Q)** I vowed to Allah that I would always fast Mondays and Thursdays, but I did not fulfil this vow during pregnancy and breastfeeding that I have been through for twice, thus I owe now to fast 240 days. What am I supposed to do? Shall I fast three days per week or in sequence? What should I do if it happens that Monday or Thursday to be during days of (*tashrīq*)<sup>2</sup>, should I fast?

**(A)** If your health condition during pregnancy and breastfeeding does not enable you to fast, the obligation of *nadhr* is dropped. Hence, you take the same ruling during menstruation and puerperium. At this case, you are not compelled to

<sup>1</sup> This fatwá translated by Mr Mahdi Lock published on naseemalsham.com

<sup>2</sup> The three days after the feast of sacrifice (ʿĪd al-adha) at Mina during ḥajj, (11<sup>th</sup>, 12<sup>th</sup>, 13<sup>th</sup> of dhul-hijjah).

make up for these missed days due to legislative excuse. However, you are obliged to make up for missed days, if you had the ability to fast but you did not. Allah, Glorified and Exalted, knows best.

## 70. Nadhr

(Q) I vowed to Allah to read sūrat al-Baqarah in the following wording “I vow to Allah to read daily sūrat al-Baqarah, and I will never stop reading it”. What is the ruling of this *nadhr*?

(A) Regardless of the reason for this *nadhr*, you are compelled now to fulfil it. You must read daily sūrat al-Baqarah, except during excuses which prevent you from prayer. [The addressee is a female]

## 71. Expiation Of An Unfulfilled Oath

(Q) I swore that I would not help my mother in a certain work, but I could not bear for not helping her. My question: should I fast three days successively? And what is the due expiation if I am not able to fast?

(A) The Messenger of Allah, may Allah bless him and grant him peace says, “*When you swear an oath and consider something else to be better than it, make expiation for your oath and do the thing that is better*”. This necessitates that you should help your mother; and expiate for breaking the oath. The expiation is to feed ten poor people, each one of them should receive a meal on a scale of the average cost with regard to the expiator's standard of living. If he cannot afford, he fast three days- and it is not necessary to be in successiveness.

## 72. Do [Divine or Prophetic] verses contradict science?

(Q) Am I considered to be sinful for warning my patients in some cases against eating honey? Does this contradict Allah's words in the Qur'ān, "...[honey] wherein is a cure for mankind".[ sūrat al-Nahl,16:69]

(A) The science of Medicine has proved that honey is not suitable for some diseases. This neither contradicts what Allah, the Exalted, says, “**...wherein is a cure for mankind**” nor the authentic Ḥadīth of the Prophet, may Allah bless him and grant him peace, in which he said “Allah has said the truth, but your brother's Abdomen has told a lie” [Ṣaḥīḥ al-Bukhārī 5684]. It is most probable that honey was suitable as a cure for that man's brother.



### 73. Studying Sculpture

**(Q)** What is the ruling of studying sculpture at university in order to get a certificate from the faculty of fine arts to qualify someone to work an advertisement designer? This profession is not pertained to sculpture, but he is forced to learn it so as to get the certificate. He is also coerced to study this specialty because of his grades which qualified him only for this field.

**(A)** If what you sculpture is a non-living thing, it is lawful to do this. Likewise, when you sculpture a part of man's image in a way that if it had been real, it would not have lived, such as sculpturing only head and chest. Nevertheless, sculpturing people in their full body in a way that if they had been real, they would have lived; that is unlawful and unjustified doing, and there is not any controversy in its unlawfulness.

### 74. Wearing Long Garments

**(Q)** What is the ruling of wearing long garments extending under feet? I want to note that it is the people's custom in my country. Is it right that this action is classified as one of the major sins?

**(A)** It is disliked (*makrūh*) to wear garments extending under heel bones; and it is prohibited when boastfulness and arrogance are intended by committing such a disliked act.

### 75. Ruling Of Playing Flute

**(Q)** I work in an Islamic band for holding concerts and we use flute; and you know how much young people like hearing such musical instruments. Is there any objection in using flute, not the musical pipe?

**(A)** There is no objection in using flute according to the Shāf'ī School according to one of its two opinions which is most probable to be the most correct opinion.

### 76. Restrictions In Using Musical Instruments

**(Q)** What is the ruling of

- Buying and selling violin?
- Receiving violin lessons?
- Listening to calm music without lyrics?

**(A)** The majority of scholars state that it is not allowed to use musical instruments that are used to be played by dissolute people - and violin is among these instruments. Consequently, what is prohibited to use is also prohibited to buy and sell.

## 77. Woman Travelling Without Maḥram

(Q) What is the ruling of a woman- travelling without *maḥram*? He only takes her to the airport, and then another *maḥram* will host her there? Would you please clarify the answer according to all *madhhabs*? Is there one of them states its permissibility?

(A) The Messenger of Allah, may Allah bless him and grant him peace, prohibited woman- travelling without an accompany of a *maḥram* with her. However, he also said, “*There should be neither harming nor reciprocating harm*”. It means that necessities that make man pushes away danger from him, validate for him committing prohibitions. Therefore, if a woman happens to be in an abode of disbelief (*dar al-kufr*) and she fears losing whether a religious or worldly benefit, she can travel from where she is to her family's residence without accompanying a *maḥram*; if she is certain of her safety during her travel.

## 78. Hair Dye For A Widow

(Q) Is it allowed for a widow in her waiting period (*iddah*) to colour her hair to hide hair hoariness? She is a 65 years-old widow, and she does not aim adorning herself; rather she only aims removing grey hair.

(A) There is no objection in this; because it is not considered among prohibited adornment.

## 79. Condition Of Maḥram 's Accompany

(Q) Is it permissible for a woman to perform hajj, if a *maḥram* such as her husband or son accompanied her during her travel to Makkah, and then he left her alone to perform the rituals of *hajj* without him?

(A) Yes, it is permissible if the case as you have described. However, it is not allowed for a woman to be alone without a *maḥram* during her travelling. As for residency, she can live separately from her relatives in any country provided that she guarantees safety on herself and her religion.

## 80. Hair Removal For Men

(Q) I am a 20 years-old man; I suffer from being hairy [all over my body] in addition to its fall. Not only does my hair fall from my head, but also from my legs, my chest, and my arms. Am I permitted to have laser hair removal? May Allah reward you abundantly.

(A) Yes, you are allowed to do this as such case you have.

### 81. Having Hair On Chin

(Q) I am about 20 years-old young lady; I have obvious black hair growth on my chin. I want to have laser hair removal to get rid of it completely, am I allowed to do so? Another question please: sometimes I wear make-up to hide hair when it starts to grow and not able to be removed, it is known that make-up contains alcohol, thus is it permissible to pray while wearing make-up?

(A) Whatever physicians and specialists classify to be a deformity in human body, it is allowed to remove through every proper possible way. Undoubtedly, appearance of hair in any part of your face is categorized among deformities. Therefore, there is no problem to get rid of it through the best possible way: it is preferable to get laser hair removal rather than using any other way especially using make-up.

### 82. Wearing Periwig

(Q) Is it permissible to wear periwig for adornment instead of colouring my hair?  
• Do kohl and mascara abrogate *wudū*’, do they prevent water to reach the skin?

(A) Yes, it is permissible for a woman to wear periwig for adornment at her husband's presence or in a gathering of women. It is known that kohl in its various kinds does not prevent water to reach the skin, hence *wudū*’ is valid.

### 83. Dying Hair In black For Men

(Q) Can I colour dye my hair in black? Is it allowed also to reduce thickness of uni-brow?

(A) The Messenger of Allah, may Allah bless him and grant him peace, recommended to change the colour of grey hair, but he prohibited to re-colour it in black.

### 84. Hair Extension For Women

(Q) I am about to marry and my husband likes women in long hair. However, my hair is too short and thin. Am I allowed to get hair extension to look as my husband loves me to be? May Allah abundantly reward you.

(A) It is allowed to do what your husband loves you to look like through using hair extension provided that it is not made of real human hair; rather it must be an artificial one. And I think this is available.

## 85. Ruling Of Tattoo

**(Q)** In Indonesia, many people get tattoos on their bodies. There are Shaykhs in my village have controversies: is *wudū* valid for a man who has a tattoo? A group of them go for its validity whereas others regard it invalid. What is your ruling, my dear Shaykh?

**(A)** Tattoo causes *najāsah* on the place where it is made in one's body, thus it prevents the validity of prayer. However, if a person is tattooed since his childhood, and when he is grown up wants to remove it but he could not; his prayer is valid only for himself but he is not to be an imam in prayer so people follow him.

## 86. Selling A Gifted Sacrificed Animal's Skin

**(Q)** I slaughtered a sacrificed animal on 'Id al-Adhā, and then I gave my neighbour its skin to make use of it. Later, I knew that he sold it to another one. Does my reward is dropped due to this act?

**(A)** It is excellent from you that you gifted the skin of the sacrifice to your friend. As regard to what your friend afterwards did with this skin, it neither abrogates your sacrifice nor drops your reward. The prohibited act happens when you yourself sell it or make it as wage for the butcher.

---

<sup>i</sup> (*muṣḥaf*): literally means: "collection of pages." Thus the term means: the compiled, written pages of the Qur'ān.

<sup>ii</sup> (*Junub*): ritually impurity due to sexual intercourse or seminal discharge.

<sup>iii</sup> (*ṣalāt al-Janāzah*): The funeral prayer, it is the prayer to Allah for the deceased Muslim. The prayer is offered in a particular way with extra (four) *Takbīrs* but there is no *rukū* or *sujūd*.





## Chapter (4)

# Economics and Financial Transactions



### 1. What Is The Ruling On Not Preserving A Trust (*amānah*)

(Q) A person gave to someone a sum of money to hand it to another in a distant country. However, he bought an electric device with this money, and when he arrived there he sold that device and profited money. What is the ruling on this attitude? And to whom does this profit belong to?

(A) This attitude is impermissible. And the profit of selling the device belongs to the owner of money, unless he knows with the matter, and he forgives the doer.

### 2. I Was Keeping A Trust (*Amānah*) And It Was Damaged, Do I Have To Pay For It?

(Q) I have a pharmacy, but it was damaged during these painful conditions (i.e. Syrian Sedition). Someone gave me some goods to sell them, and in case they had been sold, I would have given the money to its owners. When the latest events took place, I called the owner to take them out, but he didn't. Afterwards, my pharmacy was damaged together with his goods. Do I have to pay for the damaged goods?

(A) You are not responsible for the goods, and you are not asked to pay for them. You were only a keeper for them. In addition, its owner is to be blamed for not taking them back.

### 3. Contracting A Loan From An Interest-Based Banks (*Bank ribawī*)

(Q) I had to contract a loan from a bank to buy an apartment. However, there is not an Islamic bank in Morocco. I fear to die whilst I'm committing usury (*ribā*), before I can find a solution.

(A) If a Muslim is coerced to take a loan through usury (*ribā*), there is no sin at then on that person's case. In addition, "*Al-darurāt tubīh al-mahẓurāt*"<sup>1</sup>, (Necessities permit forbidden matters)<sup>1</sup>. Therefore, each person knows the case he undergoes and its necessity.

### 4. The Difference between an Islamic loan and an interest-based loan

(Q) What is the difference between what is called Islamic loan "*Qarḍ Islāmī*" and an interest-based loan "*Qarḍ ribawī*"? For example, if I want to buy a car or a house, the interest will not exceed 8% or 9%. On the other hand, the so called 'Islamic banks', the interest reaches 27% which is nearly one third! So would you

---

<sup>1</sup> This maxim means: *What is legally forbidden becomes legitimate due to dire need necessity.*

explain the difference between the two loans and what distinguishes an Islamic loan from an interest -based one?

**(A)** The method, through which interest-based banks get profits, is through imposing an interest on the loan and its period. The established number for this interest even if it is stable and few such as 8%, however, it is automatically multiplied with the extension of the loan time. It may reach to the doubles of the established number.

As for the method adopted by Islamic banks, it is a commercial transaction through a cost - plus fixed fee contract (*'aqd murābaḥah*). For example, a bank buys for itself a car with certain specifications, then it sells it for a customer, according to a previous agreement, with certain profit: 10% for instance. It means that the customer is obliged to buy what the bank has bought for itself. In addition, he is obliged to pay a certain premium over the price by which the bank has bought the good. This is a commercial method agreed upon by both sides. It doesn't include any prohibition which is: the increase of price, for the increase of duration.

#### **5. The Ruling On Entering A Built Through An Interest-Based Loan (*Qarḍ Ribawī*)**

**(Q)** One of my relatives built a part of his house from lawful (*ḥalāl*) money, and the other from an interest-based loan. Is it allowed for me to visit him and eat with him?

**(A)** Yes, you are allowed to visit this house, whatever is the occasion or the cause. Because the rule states that if food or house is obtained from mixed money (*ḥalāl* and *ḥarām*), it is permissible to benefit from it in any form of usage.

#### **6. Buying Cars Through A Cost - Plus Fixed Fee Contract (*'aqd murābaḥah*).**

**(Q)** You are known sir with your ability to convince others using logic and intellect. The issue of getting Loans from Islamic or interest- based banks is still a crucial one. I'll give you an example for what I mean. Few years ago, I demanded from one of the so called 'Islamic Banks' the required conditions for getting a car loan. Their reply at then was that I would buy the car I wanted, and then they would sell the car to me with the addition of 27% of its value, which is nearly one third! However, I bought a car by instalment as it is lawfully allowed by Islamic Law, and the increase was 8% only. Putting into consideration that the exaggerated percentage put by the Islamic Banks will rise due to the value of the required good. The mentioned percentage is applied on real states in all its types: cars, commercial projects, etc. I praise Allah that I have never dealt with usury (*ribā*) out of my belief that it is prohibited. But I want to understand, why

should a Muslim who wants to abide by Islamic rulings pay for Islamic Banks the double number of what he can pay through instalment?

**(A)** Did you buy the car by instalment from an Islamic Bank or from a car agency? I think that you bought it from a car agency. Your question is quite sound. And the answer is that an Islamic Bank is like any person who has the right to make a cost - plus fixed fee contract (*'aqd murābaḥah*) in which he conditions the raise he wants. Nonetheless, we don't agree on the mentioned transaction because it defames the image of Islamic Banks. Moreover, it resorts a customer to deal with interest-based banks. An Islamic Bank can sell you a car with a profit of 8 or 10 % at most. However, greed spoils things. The mission of Islamic Banks is to make the conditioned rise in *'aqd al-murābaḥah* to be less than that conditioned by a car agency in selling by instalment, regardless of the lawful way in selling by instalment.

## **7. Working For A Company Gets Interest Loans To Expand Their Business**

**(Q)** Is it allowed to work for a company whose owners take interest loans (*qard ribawī*) to expand their business? Thank you for your help.

**(A)** It is not allowed to work for a company that deals with interest loans.

## **8. Punishing Employees Through Financial Penalty**

**(Q)** What is the ruling on financial penalties? Does it differ from a *madhhab* to another? Consequently, is it allowed for an employer to deduct the double value of an hour-payment in case of an employee's unjustified absence? Is he permitted to enforce financial penalties in case an employee doesn't fulfil the required tasks? May Allah reward you the best.

**(A)** It is not allowed to impose a penalty through taking one's money whatever the crime or the violation is. However, it is permissible to impose a penalty through spoiling one's property in crimes related to money. For example, if a milk seller adds water on it, he is punished by spilling the whole milk, just as done by 'Umar ibn al-Khaṭṭāb, may Allah be pleased with him. And If an employee is absent from his work for a couple of days without any justification, it is allowed for the employer to deduct from his wages the duration in which he was absent, no more.

## **9. Teaching Subjects Related To Ribawī Transactions**

**(Q)** What is the ruling on teaching commercial and financial subjects that include topics like interest transactions (*mu'āmālāt ribawīyyah*)? If I explained for students the prohibition of these interest transactions, there would be a possibility that they might apply these interest transactions. Is it a sin to teach them such subjects?

**(A)** Studying and teaching sciences, whatever they are, is lawful; provided that a learner should be cautioned and warned against its prohibitions; and he should be called to what is lawful and required from these sciences. May Allah have mercy on the poet who once said:

*I knew the evil not for its sake, but to avoid it  
Who doesn't know evil from good, may do it*

## 10. The Ruling On Taking In Delay Penalties

**(Q)** I am a property owner and I have agreed with a house builder to pay for me delay penalties (whether in form of money or in-kind), if he could not finish the building on the appointed time. What is the ruling on that?

**(A)** If the one who is obliged to pay the agreed upon fine causes harm to you because of his contravention of the condition, it is lawfully allowed to take in this fine. The Messenger of Allah, may Allah bless him and grant him peace, is truly honest who says, *"lā ḍarar wa lā dirār"*: (There should be neither harming nor reciprocating harm).

## 11. Social Insurance

**(Q)** Al-Salām 'Alykum, is it prohibited to register in a private social insurance company? And what is the lawful (*ḥalāl*) form? Many thanks and may Allah reward you all the best.

**(A)** There is no difference between a private and a public company in the unlawfulness of dealing with conventional social insurance. The allowed alternative is to deal with (*al-Ta'mīn al-Takāfulī*)<sup>1</sup>.

---

<sup>1</sup> (Takāful): An Islamic concept and practice which draws its basics and rules from the two supreme sources of Sharī'ah (Islamic religious law), which are the *Qur'ān* and *Sunnah*. With takāful, a group of individuals assume a mutual responsibility, on a cooperative basis, towards guaranteeing each other against calamities, losses, damages, and generally unfavorable economic events. Takaful members contribute funds to establish a pool from which claims are paid or provided for. Sharī'ah outlaws the concept of conventional insurance on the basis that it constitutes forbidden items like *riba* (interest), *maysir* (gambling) and *gharar* (excessive uncertainty). The global takaful industry is estimated to be worth about US 2-3 billion and is set to grow to more than \$7 billion by the year 2015. It is also estimated to grow at 20% per annum, far outstripping the 2.5% annual growth for conventional insurance. (financialencyclopedia.net)



## 12. The Legitimacy Of Fining In Case Of Cancelling A Contract

**(Q)** Al-Salām ‘Alykum. I am a booking agent for travelling. When someone comes to reserve a ticket, we agree on a certain sum of money and accordingly I finish the procedures. My question is: in case he wants to cancel the ticket, is it lawful or not to make him pay a fine?

**(A)** The money you get, which is over the value of the ticket, is in fact the wage you deserve for your exerted effort to complete the procedures of booking a ticket. Thus, you are not vindicated to get it except in the lawful way. In case a customer cancelled a ticket, you deserve your wage for your efforts – and this doesn’t annul your wage. However, it is not allowed to decide by yourself to fine him in case of his cancelling a ticket. Unless fining is a system followed in the company where you work, at then you are not responsible for that.

## 13. Currency Trading

**(Q)** Please sir, what is your opinion on printing dollar without having equivalent of its value either from gold or from silver? As a result, it isn’t included in interest transactions, as claimed by some people.

**(A)** The condition for considering the dollar to have a financial value is not to have a gold stock. However, the condition is to abide by its monetary value in transaction. Accordingly, usury (*ribā*) already exists in it because its value is valid and being used.

## 14. Accepting Payment For Teaching Qur’ān

**(Q)** I am teaching *tajwīd*<sup>ii</sup> and recitation of the Qur’ān for foreigners who temporarily live in my country, and I am certified to teach Qur’ān. Is it wrong to accept payment for teaching them?

**(A)** It is not wrong to accept payment for teaching Qur’ān, because a lot of Islamic jurists (*Fuqahā’*) permitted that. Rather, it is wrong, moreover it is a sin, to teach Qur’ān for the intention of getting the worldly reward. Imam al-Nawawī mentioned in his book *al- Tibyān fī Bayān Ḥamalt al- Qur’ān* (Etiquette with the Qur’ān) that your intention in teaching Qur’ān for people must be to get the content of Allah and His reward. Later on, if you get money from whom you teach or from those who care of teaching people Qur’ān, there is no problem to accept such payment.

## 15. Selling Christmas Objects

**(Q)** Is it allowed for a Muslim merchant to sell Christmas objects and decorations? May Allah reward you the best.

(A) If these objects do not carry any religious slogans that contradict Islamic beliefs, there is no problem, because “*al-ʿAṣl fī al-ʿashyāʾ al-Ibāḥah*”<sup>1</sup> (the original state in all things is permissibility).

## 16. Downloading Books From The Internet

(Q) My sir, I have found a lot of your valuable books on the internet, and I’ve downloaded them. Is it unlawful to read them? Is it allowed to share them with my friends? My aim is to get its scientific benefit not to trade with them. I really enjoy reading them, particularly your valuable book “*Al-Ḥikam Al-ʿAṭāʾiyyah li Ibn ʿAṭāʾ Illāh Al-Iskandarī: Sharḥ wa Taḥlīl*” (The Exegesis of the Aphorisms of Ibn ʿAṭāʾ Illāh). Please answer me because every time I read in them, I fear that I’m committing a prohibited act.

(A) Every personal benefit from books through the internet is permissible. The unlawful act is to make use of a book or whatsoever in trade without getting an author’s permission.

## 17. Who Has The Right In The Fruits Of Masjid’s Garden?

(Q) Assalām ʿalaykum: In our masjid there is a garden that grows a number of fruit-bearing trees and when the fruits have ripened none of the caretakers of the masjid touch them because they say that they are an endowment. The result is that the fruits fall, turn rotten and are then discarded. What is the ruling in the Revealed Law regarding this? May Allah reward you.

(A)<sup>\*1</sup> The fruits on the trees go back to the masjid and they are for anyone who wants to eat them. They are not to be made inaccessible to anyone and they are not to be held back for the benefit of anyone. Neglecting them till they fall and wither away has no basis in the Revealed Law.

---

<sup>1</sup> This fatwá translated by Mr Mahdi Lock published on naseemalsham.com

## 18. Sale In Instalment

**(Q)** Is it allowed for a Muslim to buy something- after agreeing with the seller- to pay its price in two or more instalments although he is able to pay cash for it?

**(A)** It is allowed for a buyer to pay for the price of a good by instalment, if he agrees with the seller on that. Provided that this doesn't cause a raise in the value of a good more than the agreed upon price: to raise 10% more than its value for installing its price.

Hence, you are allowed to buy the good with different instalments, even if the purchaser affords to pay the good in cash and more than his needs.

## 19. Raising Prices Without Necessity

**(Q)** I own a shop for selling goods in retail. Some traders raise the prices of some goods because of a governmental economic decision. Therefore, we undergo a state of confusion because the new prices of some goods become more than the price of sales for the customer. Is it allowed for us to sell according to the new price of buying? Or the profit should be related to the old price of buying?

**(A)** If the government fixes the price of this good, it is not allowed for a trader to contravene the price. Nevertheless, if the state gives the trader the freedom to decide [the price], the issue, at then, will be confined to the Islamic etiquettes in considering the customer's condition, and not to seize the casual opportunity to raise the prices without a necessity.

As long as you have bought the goods, you own with the old price, so the profit should be built on it, not on the new price.

## 20. Is This A Lawful Profit?

**(Q)** What is the ruling on someone works in repairing water pipes and when a proprietor needs any supplies, he buys them from his own money from a shop, and then he adds extra fees? Is this added sum a lawful profit although the proprietor does not know about this added fee?

**(A)** If this worker buys for the proprietor the required item, because the proprietor authorizes the worker to do so; it is impermissible for the worker to take from him more than the sum with which he buys the item. Any extra fee he takes is considered a sort of unlawful theft. However, in case the worker is not bounded by an agency contract, but he makes from himself a seller for this person who looks for this item, he is allowed to sell it with any price he decides as he is just like any trader.

## 21. Changing The Value Of Banknotes

**(Q)** What is the ruling on transacting with the current banknotes? Recently they become like goods because their price becomes up and down in no time. Additionally, they become without gold standard and do not have intrinsic value especially that the depreciation of currency often subjects to the control of western countries. It happens most often without an economic justification, but due to political conditions.

**(A)** Neither gold, nor other currencies, nor banknotes are an aim in transaction. The aim of value is to control the exchanged benefits in regard to the need to its equality. Hence, the current adopted banknotes replace the other past forms; and the rulings pertaining to the previous currencies and banknotes are applied also on them. As for inflation, which subjects to political and economic factors, it is not solved with the way you assume. However, it is solved through economic awareness and sound political approach together with sincerity from all people for the good of the *Ummah*. Countries that have these qualities could protect the adopted value of their currencies against economic conspiracies that you talk about. Therefore, they do not suffer any dependence or inflation.

## **22. Limits Of Profits In Islamic Law**

**(Q)** Does the Islamic Law put a particular profit margin in trading? I ask about this because of the prices of sales in local markets. For example, when someone buys a piece of clothes, he starts to lessen its price that may be dropped to 35% of the offered price! When a seller accepts to sell with 35% lesser than the offered price it means that he gets a profit! It means that the offered price is in fact more than its real value!

My question: does the Islamic law permit traders to exaggerate to this extent in raising the prices of goods? They justify this by the customer's acceptance of the offered price!

**(A)** If the state puts a price for a good and appoints the amount of its profit, it is not allowed in this case to contradict the pricing; and whoever contradicts this will be punished. Nevertheless, a trader is allowed to sell a good with the price he wants as long as it is not defined by the state; provided that he doesn't deceive the purchaser. For example, he should not say "I've bought it with ten", but he is a liar. The legitimate way for a purchaser to be saved from deception is to ask the merchant: what is the cost you have paid for this good? If he is honest in his answer, the purchaser decides to buy it with the price he wants. On the other hand, if the trader is a liar and he says he has bought it with ten but in fact he has bought it with eight; he commits a prohibited act that necessitates punishment. The purchaser has the right to take legal proceedings against the trader if he discovers after finishing the sale contract that he has deluded him.

## **23. Working In Sculptures' Workshops**

**(Q)** Someone told me that it is prohibited to work in art and sculptures' workshops which manufacture ornaments, or as he said "idols", putting into consideration that these ornaments are used only for decoration and sold for tourists. Is it lawful or not to work in such workshops?

**(A)** If your work is exclusively in making statues for animal and humans, it is prohibited to practice it. If your work is in making other things, there is no problem to continue working in that art workshop.

## 24. Web Designing

**(Q)** We are a web designing company. What is the ruling on designing a website for a company which works in unlawful things such as being an insurance company? And what are the restrictions that we should abide by? I mean which works should we accept and which we shouldn't?

**(A)** Designing a website for a company that asks for your service, is not related to it or its way of dealings whether in lawful or unlawful means. However, I advise you not to deal with a company that works in prohibited things. That is more prudent for your religion.

## 25. The Ruling On *Tawarruq*

**(Q)** What is the ruling on getting a loan though (*tawarruq*)<sup>1</sup> given by some banks according to its authorized Islamic committee? I know- if I am right- that Shaykh Al-Buṭī permits *tawarruq*. However, there are other scholars who prohibit it. I trust the knowledge of Shaykh Al-Buṭī, and I want a conclusive answer, please; so I do not ask anyone else. May Allah reward you.

**(A)** All Bargain contracts in their different types aim at *tawarruq*, which means they aim at collecting more cash liquidity. In the buying-selling process: someone aims at purchasing goods (the buyer) and the other aims at *tawarruq* (the seller). It is acceptable in Islamic ruling that a seller aims at getting cash profit so he can get more goods; and this is trading, or he aims at collecting more cash liquidity for a period of time to make an economic project, or purchase a house, for instance. The prohibited act is that he monopolizes cashes and corner them from exchange market in order to manipulate their exchange price.

---

<sup>1</sup> (*Tawarruq*) Reverse (*Murabaha*), for the purpose acquiring cash through trade activities. Technically, according to the Muslim jurists, *tawarruq* can be defined as: a person who buys a commodity at a deferred price, in order to sell it in cash at a lower price. Usually, the sale is to a third party, with the aim to obtain cash. This is the classical form *tawarruq*, which is permissible, provided that it complies with the *Shari'ah* requirements on sale (*bai*). (financialencyclopedia.net)



In addition, Islamic Law has many ways to *tawarruq* through specific contracts according to the standard of need which may call for it. Like for example, (*bay' al-Salam*)<sup>1</sup>; its aim is to give a farmer the opportunity to get his needs of money before he harvests his crops and gets ready for selling.

Accordingly, the contracts whose owners target *tawarruq* bound to the extent of their sticking to Islamic principles and rulings. If a contract does not include any interest conditions or any conditions contradict Islamic Law, it is a valid one - even if it aims at *tawarruq*. Otherwise, if it includes any condition contradicts the Islamic Law, the contract is void- not because of *tawarruq* but because of a condition that voids the contract.

If you want more details, you can refer to an article (*al-Tawarruq*; its pros and cons) in my book *Qaḍāyah Fiqhiyyah Mu'āṣirah* (Contemporary Jurisprudential issues).

## 26. The Criterion Of Suspected Money And Unlawful Money

**(Q)** My father works in saving bank – an interest based bank. Is his money being unlawful (*ḥarām*) and consequently we are fed from unlawful money?

**(A)** If your father only possesses this money, it is unlawful money and it is not allowed to eat food brought with unlawful means. However, if this money is mixed with other lawful sources, it is permissible to eat your food from it.

---

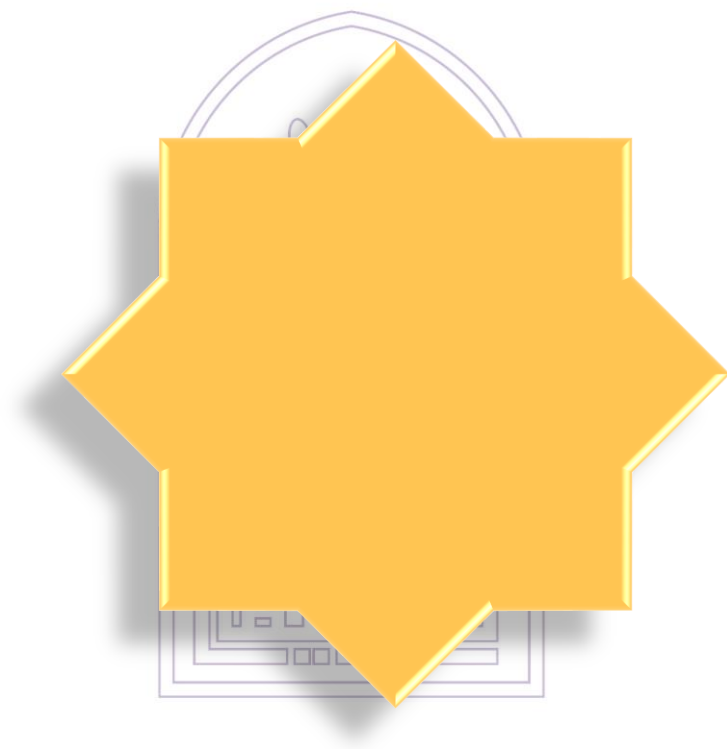
<sup>i</sup> It is one of the Maxims of Islamic Jurisprudence: (*al-Qawā'id al-Fiqhiyyah*) or legal maxims of Islamic Law are the general rules of fiqh that portray the goals and objectives of the Sharī'ah. They are applied in various cases that come under the common rulings and play a very important role in deducing many rules of fiqh since they provide a guideline to come up with particular ḥukm.

<sup>ii</sup> (*Tajwīd*): means perfecting, it comes from the verb (*jawwad*) which means to make (*jayyid*) i.e. good. As a term, it has been used to refer to the meticulous enunciation of Qur'ānic words or recitation of the Qur'ān, It also refers to the science which deals with the rules and methods to be observed in its recitation. (Saleh, 2002)

---

<sup>1</sup> (*Bay' al-Salam*): In Islamic finance, a sale in which delivery is deferred until some stated date in the future. It is used for agricultural products and other fungibles. In order to comply with the *sharī'ah*, a salam contract must specify the quality of the good to be delivered, and payment must be made at the time the contract is entered. (financial-dictionary.thefreedictionary.com)

## Chapter (5) Family Rulings



### 1. No Legitimate Rights Result from Reciting al-Fātiḥah

(Q) I am a young woman and I have known a man who lives in the U.S. He is married to an American woman, but he wants to divorce her, and all his family knows that. I fell in love with him however; he is hesitating in marrying me because he is afraid that if his wife knows about our marriage, he will lose everything. Is marriage considered to be valid through reciting al-Fātiḥah between a man and a woman and even without witnesses?

(A) Reciting al-Fātiḥah does not make you a wife for him. There should be a legitimate marriage contract through two witnesses and a third who certifies this contract. There is no objection if the official authorities do not know about this marriage. However, what is most important that you know reciting al-Fātiḥah does not have any lawful consequence as many ignorant people may think.

### 2. Woman's Delayed Dowry

(Q) What is the ruling for a woman's delayed dowry if its value -which is assigned to be in Syrian Pounds- is decreased in comparison to the value of gold?

(A) A woman should receive her delayed dowry (*mahr*) according to its assigned value from the beginning and agreed upon by her husband, whether in gold, US dollar, or Syrian pound. She can be cautious by asking her husband to assign in the marriage contract her dowry to be in gold, US dollar, or otherwise.

### 3. Ruling of Getting Married Only to Obtain Official Papers

(Q) Many Muslims in East Europe make marriage contracts with Christian ladies not for the sake of marriage but for getting official documents to be able to work in these countries. What is the ruling of such contracts and the jobs which they get through it?

(A) A marriage contract is valid when its conditions and known essentials are realized, and as a result the marriage is valid, regardless of one of the spouses' intention or both of them. However, the marriage is abrogated if it loses one of its conditions or essentials. It is worthy to note that the intention of the marriage does not affect its validity.

### 4. Muslims' Marriage Contracts in Non-Muslim Countries

(Q) We are Greek citizens from the Muslim minority. We have our schools, masjids, and houses of Fatwá in three provinces. Religious issues are authorized through Imams and Islamic jurists (*muftīs*) such as marriage contracts, divorce,

inheritance and other Islamic procedures, and the Greek authorities acknowledge them. Nonetheless, some brothers lately issued a *fatwá* to validate Muslims' marriage contracts through Greece regular civil marriage contracts. That *fatwá* escalated disputes among Muslims here. Is it allowed that a Muslim marriage contract is held by a non-Muslim?

(A) The Messenger of Allah, may Allah bless him and grant him peace, says in the authentic *Hadīth*, “**There is no marriage except with a guardian and two fair trusted witnesses**”. The guardian is a woman's father, grandfather, uncle, and so forth. The two fair trusted witnesses must be among Muslims. Undoubtedly, these conditions stated by the Messenger of Allah are not applicable in the case of a non-Muslim. Therefore, the marriage contract is annulled, and another legitimate one must be held according to the statement of the Messenger of Allah, may Allah bless him and grant him peace.

### 5. Looking For a Husband On Matrimonial Sites

(Q) I am a young lady from a religious family. Is it allowed for me to look for a husband through respectable Muslim marriage sites?

(A) In case of using the internet for this purpose, I prefer that a girl's parents to be responsible for this noble mission to find a suitable son in law. There is no objection, when a father looks for a husband for his daughter; furthermore, it is a social duty which a family should be proud of. If a girl does not have parents or they are not convinced with the necessity of this duty, there is no problem in using the internet for this purpose. It is important to seek the help of a respected group known for their piety in this field.

### 6. Male Sterility and Marriage

(Q) There is a young man who is told by doctors that his possibility to procreate is 40% even after treatment. If he proposed to a girl, should he tell her and her family about his case?

(A) Yes, he should not conceal this fact from the girl to whom he proposes, because the Messenger of Allah, may Allah bless him and grant him peace, has prohibited deception in everything.

### 7. Difference Between *Nikāh al-Mut'ah* and Marriage with The Intention of Divorce

(Q) I have heard you saying that man's intention of divorce without revealing this while writing the marriage contract- does not nullify it. However, what is the ruling in case of a man tells a woman he will marry her for a certain period of time then they will divorce? They do not write such condition in the marriage contract.

Isn't that classified as temporary marriage (*nikāh al-Mut'ah*)? I am confused in differentiating between *nikāh al-mut'ah* and what you have said.

(A) *Nikāh al-Mut'ah* happens when a man determines his marriage to a woman for a certain period, for example, when he says to her, Let us marry for a week, a month, or a year.

This marriage is void according to the four *madhhabs*<sup>i</sup> and all the adherents to the Sunnah and the Muslim mainstream (*ahl al-Sunnah wa al-Jamā'ah*). Nonetheless, when a marriage contract does not contain any restrictions of its period of time, it is at then a valid marriage. Regardless of the hidden intention of either of them, or even if the man reveals his intention for the woman whom he wants to marry-apart from the marriage contract- before a short or long time of their marriage.

### 8. Woman's Blood-money is Less Than Man, why?

(Q) I have been asked a question related to woman's rights in Islam. I have tried to pursue your studies in such an issue but I failed to get the answer, may be due to my shortcomings in searching thoroughly. The question is: Why a woman's blood-money (*diyyah*)<sup>1</sup>, is half the value of a man's blood money although they are equal in their humanity?

(A) The reason for this differentiation is quite known. Men are the family main source of maintenance, whereas women receive expenditure and are not obliged to [spend money on their families]. However, if a woman becomes the responsible of supplying life maintenance to her husband - for his disability for example- the ruling is subjected to that case for its special condition.

### 9. Why A Woman's Dowry Is Called A Reward In The Qur'an?

(Q) Why does Allah call a woman's dowry a reward? **"So (with) whomever of these (women) you enjoy the privilege of marriage, then bring them their rewards as an ordinance"** [al-Nisā', 4:24]. Is a woman like a hired- property, thus when a man enjoys his desire with her, he rewards her?

(A) A dowry is a gift given by a husband to his wife as prescribed by Allah, **"And give the women [upon marriage] their [bridal] gifts graciously"** [al-Nisā' 4:4]. Nevertheless, when Allah refers to man's intimate relation with his wife, He uses the word *'ajr* (i.e. reward) instead of dowry so that a woman should perceive if she arrogantly violates her husband's marital duties [for not giving him his legitimate rights], she does not deserve this dowry. Therefore, this expression is used in terms of a husband's rights in his intimate relation with his wife.

---

<sup>1</sup> (*Diyyah*): Money paid by the killer to the family of a person killed, intentionally or by mistake.



## 10. Unregistered Marriage (*Kitāb Barānī*) or ('*Aqd al-Shaykh*)

(Q) What is the ruling of unregistered marriage known as (*Kitāb Barānī*) or ('*aqd al-Shaykh*)? Is it a legitimate contract that gives the couple the full rights of marriage?

(A) When a marriage contract is written according to its legitimate conditions and essentials, it is at then called a legitimate marriage. Naming it as '*Nikāh Shaykh*' is invalid, bad, and has no basis. In addition, this legitimate contract must be officially documented in governmental offices. The necessity of documentation is to preserve the rights of both spouses when a problem occurs. Legitimate marriage which hasn't been officially documented, the state can't interfere when a problem happens. Therefore, I always recommend to officially documenting a legitimate marriage contract without a delay so as not to unjust none of the two in case of any trouble happens.

## 11. Phoning My Fiancée Before Marriage Contract

(Q) Is it allowed for a man to phone call his fiancée during their engagement? Thank you deeply.

(A) There is no objection to phone your fiancée or another, as long as this speech achieves a legitimate need, and in a polite lawful manner. A fiancée is like any other woman (*non-mahram*)<sup>ii</sup> as long as the there is no marriage contract yet.

## 12. I Want A Solution Pleases Allah: (Hepatitis C and marriage)

(Q) I am a 31 years-old young woman. I have known that I am infected with hepatitis C, and I have told my fiancé about this disease thus we have delayed the wedding for the hope of cure. Can I marry him although the disease might be transmitted to him? I fear that I will cause harm to him, especially there isn't a vaccine for this disease. Our martial relation will be always in stress for this, what shall I do?

(A) If your fiancé insists on marrying you although he knows the reality of your disease, there is no objection legally and humanely to crown this relation with marriage. He might be protected by Allah, and you might be cured from this disease. I ask Allah to grant you speed recovery. You can also consult a clever doctor specialized in this disease.

## 13. Intending Divorce, Does It Have Consequences?

**(Q)** I have got married since seven months. Sometimes, I have bad thoughts that I am quarrelling with my wife and I say to her the word of divorce. All this happens in my mind like daydreams. When I pronounce the word of divorce I restore my conscious, and I seek refuge to Allah. Does divorce happen by this?

**(A)** Divorce does not happen unless a husband utters the word of divorce in a complete sentence such as saying, "You are divorced", or "my wife is divorced". If the idea of divorce crosses his mind without uttering the word of divorce or saying it in a complete sentence like saying "divorce" only, divorce does not happen.

#### **14. Birth Control Because Of Poverty**

**(Q)** What is the solution for the increase of parity in case of poverty?

**(A)** It is allowed for a couple to delay giving birth or to control it, on condition that they together agree on this; without any interference of a governmental authority in their decision in any form of financial compulsion or moral obligation.

#### **15. Distributing Wealth Before Death**

**(Q)** What is the ruling when parents distribute during their lives their wealth among their children, particularly real estate? Is it considered an implementation of Allah's ruling concerning inheritance, before its due time?

**(A)** Such described distribution is classified to be a gift whose owner has the right to distribute it like he wishes, but he is recommended to seek fairness.

#### **16. Conditions Of Bringing Up Foundlings**

**(Q)** I have adopted a baby from an orphanage in Damascus, without giving him my name or my family name. I am just looking after him, and I've breastfed him to legitimize my relation to him. Is it allowed to make him later call me "Mum"? Putting into consideration we will tell him when he grows up that we are not his parents! Will I have the honour of accompanying the noble Prophet in Paradise as he promised<sup>1</sup>? Or the ruling of a foundling differs from an orphan?

**(A)** It is prohibited to relate a foundling to your lineage so as not to make rulings of filiation become due to him, and similarly rulings of fatherhood or motherhood

---

<sup>1</sup> She refers to the prophetic Ḥadīth: *'I will be like this in Jannah with the person who takes care of an orphan'. Messenger of Allah (may Allah bless him and grant him peace ) raised his forefinger and middle finger by way of illustration. [Al- Bukhari].*

for an adopter. Nonetheless such kinds of courteous behaviour which you have mentioned, there is no objection against them.

### **17. What Is A Widow Prohibited To Do During Her 'Iddah?**

**(Q)** In Hadramout, when a husband dies, his widow is not allowed to see any *non-muḥram*<sup>ii</sup> because it is claimed that her 'iddah will be annulled. How can we refute such delusions?

**(A)** A widow's 'iddah<sup>1</sup> only obligates her not to: adorn herself with any extraordinary adornment acceptable in the tradition (*'urf*)<sup>iii</sup>, not to stay overnight away from her marital house, and not to be shown for the intention of engagement or marriage. Otherwise, any other thing is allowed for her, like any other woman.

### **18. Ruling Of Wife's Travelling With Her Husband**

**(Q)** Is it allowed for a wife to refuse accompanying her husband to the country where he makes his studies because she wants to live nearby her parents?

**(A)** A wife is not allowed to refuse accompanying her husband to the destination where his benefit necessitates him to travel as long as he maintains her provision and treats her decently as commanded by Allah. Her wish to be near her family is not a reasonable excuse.

### **19. Shaking Hands With Non-Muḥram Women: What Is Its Legitimate Evidence?**

**(Q)** To my revered Shaykh Muḥammad Sa'īd Ramaḍān al-Būṭī, may Allah bless you, when does a jurisprudential difference consider being acceptable or not? For example, if I have heard from you a verdict in a certain issue, whilst I've heard another verdict from another scholar, am I allowed to follow the other scholar? For instance, you do not allow men to shake hands with women, while there is another scholar permits it. Can I follow the other scholar? If not, why isn't it allowed? I'm a follower but both of you are scholars. Don't say to me: refer to Qur'ān or Sunnah because I'm from the mobs and I don't have the ability to deduce legal rulings from their evidences, or to favour evidences from one another. However, I trust you and trust the other scholar. Forgive me for my way

---

<sup>1</sup>(tn): It is the period of probation after the death of a woman's husband or after her divorce.

of asking, I only inquire because I felt lost. I ask you for your supplication (*du‘ā‘*), I love you for the sake of Allah.

**(A)** You have to ask any Shaykh whom you seek his *fatwá* about the evidence or the verse on which he builds his answer. For example, you can ask, “would you gracefully give me the jurisprudential evidence for that?” When anyone asks me about the ruling of shaking hands with *non-muḥram*<sup>ii</sup> women, I give him the answer followed by the evidence. It is related by Imam al-Bukhāri, through the narration of Lady ‘Āishah, “*The hand of the Messenger of Allah, never touched any woman’s hand, and when he took the oath of allegiance from women on the day of fath [Makkah], he took it by speech not by shaking hands*”.

## 20. When Is Woman’s Work Permissible?

**(Q)** I was reading your book *ilá kul fatāh tu‘minu billāh* (For every girl believes in Allah), and your comment in the footnote drew my attention, “*We do not mean by this warning to prevent any established financial cooperation between spouses to seek a prosperous life for themselves. Rather, we say that this cooperation is a blessing which the Islamic Law favours and calls for. It invites for this in terms of ethical frame and personal willingness which is realized when mutual love and harmony flourish between the spouses, not in terms of compulsive laws, and between two persons who seek benefit from each other*”.

I have understood that a woman’s work is allowed when she wants this and when love and harmony exist between her and her husband; and her work should not be on his request. Have I grasped the issue well? If the case is so, what about her work before marriage?

**(A)** My speech in my book (For every girl believes in Allah) about the woman’s work outside her house is quite clear, and I further explain it by saying: the ruling of woman’s work does not differ from man’s work. Putting into consideration these conditions:

- Her work must not oblige her to commit a prohibited act in her appearance, behaviour, or the sort of work itself.
- It must be with the accordence of her parents if she has not married yet or the accordence of her husband if she is married.

## 21. Is It Allowed For A Woman To Drive A Car Alone Outside Her Country?

**(Q)** You have been asked, “Is it allowed for a woman to drive her car alone outside her town?”, and you replied, “It is not allowed for a woman to drive a car alone outside her town except in accompanny of a blood relative (*muḥram*)”.

**My question:** Does the ruling change if there is another woman -or a group of trusted women- with her in case that there is no *muḥram*? What is the ruling if

these towns are near to each other? Is she permitted to drive a car alone to that town?

**(A)** A group of trusted women is only allowed in *hajj* to be instead of a *muḥram*. Otherwise, rather than *hajj*, nothing replaces the accompanying of *muḥram*. It does not make any difference in case of travelling whether the towns are close or not regarding this ruling.

## 22. Affiliating A Wife's Name to Her Husband's Last Name

**(Q)** We are accustomed to affiliate a woman after her marriage to her husband's family. Is it permissible to do so?

**(A)** A woman's name should be affiliated to her parents not to her husband's family. Imitating the Europeans in this matter is a prohibited act which is a clear evidence for causing a woman's character to disappear in her husband's character. Moreover, her separate identity that she enjoys before marriage becomes enclosed in her husband's and his family.

## 23. Female Circumcision

**(Q)** What is the ruling in the Revealed Law of Islam regarding female circumcision?

**(A)\*<sup>1</sup>** The established rulings of the Revealed Law are taken either from the Book of Allah, that which has been authentically established from the Sunnah<sup>2</sup> of the Messenger of Allah, may Allah bless him and grant him peace, or from the consensus of the First Three Generations. With regards to female circumcision, we have not found any proof that it is obligatory or sunnah<sup>3</sup> in the Qur'ān, the Sunnah or in the consensus of the First Three Generations. The ḥadīth "Five things are from one's *fiṭrah*<sup>1</sup>..."<sup>2</sup> mentions circumcision and it applies to the circumcision

<sup>1</sup> This fatwā translated by Mr Mahdi Lock published on naseemalsham.com

<sup>2</sup> (tn): In this case, the word is referring to the statements, actions of affirmations of the Messenger of Allah, may Allah bless him grant him peace. In other words, the Sunnah (transliterated as such) is a source of legislation. Please see 'Alī Filālī (and other teachers at the Qarawiyyīn High School, Fes, Morocco), *Durūs fī Uṣūl Al-Fiqh li Al-Sanat Al-Thānīyya min Al-Ta'lim Al-Aṣīl* (Casablanca: Dār al-Thaqāfa, 1419/1998), p.28

<sup>3</sup> (tn): i.e. When transliterated in this matter, it is a ruling in the Revealed Law, meaning recommended, i.e. something that one is rewarded for doing but not liable to punishment for leaving off. Synonyms would include words like *mandūb* and *mustaḥabb*. Please see A Jalāl Al-Dīn Muḥammad Ibn Aḥmad Al-Maḥallī, *Sharḥ Al-Waraqāt fī 'Ilm Uṣūl Al-Fiqh* (Casablanca: Dār al-Rashād al-Ḥadītha, 1427/2006), p.5



of males. The proof for this is that the Messenger of Allah did not command that any of his daughters be circumcised and this practice did not become prevalent and widespread amongst the Companions or the Followers. If it were obligatory, the Messenger of Allah, may Allah bless him and grant him peace, would have been the first to do it and he would have commanded that his daughters be circumcised. Therefore, female circumcision was merely a custom on the Arabian Peninsula. The Messenger of Allah, may Allah bless him and grant him peace, was sent while the practice existed and the Messenger of Allah was silent on the matter. Therefore, the ruling in this situation follows what has been established in terms of benefit or harm, and specialist physicians are in absolute agreement that female circumcision carries no benefit, i.e. in the way that male circumcision has benefit. Rather, it is dangerously harmful for females and it hurts them considerably with regards to their natural right to enjoy marital life.

#### **24. Using Oxygen For Bleaching Female Facial Hair**

**(Q)** There are recently released fatwās in Saudi Arabia which state that a woman who uses oxygen in bleaching her facial hair is cursed because she changes the creation of Allah. The problem that some women suffer from obvious black facial hair, if they pluck it out, they will be considered from the cursed women. On the other hand if they let it as it appears, they will be just like men and many people will mock their looking; whereas oxygen only bleaches her facial hair. What shall we do?

**(A)** Oxygen is a kind of hair colouring, and none has ever said that it is prohibited for a woman to colour her hair. Would they say that a man who dyes his hair is cursed as well?!

If it happens, they object to the clear order of the Messenger of Allah, may Allah bless him and grant him peace, when he said to Abū-Bakr to ask his father to dye his hair which turned grey, provided not dying it in black. The issue of bleaching the facial hair for a woman is extremely different from plucking it, because the Messenger of Allah, may Allah bless him and grant him peace, prohibited plucking facial hair and not dying it.

#### **25. Wearing Jewels Containing Qur'ānic Verses During Menstruation**

---

<sup>1</sup> (tn): i.e. one's natural disposition.

<sup>2</sup> (tn): This ḥadīth can be found in the collections of Imams al-Bukhārī, Muslim and several others.

**(Q)** What is the ruling when a woman cuts her hair or trims her nails during menstruation? And what is the ruling if she wears jewels that contain Qur'ānic verses?

**(A)** Concerning the first point, it is disliked to do so. As for the second, there is no objection to have Qur'ānic verses on jewels, but whether she is a menstruating woman or a non-menstruating, she should conceal it or not to wear it when she goes to toilet.



---

<sup>i</sup> (*madhhab*): (A religious school of Jurisprudence). It is a school within matters of Fiqh. There are four major schools recognized by Sunni Muslims: *Mālikīs*, *Ḥanafī*, *Shāfiʿī*, and *Ḥanbalī*.

<sup>ii</sup> (*Non mahram*): is someone who is not Mahram by blood, by marriage or by suckling.

<sup>iii</sup> (*ʿurf*): It is what is stabilized in the souls and instilled in people's minds and nature.





## Chapter (6) Qur'ān, Ḥadīth, and Ijtihād





## 1. Disbelievers' Requests For Miracles, Why Didn't Allah Respond To Them?

(Q) Why did not Allah answer what the disbelievers had asked from the Prophet, may Allah bless him and grant him peace, such as to make him ascend into the sky, to have treasures, or to have an angel with him? Why did not the Prophet have miracles with him like the preceding prophets? Why did not Allah respond to their requests so that they did not have any excuse for disbelief? Why didn't Allah respond to them in: "And [remember] when they said, "O Allah , if this should be the truth from You, then rain down upon us stones from the sky or bring us a painful punishment".[Al-'Anfāl, 8:32]? Why weren't they died by stones to make it an irrefutable proof of prophecy? Similarly, "they say, "Bring [back] our forefathers, if you should be truthful", [ Al-Jāthiyah, 45:25] Why didn't Allah revive some of their forefathers to have no excuse for disbelief , and put an end to their requests?

(A) Allah did not respond to the disbelievers' requests because they had offered all these successive requests for the sake of mockery and despisement. Any Arab who reads the context of [these verses] in the Qur'ān which illustrates these requests evidently gets this meaning.

## 2. Qur'ānic Ways Of Teaching Virtues

(Q) There are verses in which Allah, Glorified and Exalted, describes in regard to *ḥūrīs* whom He has prepared for His righteous servants in Paradise, whereas He does not mention the same for what He has prepared for the righteous females. You have mentioned in exegeting these verses that the reason for this is not to offense feelings of shyness in women. Nonetheless, when Allah speaks about the pledge (*bay'ah*) when the Messenger of Allah took the covenant from the Muslim women, Allah says, **"Nor will they bring forth a slander they have invented between their arms and legs"**<sup>1</sup>, [al-Mumtahinah, 60:12] and also, **"And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation"** [al-Baqarah, 2:222]. Doesn't this offense their shyness, as well?

(A) If the Qur'ān had told women, what Allah prepared for them from male-*ḥūrīs* in Paradise, it would have revealed their desire in that, and that is the reason for their shyness and embarrassment. On the other hand, when it forbids them from slander, it is a prohibition for all kinds of sins; and when it forbids men from having intimate relations with their wives during menstruation, it addresses men without disclosing women's desires. The difference is great and obvious.

## 3. Is Alexander The Great Of Macedonia, Dhul- Qarnayn?

---

<sup>1</sup> (i.e. by making illegal children belonging to their husbands)

**(Q)** You have mentioned in the Friday Sermon 3/12/2010 which entitled **(Causes and effects: their intertwined relations)**, *“Look - o slaves of Allah- to the Divine speech about Alexander III of Macedonia who is granted many merits. Look to Allah’s speech about him at the end of the Chapter of the Cave (sūrat al-Kahf)”*. This means that you consider more probably that Alexander III is Dhul- Qarnayn (the two-horned king). It is quite known that Dhul- Qarnayn was a righteous slave, whereas Alexander III was a king of the Ancient Greek kingdom who believed in polytheism. Hence, how it comes to consider him Dhul-Qarnayn? May Allah reward you the best.

**(A)** Many scholars consider that Dhul-Qarnayn who is mentioned in *sūrat al-Kahf* is most probably Alexander III the great, and his being a Greek man does not contradict that. The spread of disbelief and polytheism at that time does not necessitate that he was like them. Most Prophets were sent to their people who were disbelievers and unfaithful. They carried for them the message of guidance and called them to stop believing in false creeds. There are many scholars and historians consider Zardasht to be among the prophets, and this does not oppose that he was sent to disbelievers, and you surly know this, don’t you?

If the appearance of Alexander the great among disbelievers had been an evidence for not being a prophet, that would have necessitated to allege that the appearance of Prophet Muhammad among disbelievers is an evidence for not being a prophet as well - We seek Allah’s refuge from assuming this correlation that does not have any justification.

#### **4. No Compulsion In Acceptance Of The Religion**

**(Q)** I have read in your book *Fiqh al-Sirah* (The Jurisprudence of the Prophetic Biography)<sup>1</sup> the following, *“The Prophet, may Allah bless him and grant him peace, engages wholly in entering a necessary new phase according to the rulings of Islamic Sharī’ah, and the prophet is sent to deliver and apply it. It is the phase of fighting those who heard about the message, and understood it, however, they were arrogant to believe and submit to it out of grudge and enmity. As long as man is the vicegerent of Allah to apply His commandments on the earth, hence obligating [others] to subjugate to His power is done through man who embraces Islam and pledges allegiance to sacrifice his soul and money for the sake of establishing the Islamic authority and society for which man is created to establish”*.

Does this mean that a Muslim has the right to kill a non-fighter disbeliever whom is invited to believe in Islam, but he arrogantly refuses? Would you clarify this point please?

---

<sup>1</sup> The book is translated into English, by Nancy Roberts, published by Dar al-Fikr.

(A) If disbelievers are in the very act of aggression, fighting this aggression is a must. However, if disbelief is not accompanied by aggression like the tribe of Khuza'ah which entered into alliance with the Messenger of Allah, may Allah bless him and grant him peace, although they were polytheists on the day of the treaty of Hudaibiyah<sup>1</sup>. Therefore, there was no need to fight them. It is known that the Prophet did not fight them despite of their polytheism, rather he defended them. This is what stated in the Divine speech, Mighty and Majestic **"Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors"** [al-Baqarah, 2:190].

This is what I have mentioned in the paragraph you have quoted from my book.

### 5. "You Do Not Guide Whom You Like, But Allah Guides Whom He Wills"

(Q) What is the meaning of the noble verse, **"Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills"** [al-Qaṣaṣ, 28:56]? Does it mean that there is no hope in asking guidance for someone? Could issues as such be changed through supplication? Is it possible that a person, despite being excessively sinful, turns to guidance if someone continuously supplicates to him?

(A) The word *hidāyah* (i.e. guidance) in the Qur'an comes in two meanings: The first one means: entering the light of the Divine knowledge into the hearts. Guidance in this respect is affiliated to Allah, may His majesty be manifested, which is meant in Allah's saying, **"you do not guide whom you like"**. The second meaning is the guidance of a strayed person to the truth through delivering knowledge, explaining the proofs, and conversing. Guidance in this respect, can be carried out through Prophets or through the slaves of Allah the righteous scholars, which is meant in Allah's saying, **"And indeed, [O Muhammad], you guide to a straight path"** [al-Shūrā, 42: 52].

### 6. How Does Man Carry *Amānah*, Although He Is Described With Ignorance!

(Q) How do we understand that Allah gives man the Trust of devotion (*amānah*) meanwhile Allah describes him to be unjust and ignorant? Some may argue, "We have decided to take upon ourselves this trust", on the other hand, others may say, "If I had had the choice, I would not have accepted this heavy Trust just like the heavens, the earth and the mountains!"

---

<sup>1</sup> Hudaibiyah peace- Treaty (Ṣulḥ al- Hudaibiyah): Al- Hudaibiyah, a well on an open space on the verge of the Ḥaram or sacred territory, which encircles Makkah, celebrated as the scene of a truce between the Prophet Muḥammad, may Allah bless him and grant him peace, and the Quraysh known as the truce of al- Hudaibiyah, when the Prophet agreed not to enter Makkah that year, but to defer his visit until the nextm when they shouldn't enter it with any weapons save those of the traveller. (al-Khudrawi)

(A) Man does not carry out the Trust (*amānah*) -which is mentioned in the Book of Allah- by his free will. Nonetheless, Allah compulsively obliged him to carry it out. As regard to the heavens and the earth, they were offered the Trust without any coercion. The Divine speech clarifies to us the importance of the Trust that Allah puts between man's hands and its seriousness. It is through [this trust] man becomes qualified to be the vicegerent (*khalīfah*) of Allah on the earth; and they are the qualities which Allah distinguishes him with as: knowledge, will, and omnipotent which are derived from the Attributes of Lordship (*ṣifāt al-rubūbiyyah*). The meaning of “**but man [undertook to] bear it**” that he willingly and obediently carries it out, because Allah compulsively commanded him to bear it.

## 7. Women's Leadership In Islam

(Q) What is the ruling if a woman governs a Muslim country?

(A) A woman can be responsible for Muslim affairs in the respect of all official grades except the top of high presidential government. In addition, Islamic jurists (*Fuqahā'*) have controversial opinions in her taking charge of judicial positions.

## 8. The Vicegerent Of Allah

(Q) What does it mean that man is the vicegerent (*khalīfah*) of Allah on earth?

(A) It means that he is obliged through Allah to fulfil His rulings, call to His Revealed Law, and remind [others] with His commandments. Man is also asked to establish the human society on the basis of justice which Allah has put its scales between man's hands.

## 9. Two Kinds Of Afflictions

(Q) My revered Shaykh, Muḥammad Sa'īd Ramaḍān al-Būṭī, when you exegeted the verse “**And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient**” [al-Baqarah, 2:155], you explained that there are two kinds of afflictions. It is either a test to elevate one's rank [in paradise] or expiation for one's sins to remind him to return to the right path.

**My question:** is a Muslim rewarded when he is afflicted because of his sins and shortcomings? Or the glad tidings to the patient mentioned in this verse is only for a Muslim who is tested by Allah? What kind of affliction is meant in the verse?

(A) Afflictions might be expiations for sins, or could happen for what Allah's way of dealing determined to make man's worldly life a combination of hardship and welfare. Concerning the verse, “**And We will surely test you with something of**

**fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient”**, [al-Baqarah, 2:155], it is a Qur’ānic decision upon people in general which includes an illustration of Allah’s way of dealings with His slaves in the worldly life regardless of committing sins.

#### **10. Is Saying About Allah What Someone Doesn’t Know, More Forbidden Than Polytheism?**

**(Q)** Allah, the Exalted says, **“Say [O Mohammad]: My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.”**[al-A‘rāf,7:33].

Why does Allah consider to say about Him, what a man does not know, is more forbidden than associating with him a partner, although polytheism is the greatest sin ever?

**(A)** There is nothing in the verse that you have written which indicates that saying about Allah what a man does not know is more forbidden than polytheism. The fact that Allah, Mighty and Majestic, has gathered in this verse a group of forbidden things without showing any variation or equality of [the degree] of their prohibition.

#### **11. Is It Permissible To Prostrate For Humans?**

**(Q)** What is the explanation of *Sayyidinā* Ya’qub’s (i.e. Jacob) prostration for his son *Sayyidinā* Yusuf (i.e. Joseph), prayers be upon them?

**(A)** The word *sujūd* (i.e. prostration) as regard to its lexical denotation means: honouring, however, in its religious denotation it means worshiping. Thus the word *sujūd* in the Qur’ān whether about the prostration of angels for Prophet Adam or about the prostration of prophet Yusuf’s brothers for him, it carries the lexical meaning not the religious one.

#### **12. Was Islam Spread By Force?**

**(Q)** Prophet Ibrahim (i.e Abraham) asked Allah a sign to reassure his heart. If this is the case of Prophet Ibrahim, peace be upon him, what will be our case as humans in the time of atheism and materialism?

Another question, please: I once had a conversation with a Spanish man. He argued that the Muslims -without having any right- conquered and invaded Spain.



They imposed on its people at then either to pay *jizyah*<sup>1</sup> or to convert to Islam. Moreover, they toppled its king from his authority. Isn't this extreme injustice?

(A) • Prophet Ibrahim was gifted by Allah with many miracles, for example when he is thrown in fire; it was turned into cool and peace. These gifted miracles by Allah encouraged him to ask Allah another one to see how death is turned into life. It means that his request was not out of doubts that came to his mind. Rather, he expressed by that his wish to turn his unseen belief in reviving the dead into a seen belief due to the many gifted miracles by Allah to him. Likewise, despite of our firm belief of the truthfulness of Allah of what He has affirmed of reviving the dead- if we had been in the same rank of closure of Prophet Ibrahim to Allah, and had received His miracles, we would have courteously asked the same request.

• Abdul Raḥmān al- Dākhil did not enter Spain to conquer it. Neither he nor who accompanied him did so. He did not as well pursue any Spanish to compel him to believe in Islam. On the contrary, people who knew him loved his noble virtues and righteousness and therefore they embraced his religion. Islam spread in that way. Afterwards, the Islamic state was born in Andalusia, and most of its people were from the Spanish themselves who embraced Islam. When universities, hospitals, and schools were established in *Qurṭubah* (i.e. Cordova), not only Muslims had the right to benefit from them, but also its gates were open to host Muslims, Christians, and Jews. None of the Christians or Jews was forced to embrace Islam. However, when the Islamic state was established there, it was necessary to guard and protect it.

### 13. Exalting The Book Of Allah

(Q) I once entered a masjid, and I found someone who was reciting the Qur'ān , then he put it on the ground. When I told him not to do so, he replied, “No problem in this”, and I could not find a suitable reply. Is it acceptable to deal with the Qur'ān in this way?

(A) Unquestionably, He misbehaved with the Book of Allah. Allah is the verily truthful who says, **“That [is so]. And whoever honours the symbols of Allah - indeed, it is from the piety of hearts”**. [al-Ḥajj,22:32].

### 14. A Christian Inquires About The Authenticity Of The Noble Qur'ān

(Q) I once met a German Christian young man, and we were talking about religions. He believed in Christianity despite of the alteration which happened in

---

<sup>1</sup> You can refer to ( 38. What Is *Jizyah*? And What Is Its Ruling?) in this chapter to know more about the meaning of *Jizyah*,



the Bible over the years. However, I told him that there is not a single word is changed in the Qur'ān since it was revealed to the Messenger of Allah, may Allah bless him and grant him peace, until our time. He asked me about the proof for this allegation, but I could not answer him. Would you clarify this issue? May Allah reward you the best.

**(A)** The scientific evidence for the Qur'ān is not exposed to any alteration that: it reached to us through two ways linked directly to the Messenger of Allah, may Allah bless him and grant him peace.

The first way is through oral perception. A Qur'ān reader today is not permitted to recite it depending on his cleverness in reading Arabic language, however, he must hear it from someone who has previously heard it, and so forth till the chain of authorities reaches the Messenger of Allah, may Allah bless him and grant him peace. There is not any disagreement among the scholars in this respect at all.

The second way is through writing down [the Qur'ān] which happened during the life of the Messenger of Allah, may Allah bless him and grant him peace, through the writers of the Revelation. Afterwards, it was collected in a form of a book during the caliphate of *Sayyidinā* Abū Bakr and *Sayyidinā* 'Umar. Then, *Sayyidinā* 'Uthmān assigned a four-member committee who wrote seven copies typically as the scripture which was written at the time of the Messenger of Allah, may Allah bless him and grant him peace. The seven copies were distributed on the major countries, and *Sayyidinā* 'Uthmān ordered that the Qur'ān should be written only according to them. Thus, they were called the 'Uthmān's *muṣhafs*<sup>1</sup>. Therefore, all *muṣhafs* which are used among people today are copied from those seven *muṣhafs* which were copied from the original *muṣhaf* which was written during the time of the Messenger of Allah, may Allah bless him and grant him peace. If there was any trial to distort the Qur'ān or change a single word, it would be mentioned in history and never be remained under wraps.

## 15. Qur'ān Is Taught By Oral Perception

**(Q)** A brother in America, although he is not memorizing Qur'ān, claims that he was permitted a permission (*ijāzah*) in reading Qur'ān by Shaykh Hussien Khaṭṭāb, may Allah have mercy on his soul. Was Shaykh giving *ijāzah* by reading? Another question: This brother issued a fatwā causing a disputable problem. He says: it is not permissible to recite Qur'ān until a person recites it before a specialized Shaykh. There are many people here from Pakistan and India, should they stop reciting Qur'ān until they manage to recite it perfectly? And what about the Prophetic Ḥadīth: *'...and he who recites the Qur'an and finds it difficult to recite,*

---

<sup>1</sup> (*muṣhaf*): literally means: "collection of pages." Thus the term means: the compiled, written pages of the Qur'ān.

*doing his best to recite it in the best way possible, will have two rewards*'. [Al-Bukhari and Muslim]. Moreover, he says it is unpermitted for an Imam to recite something from the Qur'ān in the prayer until he does the same?

**(A)** Indeed, it is necessary for the correctness of reading the Qur'ān that one should receive it from someone who has received it and so forth. Yet, it can be useful in this age that a person listens to the recitation of the Qur'ān through a recorded recitation. As for the second point, if a skilful Imam in recitation exists, it is not permitted to replace him with unskilful one.

## **16. Ruling Of Forgetting The Memorized Qur'ān**

**(Q)** I was gifted by memorizing the noble Qur'ān. Afterward, I got busy in many responsibilities: preparing master degree in principles of jurisprudence, working as an imam for a masjid, and being responsible for a family. Is it enough to read a section (*juzu*)<sup>1</sup> per day and recite two pages daily in al-Fajr and al-'ishā' prayers and hence I am saved from the sin of forgetting the Qur'ān? Kindly give the due amount that I should revise daily because I am worried about this.

**(A)** To primarily memorize the Qur'ān, is not obligatory. However, it is obligatory to keep memorizing what you have already learned. As long as you knew the speculative obstacles that might hinder you from keeping what you have learned, you should not have proceeded in memorizing it. Nonetheless, because you have done the wrong decision, you are required to exert your utmost effort in reviewing what you have learned. If you exert your effort but you cannot restore the memorized portion, I hope that Allah make from your exerted effort expiation for your responsibility of forgetfulness.

## **17. Stressing On the Memorized Portions Of The Qur'ān**

**(Q)** Along the past years, I memorized, on my own, parts of the Qur'ān, but my memorization was incomplete and imperfect. No one ever helped me in memorizing, neither a teacher nor a Shaykh. I have never attended classes in this respect. I've learned *tajwīd*<sup>i</sup> from T.V. programs. I am 50 years old now, and I wish to complete memorizing the whole Qur'ān, however, I find it a big load in addition I have health problems and I cannot continue this effort.

My question: Am I classified to be among the Qur'ān memorizers and consequently I will be punished for forgetfulness?

---

<sup>1</sup> One of the thirty portions into which the Qur'ān is divided.

(A) You are required to maintain memorizing the verses or chapters you have previously learned by Allah's grace; and you are not required to continue memorizing. For the reason you are so keen to complete memorizing the whole Qur'ān, I hope that Allah reward you with the same reward of that even if you could not achieve this target.

### 18. About The Ḥadīth: 'Do We Perish Despite The Righteous Are Among Us?'

(Q) My revered Shaykh Al-Būṭī, may Allah protect you, you always keep telling us that because of religious scholars, righteous people, and students who seek knowledge, Allah does not make affliction and sorrow befall us. Does this contradict what Lady 'Āishah narrated from the Messenger of Allah, may Allah bless him and grant him peace, when she asked him, *"Do we perish whilst the righteous are among us?"* He said, *"Yes, if evil dominates"* [Ṣaḥīḥ al-Bukhari, 3598] ?

(A) There is not any contradiction. Yet, in order to combine between the two Ḥadīths: Allah does not make affliction befall thanks to the supplications of the righteous. In case that evil doings and prohibited acts prevail in a society without anyone opposes and prohibits what is wrong, at then the righteous' supplications are not accepted.

### 19. Legislation of Jihad in Islam

It is narrated through Imam Muslim that the Messenger of Allah, may Allah bless him and grant him peace, said *"Make your raids in the name of Allah in the way of Allah. Fight whoever disbelieves in Allah"*, [Ṣaḥīḥ Muslim: 1731]. Does not this Ḥadīth indicate that jihad is legislated primarily to fight disbelief not to prevent banditry (*ḥarābah*)<sup>1</sup>? Yet, you have mentioned in your book *Al-Jihad* that the reason for Jihad is to prevent *ḥarābah*, whereas in your book *Fiqh al-Sīrah* you have said that Jihad consists of two categories: offensive and defensive. Is there a contradiction?

Disbelief is one of the reasons for fighting, but it is conditioned by fighting whom are indulged in committing one of either cause: actual transgression or being certain of their plotting for actual transgression. If the condition does not exist, there is no effectiveness of the reason and it does not alone validate fighting. Like for example, when money reaches *niṣāb*, it is the reason for *zakāh* to be due. However, it is conditioned for this money which reaches *niṣāb* that a lunar year passes over it. If this condition is not realized, it is not obliged to pay *zakāh*.

---

<sup>1</sup> The Apparent Intention of transgression.

The source of this condition in the legitimacy of fighting disbelievers is the speech of Allah, the Exalted, **“Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors”**. [al-Baqarah, 2:190]. The verse is a clear text in considering this condition.

The rule of *“Considering the reason when its condition is realized”* is a well-known jurisprudential rule, such as the example of *zakāh* and similarly the causality of adultery to execute its prescribed punishment: the effectiveness of this reason depends on the existence of its condition which is whether one’s confession of committing adultery or the existence of four witnesses.

As regard to the defensive fighting: it is a sudden fighting launched by disbelievers against Muslims such as the battle of the combined forces (*Aḥzāb*). On the other hand, the offensive fighting is started by Muslims after they are certain that the infidels plan to transgress them. For example, when Muslims attacked Khaybar after the Messenger of Allah, may Allah bless him and grant him peace, had known that the Jews plotted together with the tribe of Ghaṭfān to assault the Muslims.

## 20. What Is The Meaning Of This Ḥadīth, ‘A Girl Gives Birth To Her Mistress’?

(Q) What is the meaning of the prophetic Ḥadīth, *“[The Hour will not happen] till a girl gives birth to her mistress”* [Ṣaḥīḥ Muslim: 8]?

(A) One of the signs of the Hour that a girl separates herself in her life affairs from her parents, and consequently she does not have loyalty towards them, moreover, does not accept any advice from them. The girl at then will be the sustainer of her mother and the one who gives orders of the dos and don'ts as if she is mastering the house not her parents. This is the meaning of the prophet’s speech, may Allah bless him and grant him peace.

## 21. The Meaning Of The Ḥadīth: “Allah Sends On The Head Of Every One Hundred Years For This Ummah, A Person Who Renews For It Its Religion”

(Q) Dear Shaykh Mohammed Sa‘īd Ramadan al-Būṭī, I know that you do not prefer using the terms “traditionalists” and “renewers”, but the latter argue by referring to the Ḥadīth in which the prophet says, *“Indeed Allah sends on the head of every one hundred years for this Ummah, a person who renews for it its religion”* [Abu Dawud transmitted it]. They claim that renewal here means to renew the way of its understanding, and working through its rulings and etiquette. How do you explain this Ḥadīth?

(A) The meaning of renewing the religion in the Ḥadīth you have mentioned is removing what has been interfered into it from acts of innovation, hanged to it from delusions, and infiltrated to it from false traditions. It does not mean to understand it in a new way and change its rulings of conducts. Had it been possible this is the meaning of renewing the religion, it would have necessitated

that the previous understanding was wrong, and the former generations misunderstood it, and consequently this means that the Messenger of Allah, his companions and the predecessors were all wrong as well! None can imagine this, unless he is an ignorant or a mischievous juggler!

## 22. The Meaning Of The Ḥadīth “The Adulterer At The Moment Whilst He Is Committing Adultery, Is Not A Believer”

(Q) It was narrated by Abū Hurayrah that The Messenger of Allah, may Allah bless him and grant him peace, said, *“The adulterer at the moment whilst he is committing adultery, is not a believer; and the wine drinker at the moment whilst he is drinking wine is not a believer, and the thief at the moment when he is stealing is not a believer”*. ‘Ikramah asked Ibn ‘Abbās: how is faith taken away from him? He replied, *“Like this!”* and he interlaced his fingers while saying this and then said, *“If he commits adultery or drinks wine, faith is taken away from him like this, and if he repents and comes to Allah, faith returns to him again”*, [Transmitted by Al-Bukhari and Muslim].

**My question:** does it mean that when someone commits a major sin, he is not a believer, and if he dies on that state, he will be a non-believer? Would you explain this for us?

(A) Scholars’ explanation for this Ḥadīth that it means a person is not in a full state of faith. Because the Messenger of Allah, may Allah bless him and grant him peace, negates that an adulterer has the full state of faith, not its origin. The evidence for this is what unanimously agreed upon by scholars that if a Muslim dies during he is committing adultery, funeral prayer (*ṣalāt al-Janāzah*)<sup>ii</sup> will be prayed for him, and he will be enshrouded [according to Islamic Sharī‘ah] and buried in the graves of Muslim people.

## 23. How Do We Act Upon Weak Ḥadīth?

(Q) My dear Shaykh, I have heard that it is not permissible to act upon the weak (*da‘īf*) Ḥadīth<sup>iii</sup> even as regard to the excellence of deeds (*Faḍāil al-‘Amāl*). It is said that the scholars’ opinions regarding this issue were before the classification of the acceptable (*ḥasan*) Ḥadīth<sup>iv</sup> done by Imam al- Tirmidhī.

May Allah grant you wisdom and steadfastness in saying the truth, and may Allah gather you with the master of creatures Prophet Mohammed, peace and blessings of Allah be upon him.

The majority of Ḥadīth scholars agreed on the permissibility of taking the weak Ḥadīth as a proof regarding the virtues of deeds (*Faḍāil al-‘Amāl*) on the condition that it is not so weak; and the one who takes it as proof should not mislead people by saying that it is authentic (*ṣaḥīḥ*)<sup>t</sup>. As for the second part of your on while it is <sup>v</sup> question: it is false speech as none of the Imams of Ḥadīth has said it.



## 24. The Authenticity Of Ḥadīths About The Virtues Of The Levant

(Q) I have been always hearing about a Ḥadīth that I thought it was a Divine Ḥadīth, however, someone told me that it is not narrated by the Messenger of Allah, may Allah bless him and grant him peace! Here I copied it for you from one of the websites:

*“The Levant (Shām) is my quiver whosoever intends to harm it, I throw him with one of its arrows. I make the best of My slaves dwell in it, and the one who enters it is by my please...”* Would you clarify it please?

(A) The Ḥadīth is authentic <sup>v</sup> but not in this exact wording. The authentic Ḥadīth is narrated through Imam al-Ṭabarānī, and Imam al-Hākim who affirmed its authenticity in transmission. The Messenger of Allah said, *“The Levant (Shām) is the best of Allah’s lands on earth, He drives the best of His slaves to it, whosoever dismissed from it to another place, it is by His wrath. And whosoever enters to it, it is by His mercy”*. In addition, it is narrated through Imam al-Ṭabarānī through two chains of transmission that the Messenger of Allah, may Allah bless him and grant him peace said, *“Do you know what Allah says about Shām? He, Mighty and Majestic says: ‘O Shām! You are the cream of My lands to which I enter the best of My servants’. Allah has guaranteed me that He will look after Shām and its people”*.

## 25. Could Injustice Happen From Allah?

(Q) The meaning of injustice is to dispose in others’ properties without their permission. This necessitates negating injustice ultimately from Allah whatever He does. Yet, how do we understand the Ḥadīth, *“O My Servants, I have prohibited injustice for Myself”*?

(A) Allah’s saying in the Divine Ḥadīth<sup>vi</sup>, *“O My Servants, I have prohibited injustice for Myself”* is classified [as what is known in Arabic eloquent style] as (*mushākalah*). It means that a behaviour which is called to be injustice among you, I have prohibited it for myself; In order to exaggerate in warning against such behaviour.

## 26. How Do We Relate Between These Two Ḥadīths (1)?

(Q) How do we understand the Ḥadīth that says, *“If anyone’s last words are ‘There is no god but God,’ he will enter paradise”* [Abu Dawud transmitted it], whereas other Ḥadīths say that some Muslims will not enter Paradise, such as this Ḥadīth: *“Women who are dressed yet naked, go astray and make others go astray, and they will not enter the Paradise and they will not find its scent”* [ṣaḥīḥ Muslim: 2128]? Kindly give me a detailed answer, may Allah reward all who work on this website.

**(A)** Your Inquiry is on how to combine between the Prophet's Ḥadīth, *'Women who are dressed yet naked'* and they won't enter Paradise, and the other Ḥadīth, *'If anyone's last words are 'There is no god but God,' he will enter paradise'*. The answer is: if these women who are dressed yet naked remain to be on that state till death, they will not be able to remember to say the testimony of 'No god but Allah', furthermore they will not be able to utter it. However, if one of the women as such repents to Allah and rectifies her affair, a repentant from a sin is like the one who does not have a sin.

## **27. How Do We Relate Between These Two Ḥadīths (2)?**

### **How Does Allah Suffice His Slave From People's Tongues?**

**(Q)** The Messenger of Allah says, *"Whoever pleases Allah regardless of people's anger, Allah will suffice him from people, and whoever provokes the anger of Allah for the sake of people's content, Allah will make his affair to the people"* [al-Tirmidhī: 2414]. On the other hand, another Ḥadīth says, *"There passed a bier (being carried by people) and it was lauded in good terms. Upon this the Messenger of Allah, may Allah bless him and grant him peace, said: It has become certain, it has become certain, it has become certain"* [Ṣaḥīḥ Muslim:949]. However, you know that anyone displeases people; they will speak badly about him, whereas when he pleases them, they will talk well about him. How do we accord between the two Ḥadīths?

**(A)** The meaning of the Ḥadīth, *"Whoever pleases Allah in spite of people's anger, Allah will suffice him from people"* that Allah protects him from their evil. Amongst this protection granted by Allah on him when people mention his good merits on his death, and vice versa. People's discontent which happens to the person who seizes to the pleasure of Allah, is not necessary to continue after his death. Yet, life experience proves the contrary.

## **28. What Does The Prophet Mean By Saying, "For You Is The Reproach Until I Earn Your Pleasure"?**

**(Q)** What is the meaning of *"For You is the reproach until I earn Your pleasure"* in the supplication said by the Messenger of Allah, may Allah bless him and grant him peace, after the event of al-Ṭā'if?

**(A)** It means I apologize to You My Lord for this complain I have directed to You, and I decisively assure that I am pleased with what You have determined, and I seek refuge in the light of Your Countenance not to be angry with me. This is the meaning of the Prophet's supplication.

## **29. Methodology Of Imam al-Ghazālī In Deduction**

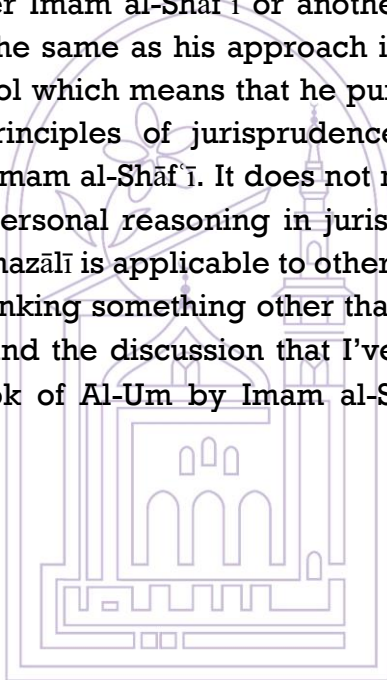
**(Q)** • Why Imam al-Ghazālī did not form a *madhhab* in which he could combine the four jurisprudential schools (*madhhabs*); because in some points, he regarded the rules of deduction in the Hanafi *madhhab* is better than those in the Shāfī?

• It has been claimed that Imam al-Ghazālī only issued fatwās according to Imam al-Shāfī's opinion, even if he regarded another opinion that was more correct, he would follow Imam al-Shāfī. Is it correct?

• My sir, you've said in the last lesson that drinking what makes someone drunk other than alcohol according to Ḥanafī *madhhab* is permissible; as long as it doesn't make him drunk. But I thought you meant not to execute Prescribed Punishment upon him as long as it doesn't make him drunk. So would you explain this point clearly?

**(A)** Imam al-Ghazālī always favoured in his jurisprudential writings what he thought to be right whether Imam al-Shāfī or another scholar said this opinion. His approach in fatwās is the same as his approach in his writings. Nonetheless, he followed the Shāfī school which means that he pursued as regard to the rules of texts interpretation -principles of jurisprudence (*uṣul al-Fiqh*)- the same methodology followed by Imam al-Shāfī. It does not mean that he followed Imam al-Shāfī in all his partial personal reasoning in jurisprudential issues. What we have said about Imam al-Ghazālī is applicable to other scholars as well.

Regarding the ruling of drinking something other than alcohol, if it doesn't make someone drunk, you can find the discussion that I've mentioned for Imam Abū-Ḥanifah written in the Book of Al-Um by Imam al-Shāfī as transmitted by the Ḥanafis.



### 30. What Are The Qualities Of Scholars Deserved To Be Followed?

(Q) I have read a statement, “Whoever imitates a scholar, he will be in safe when meeting Allah”. Hence, what are the qualities should be found in such a scholar? May Allah reward you the best.

(A) The principle is right, however, a scholar who is meant by this rule is the one who should have reached the rank of personal reasoning (*ijtihād*)<sup>vii</sup> in what he gives his verdict. He must be known for his straightforwardness, impartiality and sincerity to Allah Mighty and Majestic.

### 31. Ibn Taymiyah, Is He A Mujtahid?

(Q) Can we classify Ibn Taymiyah to be among Islamic theorists (*mujtahidīn*)? May Allah reward you the best.

(A) Yes, Ibn Taymiyah, may Allah have mercy on his soul, is among *mujtahidīn*<sup>viii</sup>. I presume that, and we do not take an oath in Allah’s name; unless he contradicted in his *ijtihād* a consensus opinion or a text<sup>1</sup>, because *ijtihād* in comparison to consensus opinion is typically as *ijtihād* in comparison to the text; and *ijtihād* cannot be followed in the existence of a text.

### 32. Can The Questioner Choose Whatever Fatwá He Likes?

(Q) What is the ruling upon someone seeks a fatwá from more than one scholar of Islamic Sharī‘ah whom he trusts their knowledge about a certain issue? But he feels distracted among them. Is he obliged to ask only one scholar, and hence he must act upon his fatwá?

(A) If the scholars whom he asks are really amongst people of knowledge, and none of them is an imposter or an ignorant that pretends to have knowledge, he is allowed to select any fatwá issued by them.

### 33. Rukhṣah In Islamic Law Is Restricted By Conditions

(Q) Some scholars argue that wiping on footgear does not have conditions. In addition, all the conditions set by scholars are annulled because the basis of wiping on footgear is built upon a concession (*rukḥṣah*), therefore we should not confine the act of wiping to restrictions because they hinder a concession.

---

<sup>1</sup> i.e. a verse in the Quran or a prophetic Ḥadīth.

(A) A concession (*rukḥṣah*)<sup>1</sup> in Islamic Law is more restricted to conditions, because its legitimacy is exceptional, and the exceptional rulings are restricted to its circumstances and special causes and those are the conditions. Furthermore, conditions of wiping on the footgear are based on the proven Prophetic traditions evidences.

### 34. Is It Allowed To Follow Ibn-Taymiyah?

(Q) You have said in a previous fatwá that it is allowed to follow him (unless he contradicted in his *ijtihād* a consensus opinion or a text<sup>2</sup>, because *ijtihād* in comparison to consensus opinion is typically, as *ijtihād* in comparison to the text; and *ijtihād* cannot be followed in the existence of a text).

What is the ruling if Ibn Taymiyah's *ijtihād* contradicts the four schools of jurisprudence, are we allowed following him?

(A) There are many other schools of jurisprudence (*madhhabs*) other than the four *madhhabs*, like that of Imams: al-Thawrī's, al-Shā'bi's, al-Awuzā'i's, and it is valid to depend on them. Likewise, Imam Ibn-Taymiyah is not less than they are.

### 35. Imposing The Rulings Of Islam

(Q) Does a state have the right to oblige its people to apply rulings of Islamic Law? For example, is it a must to coerce female Muslims to wear hijab, or this is a personal issue and the state should only spread awareness and advice? Similarly, regarding to importing wine and likewise?

(A) Rulings of legal retribution (*qaṣāṣ*), prescribed punishments (*ḥudūd*), and rulings of financial transactions in markets should be performed.

The best way should be followed by a state as regard to the personal rulings manifested in the family or people's appearance and etiquette is to enjoin what is right and forbid what is wrong in every way together with religious education and awakening the religious influence through different ways of guidance. The state has the right to impose from those things what reasonableness necessitates that.

### 36. Meaning Of Alliance And Its Borderlines

(Q) Allah says in the chapter of repentance (*sūrat al- Tawbah*) about the hypocrites, **"The hypocrites, men and women, are from one another"**, however, when He mentions the believers He says, **"The believers, men and**

<sup>1</sup> It means the permission to do something. For example, an ill person has the permission to break the fast during Ramadan, and make up for the day(s) later. (Saleh, 2002)

<sup>2</sup> i.e. a verse in the Quran or a prophetic Ḥadīth.



**women, are allies of one another**". What is the difference between the two contexts? Does it mean that a wife has the right to ally her husband in enjoining what is right and forbidding what is wrong? If yes, what are the borderlines for this? May Allah reward you the best.

(A) Allah's Mighty and Majestic saying in *sūrat al- Tawbah* about the hypocrites, "[they]are from one another" is a respond to their saying, "They swear by Allah that they are truly of you while they are not of you", and this is a refutation for their claim. It means that they are not from you [Muslims] and they are not loyal to you, but their loyalty is for themselves. On the other hand, Allah's saying "The believers, men and women, are allies of one another", it is an affirmation for the exchanged patronising between man and woman in Islam. It means that man should practice patronising over woman thus, he enjoins what is right and forbids what is wrong, and warns her against slipping in corruption. Likewise, a woman should practice the same patronising over man. Therefore, each one of them is a patron of the other. The difference in meaning between the two contexts is so obvious and explicit.

### 37. Are Prescribed Punishments To Be Applied On Non-Muslims?

(Q) Are the rulings of Islamic Law to be applied on tourists in case that they commit a major sin? Aren't they addressed with these rulings because they are non-Muslims?

(A) The rulings of prescribed punishments (*hudūd*) are not to applied on *ahl al-thimmah*<sup>1</sup>, except for those which their rulings accord with the same rulings in Islam. As for the tourists, they are not subject to the rulings of Islamic laws by no means. Unless they commit crimes such as robbery, murder, and so forth, hence they are punished in judicial terms.

### 38. What Is Jizyah? And What Is Its Ruling?

(Q) Would you explain the meaning of *jizyah*? What is its aim? Did the non-Muslims participate in Jihad during the era of Islamic Caliphate?

(A) People of the scriptures (Jews and Christians) are citizens just like Muslims in an Islamic state. Just as the state should look after Muslims, protect their rights, and defend them against dangers, it should as well look after the people of the scriptures in the very same way. For the reason that an Islamic state takes from Muslims *zakāh* to redistribute it among the poor and needy Muslims, equality

---

<sup>1</sup> Jews or Christians who live under the protection of an Islamic government, Muslims are responsible for their security, personal freedom and religious toleration.

necessitates that a state takes as well from the rich non-Muslims the same thing to redistribute it among the poor non-Muslims. *Zakāh* is one of the due Islamic pillars on Muslims only, thus the amount to be taken from non-Muslims was entitled: “*jizyah*”. Nevertheless, there is nothing necessitates to stick to this title: it can be called a tax or even *zakāh*- if they agree to use the same term; similarly when *Sayyidinā* Umar did with the Christians of Najrān.

Concerning the Second point, indeed people of the scriptures (Christians) fought along with Muslims against the Crusades that invaded the Levant.



<sup>i</sup> (*Tajwīd*): means perfecting, it comes from the verb (jawwad) which, means to make (jayyid) i.e. good. As a term, it has been used to refer to the meticulous enunciation of Qur'ānic words or recitation of the Qur'ān, It also refers to the science which deals with the rules and methods to be observed in its recitation. (Saleh, 2002)

<sup>ii</sup> (*Ṣalāt al-Janāzah*): it is the prayer to Allah for the deceased Muslim. The prayer is offered in a particular way with extra (four) Takbīrs but there is no rukū' or sujūd.

<sup>iii</sup> (*Ḥadīth ḍa'īf*) / [weak hadith]: is a hadith that fails to meet all of the five conditions for an authentic hadith. These conditions are: connected chain, trustworthy narrators, accurate narrators, not anomalous (shādh), and free of hissed defects (ʿilal).

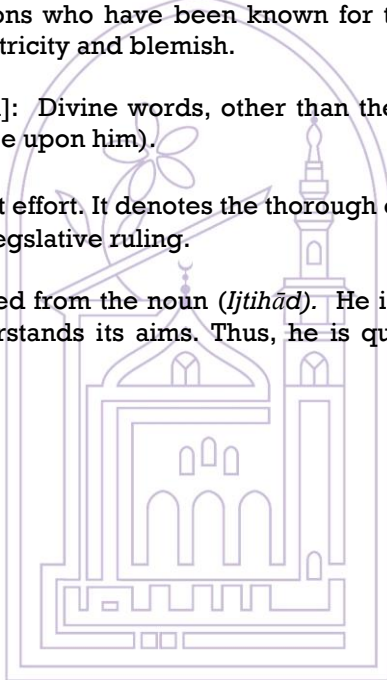
<sup>iv</sup> (*Ḥadīth Ḥasan*) / [Good or acceptable Hadith]: A hadith whose chain of transmission is linked to the narration of an authority with weak exactitude, and the hadith has no eccentricity or blemish.

<sup>v</sup> (*Ḥadīth Ṣaḥīḥ*) / [Authentic Hadith]: The term refers to a hadith whose chain of narrators has been transmitted by truly pious persons who have been known for their uprightness and exactitude, and the hadith is free from eccentricity and blemish.

<sup>vi</sup> (*Ḥadīth Qudsī*) / [Divine Hadith]: Divine words, other than the Holy Qur'an, transmitted on the authority of the Prophet (peace be upon him).

<sup>vii</sup> (*Ijtihād*): literally means utmost effort. It denotes the thorough exertion of a jurist's mental faculty in finding a solution to a legislative ruling.

<sup>viii</sup> (*Mujtahid*): The word is derived from the noun (*Ijtihād*). He is a scholar who is fully acquainted with the Islamic Law, and understands its aims. Thus, he is qualified to deduce jurisprudential rulings.



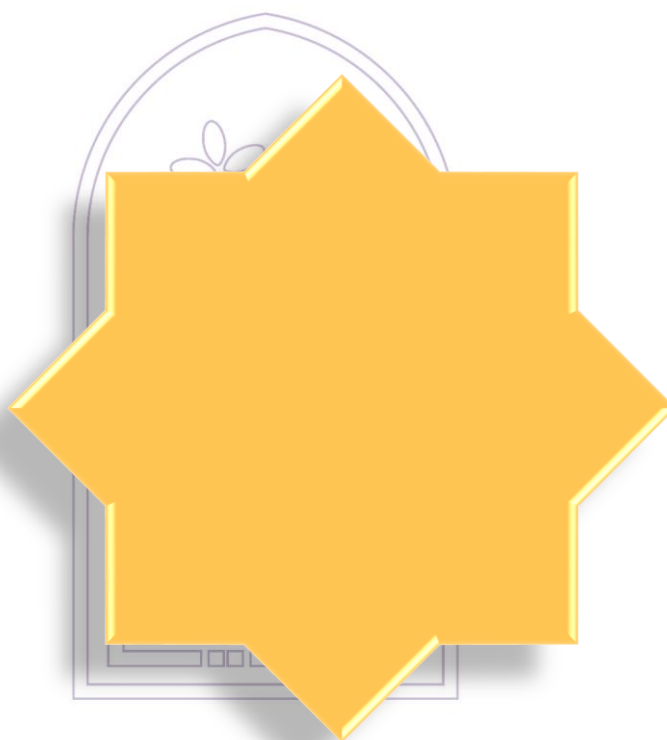






## Chapter (7)

# Contemporary Jurisprudential Issues



### 1. Electrical Stunning For Chicken

**(Q)** At (the national association for storage and marketing) in Syria, chicken products are labelled with “stunned chicken”. We do not in fact know how they are slaughtered. Is it permissible to eat them? Thank you deeply.

**(A)** When chicken products are labelled with “stunned chicken”, this means they are not slaughtered during their normal state of life. Henceforth, it is impermissible to eat these products.

### 2. Is It Permissible to Hunt With Rifles?

**(Q)** I have read the following fatwá released by Shaykh al-Būti, “*When an animal is shut and died by bullets for example, it is not slaughtered during its life and hence it is unlawful to eat it, by consensus*”. Does this mean it is impermissible to hunt animals using rifles?

**(A)** When an animal is hunted by a rifle, and it dies for this reason, it is not allowed to eat it. However, if a hunter is able to slaughter it whilst it is still alive, it becomes allowed to eat it.

### 3. Medications Manufactured From Unlawful Substances

**(Q)** I have been suffering from a stomach-ache, and a doctor prescribed for me a medicine to cure a disease in stomach. After two years, I discovered that it is made from pig pancreas! What is the ruling of using such medicines? Do I have to pay expiation (*kaffārah*) for using such medicine?

**(A)** If the substance extracted from the pig pancreas is turned into another due to the high temperature during manufacturing medicines, there is no objection in taking such medicine, and there is no due expiation.

### 4. Nose Plastic Surgery

**(Q)** I have a simple projecting nasal bone. Can I undergo a surgery to reshape it without changing the general feature of the nose?

**(A)** Removing deformity from a human’s face is not included in prohibited plastic surgeries, and there is no objection in this. Nonetheless, a specialized doctor is the one who decides this grade of deformity.

## 5. Perfumes Containing Alcohol

**(Q)** What is the ruling of wearing perfumes that contain alcohol?

**(A)** It is permitted to use them even if they contain alcohol because all kinds of perfumes have that. One of the Islamic jurisprudential maxims <sup>1</sup> states, '*Idhā ḍâq al- 'amr itasa*' (Where a matter is narrowed, it becomes wide)<sup>1</sup>.

## 6. Removing Unwanted Hair

**(Q)** What is the ruling when a married or unmarried woman removes unwanted hair from her arms and legs?

**(A)** Hair growth on a woman's arms and legs is not compatible with the nature on which Allah has created woman. Thus, removing hair that grows on parts of her body is a removal for deformity, and consequently removing a deformity is lawful and permitted for both man and woman. In addition, it is untrue that I have said another opinion in one of my books.

## 7. Dental Implant

**(Q)** In order to plant a tooth in a jaw, it is required to make a bone grafting taken from a deceased human. This bone grafting consists of bone powder. Is it allowed to do this? The reason for this dental implant is a tooth has been broken and removed.

**(A)** Yes, it is permissible.

## 8. Donating Human Organs After Death

**(Q)** Is it permissible for a man to donate his organs after his death for the needy? For example, to donate a cornea, a kidney, or a heart for someone whose life can be saved by this?

**(A)** Any human enjoys his organs which are gifted by Allah, yet he does not possess any of them. Therefore, it is not allowed for a man to donate something he does not possess.

---

<sup>1</sup> This Maxim means: whenever or wherever Muslims experience unexpected hardship preventing them from applying some Shariah's commands, Shariah's system simplifies this hardship. (Legal Maxims of Islamic Jurisprudence, 2013)

## 9. Donating A Human Corpse For Anatomy

**(Q)** Is it allowed to donate a human corpse for the sake of developing medical research in my country? Is it considered an everlasting charity?

**(A)** As long as studying anatomy and similar purposes depend wholly upon anatomizing human corpses, meanwhile anatomizing animals' does not substitute that aim, there is not a legal objection to use a number of human corpses according to the necessity. For further illustration for this issue, you can refer to the latest edition of my book *Qaḍāyah Fiqhiyyah Mu'āṣirah* (Contemporary Jurisprudential Issues).

## 10. Difference Between Euthanasia And Treatment Stopping

**(Q)** I work as a physician in a European country. A Muslim Syrian patient suffers from leukaemia and currently is in the intensive care. Physicians consider him a hopeless case and want to stop curing him. Would you differentiate between euthanasia and stopping treatment for him? With regard to that, any withholding of medical measures will lead to his immediate death.

**(A)** In such case, neither a physician nor patient's relatives should keep using a ventilator, even if the physician decidedly says the patient will die immediately. This is not categorized as Mercy killing or euthanasia, because a ventilator does not give a patient a real kind of life. It just makes the heart to continue its mechanical pumping. It is similar to the case when a dead person keeps standing with the help of a device to do that. However, the device does not give life to this dead person even if it helps him to keep standing. As regard to Mercy killing, it is causing a stable life to end through using means to make a patient stop suffering from severe chronic pain. It is definitely a prohibited act. You can refer to the latest edition of my book *Qaḍāyah Fiqhiyyah Mu'āṣirah* (Contemporary Jurisprudential Issues)

## 11. Ruling of Abortion in Islam

**(Q)** My wife discovered she was pregnant after more than forty days of pregnancy. At then, doctors found out through ultrasound it was most probably a deformed foetus, and consequently my wife made an abortion. What is the ruling on this? Does she have to pay expiation?

**(A)** First, in case of abortion is executed during the first forty days, it is acceptable because it is allowed when the spouses agree together on that, yet it is disliked (*karhāat tanzīh*)<sup>ii</sup>.

Secondly, many Islamic jurists (*Fuqahā'*) of the Ḥanafī School adopted the opinion: the allowance of abortion during the first 120 days. Therefore, I say, we

can rely on this opinion in necessary cases such as the one you have described in your message. Accordingly, no problem in her case and nothing is due upon her to expiate.

## 12. Ruling on Renting Wombs

(Q) Is it permissible to rent a woman's womb to implant another woman's ovule; because the later cannot be pregnant? What is the ruling if a husband has two wives, and he wants to implant in his sterile wife's womb another pollinated ovule from his second wife, considering that the ovule pollinated from him? Is this also applicable on breast-feeding? May Allah reward you the best.

(A) It is forbidden to rent wombs whatever is the case or the reason.

## 13. A Medical Dubiosity: Fasting in Ramadan for 16 hours affects health badly!

(Q) Two British young men asked me once, how does your religion command you to fast in Ramadan for more than 16 hours? It is medically proven this causes harm to one's health, especially drinking water at the first hours of the morning is necessary to the human body! Moreover, germs multiply in the human body if he abstained from drinking water such a long period. What is the answer for this argument?

(A) This medical result proven by non-Muslim doctors, is not proven by the Messenger of Allah, may Allah bless him and grant him peace, who says, *"Fast and you will be healthy"*. Likewise, none of the Muslim doctors proved such claim. However, when fasting leads to cause a certain disease, or to delay the cure of another, breaking fast becomes valid and perhaps obligatory due to Allah's saying, **"So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]"**, [ al-Baqarah,2:184].

## 14. Using Birth Control Methods

(Q) Is it permissible to use birth control methods? Are all of them lawful to use?

(A) The standard in using any method of birth control is that it is not harmful according to the decision of a specialized physician. It must be also used according to the agreement of both spouses.

## 15. Determining Embryo's Gender

(Q) What is the ruling of determining an embryo's gender?

**(A)** If you mean that you follow certain instructions recommended by a specialized physician to assign an embryo to be a male or female, there is no objection in that. However, you should know that causes are amongst Allah's soldiers, and the matter happens according to Allah's will.

### **16. Relying Upon T.V Programs To Adopt Fatwás**

**(Q)** Can I depend on fatwás released by Shaykhs through T.V without referring to scholars?

**(A)** T.V channels are full of good and evil; and right and wrong. Thus, it is incorrect to give your ears to all matters you hear from them. You should refer to specialized scholars whom people witnessed for them to fear Allah, and do not sacrifice their religion for worldly benefits.

### **17. Ruling of Downloading Electronic books**

**(Q)** There are many PDF and electronic versions of your books on the internet. I have thought to share them so that many people get benefited from them, but I've preferred to ask you first. Is it permitted to download them, or it is a breaching for the copyrights?

**(A)** You should take permission from the publishing house that spent money to print and publish these books. Distributing and selling these books for the sake of spreading knowledge is considered as some sort of stealing.

### **18. Background Music On Websites For Kids**

**(Q)** What is the ruling on background music on websites dedicated for kids for the sake of useful contents?

**(A)** This music for this purpose does not have any objection as I hope it to be. Allah knows best.

### **19. Smart Phones: Mischief And Useful Uses**

**(Q)** My revered Shaykh, I would like to express my warm feelings towards you because you have deeply influenced me through your lessons and books. May Allah reward you greatly.

My question is about smart phones. From one part, they have serious danger because they enable companies that produce their operating systems the ability to spy on its user. For example, locating his place, recording his voice calls and text messages, and so forth. The problem is that these companies are American which we do not know their aims behind that. On the other hand, these phones



have many privileges such as notifying with prayer times, *Qiblah* direction, Qur'ān Apps, and many other useful services. What is the ruling of using these smart devices?

**(A)** The known Islamic jurisprudential maxim<sup>1</sup> states, “*Dar’ al-mafāsīd awlā men jalb al-maṣāliḥ*” (preventing harms is to be put forward before brining benefits)<sup>1</sup>. Henceforth, one should sacrifice the mentioned benefits for the sake of avoiding mischiefs that may lead to it.

## 20. Intelligent Design Theory

**(Q)** Is it permissible for a Muslim to depend on the theory of intelligent design for humans? Can we start from using the DNA in order to prove the existence of the Creator in an experimental way that follows modern scientific methods? Kindly elaborate the basis that we should follow in such issues.

**(A)** Each scientific theory that is posed to research, Islam does not oppose studying, discussing, and criticizing it, moreover, applying it. Sound scientific discussions will not lead its inventors except to the genuine science which has never contradicted what the Book of Allah has settled. Yet, what is banned in scientific terms, rather than religious terms, to previously surrender our intellects to each theory that is still at stages of study and criticism even before examining and discussing it. Like for example, those who accept theories of evolution that the newest of them annuls the oldest starting from Lamarckism, Darwinism, and at last the new Darwinism.

## 21. Building Hotels For Prohibited Acts

**(Q)** I am a building contractor. I am offered to build a hotel for touristic purposes. It will include a bar for alcoholic drinks, a nightclub, and a swimming pool for both men and women. Is it permissible to participate in building such compounds?

**(A)** It is impermissible to undergo such a task; otherwise, you will be a participant to bear the burden of committed sins in this place.

## 22. Naturalization from non-Muslim Country

**(Q)** What is the judgement regarding acquiring nationality of a non-Muslim country? Does the judgment differ if one remains in a non-Muslim country for an

---

<sup>1</sup> This maxim means: When Mafsadah and Maslahah are mixed together, people are supposed to leave both of them so long as people cannot extract the benefit solely. Sharī'ah is very keen to encourage man to leave the forbidden more than to do the commands. Detriment may increase if we do not frustrate it immediately.

extended period? In the scenario that acquiring nationality from a non-Muslim country will alleviate one's personal matters does the judgment change?

**(A)\*<sup>1</sup>** It is impermissible, undoubtedly, if acquiring nationality from a non-Muslim country entails subjugation to institutions that demand the committing of an unlawful act. The judgement is irrespective of the duration of stay in the country.

### 23. Working in Advocacy Career

**(Q)** What is the ruling on working in advocacy especially that my country applies French laws? And bribes are used to be paid for lawyers?

**(A)** If a lawyer abides by defending the truth, not disobeying the Islamic law, and not accepting any bribes, his work is valid and no objection in that.

### 24. Ruling on Adorning masjids

**(Q)** What is the ruling of adorning masjids from its exterior front part through using marbles and so forth? And what is the ruling of spending money on that?

**(A)** Adorning masjids in colours and geometrical shapes is amongst disliked acts, if the spent money are collected and donated for this purpose, in addition the donators will not be rewarded for that.

However, if money is collected from donators for the purpose of building and constructing a masjid, it is forbidden at then to spend this money on adorning. The doer of that act commits a great sin which leads to punishment.

Nonetheless, you should know that coating the walls with marbles that do not contain adorning is not categorised among impermissible adorning. Rather, it is a valid construction.

---

<sup>i</sup> (*Al-Qawā'id al-Fiqhīyah*) (Maxims of Islamic Jurisprudence): or legal maxims of Islamic Law are the general rules of fiqh that portray the goals and objectives of the Sharī'ah. They are applied in various cases that come under the common rulings and play a very important role in deducing many rules of fiqh since they provide a guideline to come up with particular hukm.

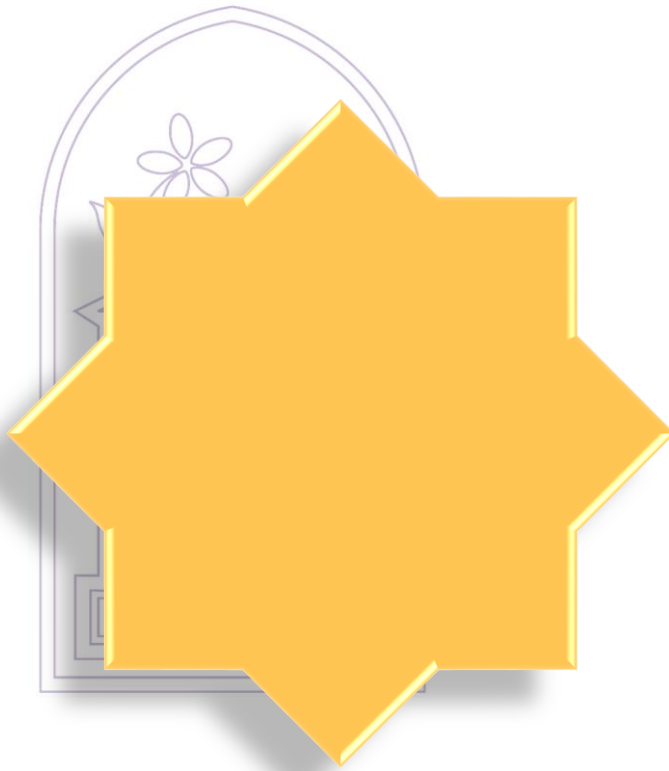
<sup>ii</sup> (*karāhat tanzīh*): it is what the Islamic legislation is ordered to abstain from, not out of obligation and necessity. It is not to be punished or blamed; rather it anticipates what is more adequate and preferred.

---

<sup>1</sup> This fatwā translated by Mr Mahdi Lock published on naseemalsham.com.

## Chapter (8)

### Fatwás About The Current Events







## 1. Abū Bakr's Caliphate Speech: Does It Validate Rebelling Against A Ruler?

**(Q)** Some scholars rely upon the speech of Sayyidinā Abū Bakr, may Allah bless him, when he became a Caliph in which he said, *“Obey me as long as I obey Allah and His Messenger. Whenever I disobey Allah and His Messenger, I do not have obedience over you”*, in order to allow rebellion against a ruler. They allege that the sin of killings and shedding blood are enough excuses such a rebellion. Furthermore, they adopt a scholar's opinion which states, *‘A ruler acquires his legitimacy through fulfilling his duties towards the Ummah: protecting its interests, preserving people's lives, and defending it against any hazards. If a ruler does not carry out these duties, his legitimacy is abolished and henceforth obeying him is not obligatory. What is the case if a ruler is the one who commits crimes against his people?!’*

Accordingly, there is no obedience is due to someone who makes me to disobey Allah. Is it a correct deduction?

**(A)** Sayyidinā Abū Bakr said, *‘Whenever I disobey Allah and His Messenger, I do not have obedience over you’*. He did not say, ‘if I disobey Allah and His Messenger, rebel against me!’ This statement by Abū Bakr is the typically said by all scholars. None of them said if a ruler orders with disobedience, we should obey him in that; and none said if a ruler disobeys Allah, people must follow him. On the contrary, it is consensual that it is impermissible to obey a ruler to commit a sin commanded by him. Meanwhile, it is not allowed to dissent him. I do not bother myself with any beyond pedantry.

## 2. A Clarification For The Ḥadīth “...Even If Your Back Is Flogged”

**(Q)** Is the Prophetic Ḥadīth, *“...even if your back is whipped”* classified as a defected one<sup>i</sup> and could not be acted upon? Some Islamic scholars justify rebellion against a ruler by alleging that this Ḥadīth is not authentic?

**(A)** The Ḥadīth said by the Messenger of Allah, may Allah bless him and grant him peace, is narrated by Imam Muslim in his ṣaḥīḥ through the Ḥadīth of Ḥudhayfah ibn al-Yamān. The Ḥadīth states, *“You listen and carry out orders; even if your back is flogged and your wealth is snatched”*. It is not an incomplete transmitted Ḥadīth (*Ḥadīth mursal*)<sup>ii</sup>, and it is not a suspended one (*Ḥadīth Mu‘allaq*)<sup>iii</sup> as well. Rather, it is one of the most authentic ones agreed upon by Imams of Ḥadīth. Its meaning is found in another Ḥadīth among which Imams of Ḥadīth agreed upon. It is the Messenger of Allah saying, *“give them their rights and ask Allah your rights”*. It is also found in another agreed upon Ḥadīth narrated by ibn-‘Abbās in which the Messenger of Allah, may Allah bless him and grant him peace, said, *“Whoever disapproves of something done by his ruler then he should be patient, for whoever disobeys the ruler even a hand span will die as those who died in the Pre-Islamic Period of Ignorance”*.



This speech is quite obvious, but working on twisting Ḥadīths and subjecting them to personal inclinations is another issue! This falsification is similar to claiming that the intended meaning of “avoiding” in Allah's saying about wine “so avoid it” is: to put it aside and it does not mean abstention! If inclinations overruled man, it would be easier to see truth as falsehood whilst falsehood as truth.

### **3. Was What Done By Sayyidinā al-Ḥusayen A Rebelling Against A Ruler?**

**(Q)** There are many examples in the Islamic history that rebelled against a ruler such as, Sayyidinā al-Ḥusayen rebelled against Yazīd ibn Mu‘āwiyah, ibn al-Zubayer against the Ummayyad ruling, Sa‘īd ibn Jubayer and al-Sha‘abī against al-Ḥajāj. Weren’t their acts regarded as an armed rebellion against rulers rather than being demonstrations?

**(A)** The dissent of al-Ḥusayen, ibn al-Zubayer, ibn ‘Abbās and others against Yazīd is not categorized under rebelling against a ruler whose authority is stabilized. None of historians or Islamic jurists (*Fuqahā’*) said something like that. It is acknowledged that people who dissented Yazīd had done that before a legitimate pledge of allegiance (*bay‘ah*) was given to him and before he achieved dominance over authority. He called people to give him the pledge of allegiance – because his father recommended people before his death to pledge him- however, all people of Ḥijāz, Iraq, and some categories of the Levant refused to give him the pledge. The names you have mentioned were prior to refuse that. Their stance was not a rebellion against a ruler whose authority is stabilized. Nonetheless, they were practicing their right in agreeing or disagreeing to give him a pledge of allegiance when he called people to that. Anyone who has a little knowledge about Islamic history knows that.

On the other hand, ibn al-Ash‘ath’s rebelling against ‘Abd al-Malik ibn Marwān was a kind of transgression (*baghī*)<sup>1</sup> as accorded by *Fuqahā’*. *Baghī* has known legislative restrictions and conditions found in a particular chapter of Islamic Jurisprudence. It has nothing to do at all with demonstrations, abusive cheers, calls of toppling, and implicit plots. The difference between them is like that between the East and West.

### **4. What Are The Qualities Of A Good Muslim Ruler?**

---

<sup>1</sup> (*Baghī*): it is a legal term that means when a person or a group of people withdraw themselves from obedience to the rightful ruler. In case of rebellion, he must first call them to his allegiance and show them what is right, and if they refuse to obey, he must use force of arm.

**(Q)** What are the qualities should be found in a Muslim leader as agreed by scholars? Can he adopt a school of thought (*madhab*) which is not adopted by his people?

**(A)** The qualities should be found in a ruler- to make his ruling lasts: not to indulge in clear signs of disbelief according to the expression said by the Messenger of Allah, may Allah bless him and grant him peace. If he is not entangled in disbelief, there is no objection in following any school of thought (*madhhab*) that its followers declare they are Muslims. At the time of followers (*tābiʿīn*), abnormal Islamic sects emerged such as al-Murjiʿah<sup>1</sup>, al-Qadariyyah<sup>2</sup> and al-Muʿtazilah<sup>3</sup>, they were never accused with disbelief. The Messenger of Allah, may Allah bless him and grant him peace, said in the authentic Ḥadīth, *“you listen and carry out orders; even if your back is flogged and your wealth is snatched, You should listen and obey except when you have clear signs of his disbelief that could be used as a conscientious justification (for non-compliance with his orders).”*

This is the answer for your question by the Messenger of Allah, may, Allah bless him and grant him peace, neither by me nor anyone.

## 5. Restrictions Of Rebelling Against A Ruler

**(Q)** Some allegedly say, the Messenger of Allah, may Allah bless him and grant him peace, meant by rulers whom we are not allowed to rebel against are those who are at the same level of piety of Sayyidinā ʿUmar. Is that claim right?

**(A)** The Messenger of Allah, may Allah bless him and grant him peace, not only forbid rebelling against a just ruler who is similar to Sayyidinā ʿUmar, but also forbid rebelling against any ruler as long as he does not declare clear signs of disbelief. Did not he say as narrated on the authority of Imām Muslim and others, *“There will be leaders who will not be led by my guidance and who will not adopt my ways? There will be among them men who will have the hearts of devils in the bodies of human beings. I said, ‘What should I do O Messenger of Allah, if I*

---

<sup>1</sup> (al-Murjiʿah): Literally, “Those Who Postpone”. In English (Murjites): one of the earliest Islamic sects to believe in the postponement (*irjāʾ*) of judgment on committers of major sins, recognizing Allah alone as being able to decide whether to punish or forgive him.

<sup>2</sup> (al-Qadariyyah): they exaggerated in proving man’s free will to the extent of saying that Allah does not know things unless they occur. Thus, they denied the former knowledge of Allah.

<sup>3</sup> (*al-Muʿtazilah*): Literally, those who withdraw, or stand apart. In English (Mutazilites). They are a deviant Islamic sect who appeared at the early second century of Hijrah in Basra. They depended on reason and to give it precedence over Islamic Law in deducting any creedal issue that is why they deviated from the main stream of salaf. For example, they claimed that those who commit major sins are in a state between belief and disbelief.

*(happen) to live in that time?’ He replied, ‘You will listen to the Amir and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey’”.*

Are those described by the Messenger of Allah, may Allah bless him and grant him peace, are like Sayyidinā ‘Umar?

## **6. Rebellious Acts In Libya, Are They Legally Justified?**

**(Q)** It is known that many conditions of rebelling against a ruler are realized in the Libyan case. However, does this justify the chaos that happened there? Hundreds of people are killed and many houses are destroyed. Aren’t there any restrictions for this rebelling?

**(A)** No, there is not an enough excuse for what happened.

## **7. Ruling Of Giving Pledge Of Allegiance To A Muslim Leader**

**(Q)** If a Muslim ruler does not reach authority through giving legitimate pledge of allegiance (*bay‘ah*) to him, isn’t he deemed to be a usurper of authority?

**(A)** Why do not you study even a synopsis of rulings of Islamic Jurisprudence (*fiqh*) as long as you insist on arguing in its issues and rulings?

If you did so, you would know that legitimate leadership (*imāmah*) is settled for a leader (*imām*) either through three ways: direct legitimate pledge of allegiance to him, appointing him through a suggestion made by the former caliph before his death, or taking over ruling through power if the authority is settled for him when a former ruler dies or has been expelled. At this third case, people may disobey the ruler for what he has advanced towards governing by power. However, people should comply with him - in things which do not contradict the Islamic Law. It is obligatory to contradict him in anything that opposes the Islamic Law by consensus; yet not to rebel against him.

## **8. Inquiries About The Ḥadīth “Even If Your Back Is Flogged”**

**(Q)** On commenting the Ḥadīth, *“You listen and obey even if your back is flogged and your wealth is snatched, you should listen and obey”*, a researcher said the Messenger of Allah, may Allah bless him and grant him peace, did not say even if (a ruler) oppressed you, however, he said *“if your back is flogged and your wealth is snatched”*. Thus, this Ḥadīth includes forms of oppression and its likeness or what is lesser. As regard to what is beyond these acts such as execution, raping, or contravening the sacredness, they are not included in this Ḥadīth. What is your opinion?

(A) Flogging one's back and snatching his wealth by a ruler is oppression, isn't it? However the Messenger of Allah, may Allah bless him and grant him peace, commanded you to obey him. He asserted that in another Ḥadīth, *"Give them their rights, and ask Allah for yours"*. It means to give them what they asked you to do even if they committed in that a fault; and ask Allah to reward you and give you your rights from them on the Day of Resurrection. He only said all that to avoid an outburst of sedition (*fitnah*) and its causes.

#### 9. Exceptions For The Principle "Every Place Has Its Speech".

(Q) "Every place has its speech". Does this principle have exceptions? For example, if a ruler does not respond to frequent reminders (to do reforms), does a scholar have a right to say this publicly?

(A) When a scholar [in a sermon] declares to the attendants that he has asked the authorities to do what is right and avoid what is wrong, but they have not responded to his call, if this declaration results in ending this wrong, it is at then a recommended act. Nonetheless, any sane mind knows that this approach does not solve problems and coerce authorities to stop their wrong doings. Rather, it may cause unwanted results.

#### 10. Two Ḥadīths About Not To Rebel Against A Ruler

(Q) How do we understand the authentic Ḥadīth, *"You listen and obey even if your back is flogged and your wealth is snatched, you should listen and obey"* meanwhile there is another Ḥadīth states, *"Then there came after them their successors who proclaimed what they did not practise, and practised what they were not commanded to do. And (he) who strove against them with his hand is a believer; he who strove against them with his heart is a believer; and he who strove against them with his tongue is a believer ; and beyond that there is no grain of Faith"*. It is narrated by Imām Aḥmad: (1/456), Imām al-Bukhārī in his book (The Grand History): (1/346), Imām al-Bazzār in his *musnad*: (5/281) and Ibn Ḥabbān: (1/403).

(A) You are asking me about a Ḥadīth in the same time you want to understand other authentic ones that prohibit rebelling against a leader except when there is a declared disbelief! Moreover, you answer yourself with what the scholars mentioned and among them Imam al-Ghazālī in his books *Iḥyā' 'ulūm al-dīn* (The Revival of the Religious Sciences) and *al-Mankhūl* ! What else do you ask me to illustrate for you?

I assert that striving with hand and tongue means in both cases denying and rejecting the wrongdoing. If this can be done by hand without leading to a wrongdoing that is more prohibited, it is obligatory not to use the hand and to

turn to use the tongue. Imam al-Ghazālī discussed at great length this in the chapter of enjoining what is right and prohibiting what is wrong in his book *al-Ihyā’*. At any way, it does not mean in either cases to rebel against a ruler. Likewise, the authentic Ḥadīth, “*The best Jihad is a word of truth spoken to an unjust ruler.*” It is a struggle done by tongue and not a rebelling against a ruler. If scholars and preachers forbid at once what is wrong in the society with one of the two possible ways, all matters will be reformed and all holes of evil will be gapped.

Do not you notice the difference between the obligation of complying with what a leader may command in the above-mentioned Ḥadīth, and a Muslim’s right to defend his wealth and family when another human attack him? You should give a leader what he asks you to do even if he is a wrongdoer in that case, and you have the right to stop anyone to take your money even if this requires you to kill him or sacrificing yourself.

### **11. Conditions Of Enjoining What Is Right And Forbidding What Is Wrong**

**(Q)** Is it allowed to rebel against a ruler who is indulged in clear signs of disbelief in case that it may lead to uncontrollable sedition?

**(A)** The Messenger of Allah, may Allah bless him and grant him peace, confined the obligation of forbidding the wrong to the ability to do that. If rebelling against a ruler who is indulged in clear disbelief will lead to sedition, like you describe, it means that the ability is non-existent. At then, forbidding the wrong is not obliged; moreover, it may be deemed to be prohibited. At that point, the obligation of denying the wrongdoing with tongue (by speech) is bounded also by one’s ability to do that.

### **12. Performing Prayer During Military Service**

**(Q)** What is the ruling of a Muslim Leader who prevents soldiers in army to pray? Is it allowed to rebel against him in this case?

**(A)** If the Muslim leader [state president] is the one who prevents soldiers to perform prayer whether in the army or elsewhere without any specific reason or certain condition, this is unanimously a clear sign of disbelief, and hence rebelling against him is justified after trials of advising him, enjoining the right and forbidding the wrong. Nonetheless, if the officials who work under his supervision are the ones who cause this, they must be judged by the state president to stop doing such an act or to be renounced from their positions. It is not allowed in this case to rebel against the Muslim Leader.



You may mean by your question what is happening nowadays. The current case in fact that some officers impose their own thoughts against religion on soldiers in their camps. These officers are different in that. The problem has lately been solved - as it comes to my knowledge. Commandments have been released from the responsible authorities that none is to be prevented from praying inside the camps individually apart from working hours. Moreover, warnings are announced against anyone who contradicts these instructions. You may not hear any more about anyone who is hindered from praying in a camp.

### **13. Clarifications About The Ḥadīth “Listen And Obey Even If Your Back Is Flogged...”**

**(Q)** How to understand the Ḥadīth: *“Listen and obey even if your back is flogged and wealth is snatched”* meanwhile there is another Ḥadīth that states, *“He who dies while defending his property is a martyr; he who dies in defence of his own life is a martyr; and he who dies on defence of his faith is a martyr, he who dies in defence of his family is a martyr”*.

**(A)** The obligation of obeying a ruler does not mean to obey him in committing a sin. The principle says, *“There is no obedience for a creature that leads to disobeying the Creator”*. Hence, if a ruler orders you to commit a sin whatever it is, it is not allowed to obey him. The meaning of *“listen and obey”* in the speech of the Messenger of Allah, may Allah bless him and grant him peace, is not to rebel against the authority of this ruler. You should obey his commandments which do not lead you to disobey Allah, even though he wrongs you because of taking your money and slapping your back as said by the Messenger of Allah, may Allah bless him and grant him peace. As for the Ḥadīth *“He who dies while defending his property is a martyr”*, it is specified by the Ḥadīth *“Listen and obey even if your back is flogged and wealth is snatched”* because the killer in the second Ḥadīth does not refer to a ruler, yet it refers to any man in the society. There is a principle says, *“Any general rule, must be specified”*.

### **14. The Ruling of Praying Over Pictures Instead Of Prayer Rugs**

**(Q)** Is it permissible to pray over a picture?

**(A)** The ruling of a picture that shows a part of a living thing such as his head or one of his body organs- if it had been real, it would not have lived- is like the ruling of pictures for natural non-living scenes. Thus, there is not a legal objection to it. On the other hand, praying over rugs that contain images of trees, roses, and similar non-livings is not favoured according to what is more recommended. It is better to pray on rugs which are empty from images, and shapes so that the prayer does not busy his mind by looking at them. Imam al-Zarkashī mentioned



that in his book *I'lām al-sājid bi Ahkām al-Masājid* (Informing The Prostrate with The Ruling of Mosques).

Accordingly, the payer of a person -who directs himself to pray or prostrate for Allah- is valid whatever the matter or what is pictured on a rug or a piece of cloth as long as he prays for Allah, Mighty and Majestic.

Even if a person is forced to pray over a picture for a certain man, as long as his prostration is intended for Allah, his prostration is valid and he will get rewarded for it. When al-Ḥajāj decided to kill Sa'īd ibn Jubayer, he ordered one of his supporters to turn Sa'īd ibn Jubayer's face away from Qiblah. Sa'īd did not care about that and said, **"So wherever you [might] turn, there is the Face of Allah"**[ al-Baqarah, 2:115].

The matter is the same as regard to the two situations, as long as the worship is intended for Allah and seeking His pleasure. Exaggeration (*tanaṭu*) is unaccepted in cases as such, and truly the Messenger of Allah, may Allah bless him and grant him peace, is right in saying, "Perished be the exaggerators!"

### 15. When Are We Obligated To Obey A Leader?

**(Q)** A prophetic Ḥadīth states, *"Whoever obeys me, he obeys Allah. And whoever disobeys me, he disobeys Allah. Whoever obeys a leader, he obeys me. And whoever disobeys a leader, he disobeys me"*. Is this Ḥadīth applied to any group leader, whether small or big in its number? For example, if a leader in a trip says to the accompanied group, we will rest after so and so whereas others disagree with them. Is their refusal a disobedience to the Messenger of Allah, may Allah bless him and grant him peace?

**(A)** This Ḥadīth is concerned with the relation between Muslims and their [state] leader who comes to authority through one of the three processes as mentioned in the chapter of leadership (*imāmah*) in Islamic jurisprudential books. It has no relation to do with trips, political parties, or Islamic groups and who is elected to be their leader.

### 16. The Cause Of Judging Someone With Disbelief Is His Conviction

**(Q)** You have previously said that it is impermissible to rebel against a ruler as long as he does not show clear signs of disbelief. Is there a sign clearer than killing Muslims? The Prophet, may Allah bless him and grant him peace, said, *"Defaming a Muslim is evildoing and Fighting him is disbelief"* [Agreed upon]. He also said, *"Do not revert to disbelief after I am gone, striking the necks of one another (killing one another)"*.

We notice that the Prophet, may Allah bless him and grant him peace, described who kills a Muslim to be a disbeliever! How do you explain this?

(A) The cause of [judging someone with] disbelief is his conviction or what indicates this conviction such as prostrating for an idol. On the other hand, killing a human without having any right [to do that] is a major sin. If a killer believes in the lawfulness of that killing, he disbelieves; and if he does not believe in its lawfulness, he commits a major sin. In case we do not know the conviction of the killer – if he believes in the allowance of killing or not- it is impermissible to accuse him with disbelief by unanimous. Al- Ḥajāj killed numerous numbers of people, however, none of the (*Salaf*)<sup>1</sup> in his age - even al-Ḥasan al-Baṣrī- accused him with disbelief. The man who killed ninety nine souls and added another to be one hundred souls- in the authentic Ḥadīth – was not an apostate by that so he was asked to renew his faith. Yet, he disobeyed Allah by what he did and hence in order to obtain the forgiveness of Allah, he only needed a sincere repentance to Allah.

As regard to the Ḥadīth “Do not revert to disbelief”, it is misquoted in this context. If you were having a good knowledge of Arabic language, you would realize that Disbelief in the mentioned Ḥadīth is the source of killing, not killing is the origin and the reason of disbelief as you assume; because disbelief is mentioned before killing in the Ḥadīth and not the other way round. I advise you to learn first before you speak out particularly when it is pertained to such issues in religion.

## 17. What Should I Do During These Events?

(Q) I have three questions:

- What is the appropriate stance that I should adopt during this sedition?
- What should I do with persons who deal with news channels to spread fabricated and false news?
- Many Shaykhs do not follow the path of preaching through wisdom and good preachment.

(A) I convey to you the answer of the Messenger of Allah, may Allah bless him and grant him peace. The exit for this sedition (*fitnah*) is in his speech at the farewell pilgrimage, “*I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunnah of His Messenger*”. Muslims and prior to them Muslim scholars, if they carried out this commandment by the Messenger of Allah, they would not dispute and would not go astray. The Book of Allah decisively commands Muslims to prevent causes which lead to committing prohibited deeds. It states, “**And insult not those whom they (disbelievers) worship besides Allah, lest they insult Allah wrongfully without knowledge**”. [ al-An‘ām,6:108 ] It forbade the believers to insult the idols, if this pulled the polytheists to insult Allah, although the act itself of insulting

<sup>1</sup> (*Salaf*) :the first three generations in the Islamic Nation.

the idols is permissible. Hence, what if a similar permissible act causes murdering of innocents and clashes of grudges and desires?

It is acknowledgeable that most acts of vandalism which cost people's lives in streets, its allegations and causes were: agitating demonstrations, provoking yells and overexciting doings that stirred others' rage. Therefore, the ones who cause this, they bear the consequences of their causative acts – judicial sentences in the worldly life, and punishment on the Day of Judgment as well. This is an unquestionable fixed religious ruling. If some scholars -who are supposed to be so- contradict, through their behaviour or teachings, this fixed truth; it is either for their ignorance or for seeking the pleasure of the mob rather than seeking the pleasure of Allah and sticking to His Law.

I say to those who express their bewilderment as regard to the scholars' disagreement about this sedition: if you are aware of the teachings of the Qur'ān and the Messenger of Allah, may Allah bless him and grant him peace in this case, you will find the solution in following the Book of Allah and His Messenger. If you are ignorant about the commandments of the Book of Allah and His Messenger, it is sufficient to you to respond to the commandment directed to you and to scholars like me:

*“If you see avarice obeyed, desires followed, and the world preferred, and everyone is amazed with his view. Then you should be worried about yourself in particular, and worry of the common folk”.* [narrated by Imām Ibn Mājah, Imām Aḥmad, Imām al-Nasā'ī, and Imām al-Tirmidhī who said this is Unfamiliar [Gharib<sup>1</sup>] Ḥadīth.

I say to those who accuse this Prophetic advice as passive and an escape from duty: if the Messenger of Allah, may Allah bless him and grant him peace, had confined this advice only to one or a group of his companions or whispered with it to them, then it would have been as what they described to be [as passive]. Nonetheless, it is a general commandment directed to the whole Muslim when such seditions escalate. What do you think if only they respond to the advice of the Messenger of Allah, may Allah bless him and grant him peace, and they do not participate in the agitation and marches happened in the streets? Would, each one of them dedicate himself to bring up and educate his wife and children the idealist education? The hardship will clear away and the fuss will calm down; in addition, the merchants of this sedition and the agents of the mischievous foreign plots will be revealed.

---

<sup>1</sup> Unfamiliar [Gharib] Ḥadīth : A Ḥadīth reported by just one narrator at even one stage of the chain of transmission.

We should know - we whom are pointed to as being scholars of religion - that every situation has its suitable speech. If I find myself standing in front of common people and their categories, I should remind them with their duties, and call them to repent from their various and numerous sins in which they involve themselves. If I find myself stand in front of officials, some of them, or the highest leadership among them, I should remind them with their duties and warn them against the sins in which they involve themselves and call them for applying religion and reforming the affairs.

What really arouses weariness is some of us make the matters different! He only likes to speak about the inadequacy of those in charge and their faults when he is addressing common people. Although he knows that these people whom he is addressing are not responsible for those sins and faults; whereas leaders and officials are not attending and know nothing about what he is describing them with, or what he is calling them for. Most probably, if he gets an opportunity to meet the leaders and people in charge in any occasion, he remembers nothing of what he has backbitten them in front of common people.

O Allah, purify our hearts from our inclinations and personal interests which are dominating over us; and purify them from other worldly needs. Make them vessels for Your love and glorification, and grant us truthfulness in behaving with You and sincerity for You in our way to You.

### **18. The Best Approach During Times Of Seditions.**

**(Q)** What a Muslim should do amidst this sedition that perishes his people and country? What is the role of scholars and the cultured persons in resisting such crisis?

**(A)** All Muslims should respond in this case to the commandment of the Messenger of Allah, may Allah bless him and grant him peace. He prohibited to follow any foreign anonymous calls and ordered them to reform their inner affairs. Did not he say for each one of them, "*Attend to your own affairs*"? Didn't he forbid following what he called, "*a blind banner*"?

### **19. Ruling Of Holding Arms Against The National Army!**

**(Q)** I agree with you my distinguished Shaykh about the fatwá you have released as regard to forbidding killing demonstrators even if a soldier is under duress. Yet, what is the case if the demonstrators fire guns against the army? I want to know your opinion in this point? Respects.

(A) I have said in a previous fatwá<sup>1</sup>: the one who is forced to kill an innocent person is not permitted to respond to the crime to which he is forced to commit. This applies to all different cases you are asking me about.

## 20. The Best Approach When Some Encroaching Upon Scholars

(Q) Many people nowadays speak improperly about scholars concerning their stances on the current crisis. What should we do with such people?

(A) People in general and scholars in particular can be right or wrong. Yet, the Messenger of Allah, may Allah bless him and grant him peace, is the only one who is impeccable because he is a Prophet and a Messenger of Allah. Listen to what the Messenger of Allah said and what he recommended us to do on the outbreak of seditions as such. Hence, you should cling to that and do not diverge from it a hairbreadth, so when you meet Allah, you get secured and rewarded. If the rest Muslims follow suit the teachings of the Messenger of Allah, may Allah bless him and grant him peace, adversity will pass away and sedition will disappear.

## 21. Exegesis Of The Verse “Allah Defends Those Who Are Believers”

(Q) What is the exegesis of the noble verse “**Verily Allah defends those who are believers**”[ al-Ḥajj,22:38], meanwhile we see some innocent believers are slaughtered, rapped, and oppressed in their lives?!

(A) It seems that you have not yet known about the authentic Ḥadīth in which Lady Zaynab, may Allah bless her, asked the Messenger of Allah, may Allah bless him and grant him peace, “*Do we perish although there are righteous people amongst us?*” He replied, “*Yes, when malware is abundant!*” Don't you notice how much malware is abundant nowadays? It is quite enough one of its signs that even denying the wrongdoings are not done. Moreover, don't you read the saying of Allah, the Exalted, “**You will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the Scripture before you and from those who associate others with Allah much abuse**”. [ al-‘imrān, 3:186] . Does it not come to your knowledge how much Bilāl, Ṣuhayeb, ‘Ammār and many others were being harmed? Do you think the ones who are harmed today are better than those honourable companions are!

## 22. Rightful Demands Are Misused!

(Q) In fact, we demonstrated to call for reforms and when the state responded to our appeals, we stopped demonstrating. However, some people who have

---

<sup>1</sup> He means this fatwa: 23. Ruling Of Person Forced To Kill Innocent.



interests threatened us to pursue demonstrating and cheering for slogans imposed by them. What can we do now?

(A) Allah has spoken the truth who says, “**and Allah knows the corruptor from the reformer**”; [al-Baqarah,2;220]. Going beyond the gates of sedition (*fitnah*) is prohibited by consensus particularly when one knows the consequences of his provoking riots and seeks to realize them.

### 23. Ruling Of Person Forced To Kill Innocents

(Q)<sup>1</sup> What we should do if our commanding officer orders us to fire at demonstrators with live bullets; should we obey the command or not?

(A) The Islamic jurists (*Fuqahā'*) have specified that the person who is forced to kill without right is not allowed to comply with the person who is forcing him to do so, even if he knows that he will be killed if he does not comply. This is because the two crimes are equal in severity, and thus it is not permissible for the one forced to kill to prefer his life over the life of another innocent person like him.

### 24. Saying Words Of Disbelief.

(Q) Some people hunt any chance amidst marches and call for yells which include clear signs of disbelief. What is your opinion regarding that?

(A) First, I remind you with the speech of Allah, the Exalted, “**That no burdened person (with sins) shall bear the burden (sins) of another**”. [al-Najm:53:38]. Secondly, I answer you as I have answered another questioner<sup>2</sup>: Allah directed the prohibition [not to insult] in the Qur'ān to the one who outraged polytheists to insult Allah; but he did not direct his speech to those who had been agitated and consequently [they insulted Allah]. — Why there are some ones insist on disobeying the teachings of the Qur'ān! They support the real cause of agitation and stray away from the guidance of the Messenger of Allah, may Allah bless him and grant him peace. However, they reject the consequences that they caused them to happen!

### 25. History Repeats Itself

(Q) I want to draw people's attention towards the Algerian sedition<sup>3</sup>. You were criticized by the public as well as who define themselves as the cultured for your stance at then because you were against that sedition. After Algeria paid a

---

<sup>1</sup> This fatwá translated by Mr Mahdi Lock published on naseemalsham.com

<sup>2</sup> Shaykh means this fatwa: 17. What Should I Do During These Events?

<sup>3</sup> It happened between (1991-1992).



precious price of the souls of its people, they regretted for not listening to your fatwá. Does the history repeat itself in what is happening in our blessed country?

(A) I do remember that, and I remember as well the remorse after falling in bewilderment. I remember the apology after their opposition to my stance, too. Yet, all that happened very late after Algeria paid a precious price of innocent noble souls. I hope that our brothers in Syria early get awoken before our country is involved in paying such sacrifices of innocent noble souls.

## **26. How Come No Fatwá Regarding The Unlawfulness Of Killing Demonstrators Has Appeared On Television?**

Where is Syria going... you gave a fatwá to someone who asked you stating that it is not permissible to kill demonstrators...so why don't you appear on television and announce and repeat this fatwá. By Allah, if you were to announce this fatwa on television, a great deal of Syrian blood would be spared.

(Q)\*<sup>1</sup> I have said this before, and I said it in my last televised speech. Did you not hear me quote the statement of the Messenger of Allah: *"Whoever goes out against my Ummah, attacking the righteous and sinful among them and does not restrain himself from the believers of the Ummah and does not fulfill the pledges he has with others, then he is not from my Ummah."* (Related by Muslim and Ahmad). Is there any warning or prohibition regarding what I have already said that is clearer and more forceful than that which has been mentioned by the Messenger of Allah, may Allah bless him and grant him peace?

## **27. What Is The Right Stance Should I Adopt In This Sedition?**

(Q) If I declare my stance among people that I am against this vicious assault on my country and henceforth I stand by the regime against these countries which target to invade and divide our territories; I will not be adhering to the commandment of the Messenger of Allah, may Allah bless him and grant him peace, for not being involved in this sedition. On the other hand, if I keep silent without trying to defend my beloved country even with words, I will be among people who forsake their country in time of distress.

What is the appropriate stance that a Muslim should adopt in such calamities?

(A) Who told you that standing by the regime is the solution! We confirm: the solution is that you warn your brothers and relatives against surrendering to the planned scheme to destroy our country and the Ummah. Therefore, you warn against going for marches and their consequences. You should not support the callers for toppling the regime through revolting against it. In addition, you

---

<sup>1</sup> This fatwá translated by Mr Mahdi Lock published on naseemalsham.com

should abide by the obligation of enjoining what is right and forbidding what is wrong as much as you can. Is there any problem in this? Doesn't this make you keep your religion and honour blameless? Hence, why do you fabricate divisions and assumptions?

## **28. The Virtues Of The Levant During The Time Of Tribulations**

**(Q)** Many people ask, while we are undergoing this great trial, about the authenticity and the explanation of the Prophetic traditions that mention the virtues of the Levant and seeking its refuge in the time of tribulations. How do you explain such Ḥadīths , while are suffering from the current events?

**(A)** The Messenger of Allah, may Allah bless him and grant him peace, has said many traditions describing the Levant as the most blessed place due to the righteousness of its people as well as the spread of peace and security on its lands, especially Damascus. Most of these Ḥadīths are authentic. We can conclude from such Ḥadīths that there is some sort of shared trials that people must be afflicted with, wherever they live. It is due to the rule assigned by Allah, as He has said, **“And We try you with evil and with good, for ordeal”**. [al- Anbiyā', 21:35]. This is currently what is the Levant is undergoing.

As for the tribulations meant by the Messenger of Allah, may Allah bless him and grant him peace, in his traditions they are the signs that precede the occurrence of the end of the world. At that time, Damascus in particular, and the Levant in general will be away from these tribulations. I believe firmly that the current sedition -which we are suffering nowadays - will come to an end very soon. The words of the Messenger of Allah, may Allah bless him and grant him peace, about the Levant will certainly come true by the grace of Allah, His pardon and His guidance.

## **29. Mobilization Is Fulfilled According To The Public Interest**

**(Q)** I finished the compulsory military service in the Syrian army in 2006, and I am currently working at a company. How can I do my duty as issued by the Higher Council of Fatwá that joining the army in these events is an obligation upon us? Does it mean that I should join the army when it calls up for that? Or should I join them without waiting for that?

**(A)** No brother, you are not obliged to join the army in particular, however, in this case a Muslim in the age of accountability is required to offer the suitable help for the State. Examples for different accepted acts are like: sheltering people whose homes are usurped, donating for the needy, proceeding in reconciliation efforts, or sharing in the military forces for the experts in that field.

### 30. Mobilization: Does It Contradict A Prophetic Ḥadīth?

(Q) It has been announced for mobilization to join the Syrian army; hence, we will take up arms against our brothers. Is the Prophetic Ḥadīth, *“If two Muslims confront each other with swords and one of them kills the other, then the killer and the slain will both be in Hell”*, applied in our case? You always have been trying to make the Ummah avoid this sedition, thus I want you to illustrate this point, please.

(A) The legislative ruling that is known in the Chapter of Jihad in jurisprudential books is not related to dissensions or disputes that occur from militias inside an Islamic country. Nonetheless, this ruling is applied on the stance should be adopted by Muslims in case that foreign armed troops invade their Islamic territories, such as mercenaries and what is called al-Qā'idah who come from different parts in the world - armed to the teeth. They fulfil the commands of foreign leadership that plot against Syria to split it into small countries. Syria today fights these untold numbers of fighters who came from outside its borders. What is the ruling of Islamic Law at then?

The ruling is : all the people of this country should face these fighters. This ruling has nothing to do with the Ḥadīth said by the Messenger of Allah, may Allah bless him and grant him peace, *“If two Muslims confront each other with swords and one of them kills the other, then the killer and the slain will both be in Hell”*.

### 31. Mobilization: When Is It Obligatory And Who Is Obligated To Join It?

(Q) Has it been announced for mobilization and you have agreed on that? Does it mean that each university student, an only son of his parents, or a worker must join the army? Is that thing lawfully right? We flee from killing our Muslim brothers. Muslims kill each other with cold blood. I assure you sir that the fault and killing happens from the two parties. Hence, is this your fatwa for mobilization and joining the army during this horrible sedition?

(A) First, it is not me who announce mobilization. It is the Islamic law which decides in the chapter of Jihad that if an abode of Islam (Dār al-Islam) is invaded by warriors, it is obligatory on the people in this abode to fight and defeat them. This is what has happened nowadays in Syria. Hundreds of thousands of mercenaries and fighters from everywhere invaded it, and I do not mean the Syrian opposition who afterwards became a target for these mercenaries.

Secondly, defending an abode of Islam is not achieved only through fighting beside the army, but also through any sort of required help that a man can offer to the country. For further illustration, you can refer to my answer in the previous question.

### **32. Altering The Situation From Declining The Participation In The Sedition Into Supporting The State**

**(Q)** Dear Shaykh, your recent Friday sermon on 8<sup>th</sup> of March 2013 aroused a great debate among Muslims. Along the last two years, you kept calling for calming down the situation and repenting to Allah. You did not care about the floods of criticizing and defaming your personality; that is why I always keep admiring and loving you. However, my revered Shaykh, you did not condemn until this moment any criminal act committed by the regime against civilians and safe people! I anticipate after your indication to mobilization that there will be more massacres and killings! I ask you to give us a clarification for your last sermon. Do not please forget us from your sincere supplications.

**(A)** I have been accused since the start of these events that I am standing for supporting the state. This is only because of my disagreement with those who were calling for demonstrations, as I knew that it was a hellish scheme that would end to what it ended up. Today, when the consequence which I was warning against came true, it became asserted that a true universal war is raging on the lands of Syria directed by the international Zionism and Jewish Christianity in America. Their deputies are the mercenaries of the world who were criminals with priors and were jailbirds, and what is called al-Qā'idah that was innovated by America, supplied by tons of various weapons that floods into this blessed land from everywhere. In addition, all neighbours have turned into enemies who are blowing the fire of this war. Thousands upon thousands of mercenaries and their likeness entered Syria and began to implement the planned scheme to infiltrate in the rural areas and penetrate homes voluntarily or by force so as to direct from there, lavas of death and tons of explosives into the city which is surrounded by these rural areas. Then they leap from there over the city and evidently they destroy, ruin and kill as whatever they like, hoping that the city will fall into ruins over piles of killed bodies of women, men and children.

What does the mind tell you? Rather what does the Religion tell you? If I suppose that you are the Chef leader of the armed forces, your question gives me an indication that you may command the army with all its troops and weapons to stand still in their camps! And let the citizens, and their properties, factories, economic and infra structures a pray to whatever the evil people want to do with them! At this moment, we will find Syria has disappeared from the map and has turned into small morsels chewed by Israel and then thrown into scattered pieces! You will find the number of murderous of this planned scheme is doublings the number of persons whom the army involved in killing them for being used as human shields by the mercenaries! Would you tell me: is this what the army and the state should do? I do not think that your humanity is deformed to that extent! And I do not think that your ignorance with the rulings of public goodness in religion reaches that level. If you have another sound point of view as regard to what should the army do, it is better you explain it in a detailed

religious and logic approach. This question is directed to the Shaykhs who suddenly change their principles and send from Saudi Arabia a religious fatwá: the obligation of destroying Syria!

### **33. I Do Not Like To Defend My Stance On This Sedition**

**(Q)** Would you give me a clear explanation which warms my heart to indicate that the stance of our Shaykh al-Būti is the right one? Many people unanimously agree on regarding him as mistaken and this made me feeling doubts!

**(A)** I do not like to defend my stance on this sedition (*fitnah*). In this situation, I have sought the pleasure of Allah, and I have abided by the scales of Islamic Law. Therefore, my defence for my situation makes my reward fruitless- if I were to be rewarded- and involves me in the ground of ostentation and hypocrisy; and I ask Allah to honour me meeting Him whilst I am pure and stainless from them.

Nevertheless, I say to you what I have said to those who seceded from the regime and pledged allegiance to what is called the (armed opposition). They pursued more than one mean to make me join them. I asked them: what is the best alternative? And what is the safest and cleanest way to it? I did not receive an answer! Here are the signs of the alternative way become obvious: a civil war submits our homeland to Bernard Levi to be divided into four disputing small countries, and erasing the name of (Syria) from the map!

### **34. Every Place Has Its Suitable Speech**

**(Q)** You have said, “Every place has its suitable speech. We should direct the renounce of the prohibited act in front of its committer. Yet, renouncing it while its committer is not attendant, it is considered a kind of self-interest”. My question is: does not modern mass media make a non-attendant like the attendant!

**(A)** I will lose my reward – if I have any to get for this - if I tell you about what I have said and what I continue to say in the private gatherings of the top government as regard to enjoining the right and forbidding the wrong in general; together with advising them in certain issues and reminding them with the necessity of repentance. So why do you embarrass me!

Nonetheless, I say: when a public pulpit is an appropriate tool to inform certain categories – and the chance is suitable for that - there is no objection to use the pulpit for that. I give you an example for that. When top officials represented in the minister of Endowments called for the prayer for rain (*ṣalāt al-istisqā'*), that invitation was a suitable chance to remind them with the wrong doings because that prayer would not affect in their existence. I declared [my apology] at then to



people because I was sure that Allah would not accept our supplication. I spoke about the violations that occurred in the ministry of Education, the dismiss of female employees who were wearing niqāb, and the welcome with the T.V. series “Mā Malkat Aymānukum” although it included mockery against the Book of Allah and His religion.

However, you should know that all that speech was related to its time because I explained why I do apologize for not attending [the prayer of Rain]. In addition, at that time the atmosphere was not loaded with calls for marches and action–reaction clashes. If I had reminded with such issues today on the public, it would have caused uncontrollable riot in terms of logic and Islamic law. There would have resulted in numerous numbers of causalities that I would bear their responsibility when I meet Allah. That reminder would result in seeding evil rather than bearing fruits of goodness.

I am certain that there is not any sane sage person ignores my speech, but it is neglected by who defames first the Law of Allah, secondly the perceptions of logic, and thirdly who surrender to his personal interest.

### **35. Requirements Of More Explanation**

**(Q)** Some people wait from you more explanation for what is taking place in Syria. Some ask also about the peaceful deposing for a ruler.

First, there is nothing logically called “peaceful deposing of a ruler”, because the word “deposing” indicates using force, whereas “peaceful” means discussion and persuasion. Hence, the result of persuasion is not deposing, but it will be a resignation from the presidency position. The most accurate example for this is the situation of Adīb al-Shishklī - in the 1950s – who when he noticed the dislike of his policies from people and the opposite situation adopted by the army officers as well after having discussions and debates with him, he preferred to resign the authority. This is the peaceful way which was followed to end his presidency, thus he willingly responded to their requirement not through deposing as you say.

Secondly, if I want to explain more the rulings of the current sedition nowadays- which I have already explained in my book “Jihad in Islam: how to understand and practice it”, I will find myself repeat what I have mentioned and clarified. Haven’t I mentioned in details the rulings of Islamic Law concerning everything are happening these days?

### **36. Am I Obligated To Join The Army?**

**(Q)** I am a student in the second year in the faculty of economics, and I am twenty years old. Am I obliged to leave my study and join the national army for the necessity of that in these current events?



**(A)** The Army's need for more support does not necessitate that you leave your work or study. The required support can be fulfilled by other categories of citizens who are not busy with [continuing their studies] such as your case.

### **37. "Assuredly Allah Defends Those Who Have Believed"**

**(Q)** Some accuse you in these events with many falsehoods. What is the right attitude: do I keep silent or defend you against them?

My stance— since Allah gifted me to know Him and honoured me to know His Religion- has not changed on these events and its likeness. People's situation towards me on this stance has not changed as well: in their turning away from me through criticizing and calumniating me, and then in their turning back to me to show regret and sorrow. This is my position on *al-Ikhwān*'s problem with the officials in Syria in the early 80s of the last century. I was attacked at then by them and by a group was supporting them. Later on, they expressed their regret for me; and they supported my stance that was bearing the protection for religion and its people.

It was also my attitude towards the sedition (*fitnah*) in Algeria which bursts in the name of Islam. Hundreds of thousands souls were the victims of its escalation. Therefore, I wrote my book (Jihad in Islam: how to understand and practice it?). A large number of people in Algeria and some preaching figures in our Arab countries attacked me as well. Later on, they issued statements offering their apologies and admitting that sedition was further from Jihad legislated by Allah. (Read my notes in p.174 in my book *Shakhṣīyāt Istawqafatnī* 'Personages Caught My Attention' that include real proof, rather a documentary of what I am telling you).

Today: this is also my standpoint which does not change, praise be to Allah, on this sedition that classified in the same category of the two previous ones. People's stance against me is typically the same at the beginning in the previous events occurred at then; and their stance will turn as it did at the end of sedition. Therefore, I hope you do not prolong any hostility against anyone of them. You would better refer them to what I refer them to. It is what Allah the Exalted says, "**Assuredly Allah defends those who have believed "** [al-Ḥajj, 22:38]

### **38. Who Has The Right To Execute Retaliation?**

**(Q)** What is the ruling on someone who executes retaliation (*qaṣāṣ*) against a killer without referring to the responsible authorities?

**(A)** It is forbidden for a relative of a killed person to execute retaliation on his own without referring to the judiciary. Yet, if he does that, he is not to be killed.

Rather, he is punished discretionary punishment (*ta'zīr*) through the judiciary. A Judge should select a suitable punishment for his doing.

### **39. I Neither Support Nor Oppose The Regime, But I Warn Against A Tremendous Catastrophe.**

**(Q)** My dear Shaykh, I support the political resistance trend. Meanwhile, the governing system in Syria is part of this political stance. However, my support does not mean that I agree with the faults committed by the regime- the president himself admitted these defaults. In addition, I am not for the corruption which prevails in our country, but I stand with the regime for religious reasons and for being a supporter of the resistance trend. My brother advised me not to defend the regime, but to be cautious to stick to the commandments of Allah because the regime is indulged in some prohibited acts. If I defend it, I will stand with a part rather than the other, whilst the Messenger of Allah ordered us not to join any party. What is the stance should I adopt in this case?

**(A)** The problem which we are suffering from is not our unawareness with the situation that we should decide concerning the established regime in Syria today. Is it a state of resistance, so we should defend and appreciate its stance? Or is it burdened with faults, deviations and oppression, so we should revolt against?

The real problem is our weird ignorance that both America and Europe- complying with Israel's commands- drew a plan to destroy Syria through splitting it and turning it into small disputing countries where sectarian wars prevail in a very hellish way that unlikely to be distinguished. Required expenses for this plan are paid by well-known Arabian Gulf states, as they supply them with the needed weapons and money.

This is the problem to which I draw your attention and I warn against. I am not concerned in the presence of this horrible hellish danger to talk about the faults of the Syrian regime and its defects or its good points. I do not remember that I amused myself by talking about Syria by expressing approval or disapproval in order to make myself or the others forget the tremendous disaster that will destroy harvests and will kill humans; and convert the safe Syria into floods of blood and flames of burning fires; and find brothers are fighting and slaughtering each other!

Try to understand the reality of the black affliction that is knocking our doors.

### **40. "They Only Invent Falsehood Who Do Not Believe In The Verses Of Allah, And It Is Those Who Are The Liars"**

**(Q)** Al-Salamu 'Alaykum my distinguished Shaykh, I agree with you in your views as regard to the current events, and I defend you as well. However, someone allege that during the siege of Dar'ā, Mr President asked you, "what's your opinion?" and you replied, "You should hit with an iron hand!" Did you really say that? Please answer me because I want to know the truth.

**(A)** It is neither my affair nor my nature to say such as this type of speech. I have no idea about the assembly you have mentioned. Moreover, I was not in any assembly that discussed the situation in Dar‘ā. Inform the one who fabricated this false news about me that an affliction will befall him very soon!

#### **41. Every Situation Has Its Speech**

**(Q)** Why don't we stop this farce! Shouldn't the scholars have a clearer situation than that? Didn't you last Wednesday in your weekly programme hit the table with your fist and said, "If the required reformations are not applied as we wish, every situation has its different speech"!

**(A)** I said what the Messenger of Allah, may Allah bless him and grant him peace, commanded with: the necessity of not participating in marches which drag people into - whether you want to or not- many types of harm which aggravate to finally end with a destructive civil war!

Did people respond to what I asked them to do? More precisely to what the Messenger of Allah, may Allah bless him and grant him peace, asked them to do? And thus we can say every situation has its speech? Here, I tell you once more: Give me a promise that people will obey the commandment of the Messenger of Allah, may Allah bless him and grant him peace, for two weeks in successiveness - and I have clarified previously his commandments and teachings. If [after that period] projects of reform are not fulfilled and realized, there will be a speech for that situation; and I am responsible for that!

Nonetheless, reformations should be accomplished among the people of Ummah are not less important than the ones which we appeal the leaders to fulfil. The pervasive corruption among the Ummah is not less important than its likeness in the top authorities.

#### **42. "O You Who Believe! If An Evil-Liver Bring You Tidings, Verify It"**

**(Q)** When the current crisis started, as you know in Syria, your speech came incomplete to my ears. So, I reviled your noble personality, and then I heard and watched your successive Friday sermons (*khuṭab*) to realize at then the enormity of my fault. I ask Allah to forgive me, and I wish you pardoned me for what I have said about you. I hope you, my Shaykh, pardon me.

**(A)** I pardon everyone who differs in opinion with me either for his ignorance or for his personal reasoning (*ijtihād*)<sup>iv</sup>, yet I ask Allah to reward him for his intention if he was ignorant with the ruling and for his *ijtihād* if he was a *mujtahid*<sup>v</sup>. However, an opposing person out of his ostentation and arrogance -even if I

forgive him- he will become under the wrath of Allah because of his arrogance. I conceived through your words that your opposition against me was out of either *ijtihad* or ignoring the reality. Now you become aware of what was unclear for you, so I ask Allah to recompense you the reward of *mujtahid* who was wrong in his personal reasoning, and to recompense you the reward of *mujtahid* who is correct in his *ijtihad* today.

I congratulate you for the ember of sincerity that is so obvious through your warm words. I ask Allah to give the brothers who are opposing me the same as He has given you: to detangle from personal inclination and egoism.

#### **43. “Indeed, Allah Will Not Change The Condition Of A People Until They Change What Is In Themselves”**

**(Q)** The Crisis in Syria takes a long time now and the blaze of sedition is escalating. I advise you to call for a meeting in any suitable place to discuss the situation in our beloved country.

**(A)** The Solution for this distress, whether for the short or long term, is through repenting to Allah from all sins that openly committed in the society, together with continuous resorting to Allah in times of accepting supplications particularly before dawn. On the other hand, holding meetings, discussions and henceforth without realizing these two conditions is useless! To sum up, the crisis is not to be solved by the meeting of scholars to discuss the situation, because the matter is more serious than that.

#### **44. Martyrdom, And Its Levels**

**(Q)** Do we consider the people who met their death at the events of Dar‘ā and for whom you’ve prayed the funeral prayer (*ṣalāt al-Janāzah*)<sup>vi</sup> in absentia (on a person who is not present) - as martyrs, acting upon the Ḥadīth “*whoever fights under a blind banner...?*”

**(A)** They do not enjoy martyrdom on its special meaning: when a Muslim dies in the battlefield under a legitimate leadership against non-believers. Thus, they are neither bathed the bath of the dead nor they are confined. As for your question, we hope that Allah grant them the reward of martyrdom in its general meaning like the cases when someone dies because of abdominal disease, or dies out of burning, and cases as such. They are prepared to be buried like any other normal case of death.

#### 45. What Is The Meaning Of The Word (*fitnah*)?

(Q) Would you clarify the meaning of tribulation (*fitnah*)? There are many scholars say that they fear from more dangerous tribulation; therefore, they do not express any kind of resentment against current corruptions in our country. Is there more dangerous *fitnah* than that?

(A) *Fitnah* is every case which happens in the absence of the authority of justice and losing its reins of power. Henceforth, people are driven to killing each other without restrictions. All types of tribulation have the same level of hazard and cause perdition. The solution lies in the authentic Ḥadīths recommended by the Messenger of Allah, may Allah bless him and grant him peace.

#### 46. A Tribulation Will Utterly Destroy The Arabs

(Q) I have read recently this Ḥadīth and I would like to know its authenticity and its relation to the current events. It was narrated from ‘Abdullah bin ‘Amr, may Allah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace said, *“There will be a tribulation which will utterly destroy the Arabs, and those who are slain will be in Hell. At that time the tongue will be worse than a blow of the sword.”* [Reported by al-Tirmidhi, Ahmad, Abū Dāwūd, and Ibn Mājah]. Can we consider the events of the Arab Spring a tribulation which will destroy the Arab? Would you kindly explain this Ḥadīth?

(A) The current events explain clearly the Ḥadīth; hence, I have nothing to add more. There are many Ḥadīths which clarify what we go through nowadays said by the Messenger of Allah, may Allah bless him and grant him peace. Bless be on a person who frees himself from his prejudice and personal interests, therefore he will obviously understand the advice of the Messenger of Allah, may Allah bless him and grant him peace.

#### 47. Do We Pray The Funeral Prayer For A Killer?

(Q) There was a soldier in the army who was killed during the events of riots. When he was prepared to be buried, some people tried to prevent the others from praying for him the funeral prayer (*ṣalāt al-Janāzah*)<sup>vi</sup> because he was a killer, according to them. Would you tell us the ruling on that?

(A) Let me remind you with al-Ḥajāj who although he killed more number of people than the soldier you are referring to, however, people prayed for him the *Janazah* prayer. On the other hand, some allegedly say that he was not sincere in his Islam and he concealed his disbelief, but the Messenger of Allah, may Allah bless him and grant him peace, prayed for ‘Abdullah bin Ubayy bin Salūl - the chief of hypocrites. The problem lies in some people who understand the rulings



of Islam not based on the scales of knowledge, but on the scales of caprices. It is a very complicated problem!

#### 48. Ruling On Assailants

**(Q)** Amongst the national army, there are some soldiers who rush into our homes and rob our properties. They go beyond the limits of their military duties.

My question: Is this category to be classified as assailants (*ṣā'il*), thus we have the right to defend ourselves through advising them at first, then using more violent attitudes? or do we have to be patient and complain to Allah?

**(A)** When someone intends to rob your money, violate your life, or tries to rape you, he is defined to be (*ṣā'il*) [i.e. assailant], according to the Islamic Law terminology. You are allowed to resist him starting gradually by using the threatening methods. If he does not stop doing what he is doing, you are allowed to gradually resist him even if you reach the extent of killing; on condition that you assume for the most part that you will not undergo more severe danger for defending your properties.

#### 49. Ruling Of Takbīr On Minarets

**(Q)** There are some people who incite the Syrians to protest through using the slogan of takbīr (saying Allahu Akbar). Are we permitted to use other saying like "*Ḥasbunallahu wa ni'mal Wakil*" [i.e. Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs]?

**(A)** Raising voices with *takbīr* as a slogan for demonstrations and supporting the current tribulation is a type of a detestable act of innovation (*bid'ah*) - and a scholar will never be unaware of that. Therefore, it is unpermitted to face a *bid'ah* with a similar one. However, it is allowed for everyone individually to repeat the supplication, "*Ḥasbunallahu wa ni'mal Wakil*" in his private assemblies and stick to it especially in the time before dawn. It is also recommended to add a daily amount of supplications (*wird*) of asking pardon from Allah (*istighfār*), and then beseeching Allah in humbleness.



## 50. Ruling Of A Person Forced To Disbelieve

**(Q)** What is required from a person who is forced under torment to say a word of disbelief?

**(A)** Why do you ask me about the result and you do not ask me about its cause? What is the reason for tracing this person and forcing him to say a word of disbelief? Wasn't this because he shared in the demonstrations to call for toppling the regime, insulting the president and calling him to leave the authority? Why do not you ask me about this cause and its ruling; and what is the stance the Messenger of Allah, may Allah bless him and grant him peace, as regard to this?

Don't you know- as you supposed to be a reader of the Qur'ān- that Allah prevented the Muslims to stir the polytheists because of their idols, and He, the Almighty, does not speak about the insult of polytheists to Allah as a consequence for that? Why do some insist on opposing the command of Allah and His Messenger, and then mouthing with asking about the ruling of Islam on the result that comes out of this contravention?

Listen to the commandment of the Messenger of Allah who says about seditions, *"Attend to your own affairs"* and then look: will you find anyone chasing you to your homes and force you to utter this disbelief?

## 51. "They Had Already Desired Dissension"

**(Q)** Is it allowed for a darazi<sup>1</sup> to attend the Friday prayer and its khutbah in the Umayyad Mosque?

**(A)** The Messenger of Allah, may Allah bless him and grant him peace, hosted the Christians of Najrān at his masjid for several days. Moreover, they prayed holding their cross in his masjid with his permission. Read in the biography of the Prophet: how did he host the Christians of Najrān so you be more cognizant who is your prophet and what is his biography. Henceforth the Messenger of Allah will cause you to lose the chance of inflaming a tribulation and enjoying its uprising flames!

## 52. Handling The Cause Of A Problem Is More Effective Than The Results

**(Q)** What is the ruling on a group of people who are hired by the state? or on those who use force to disengage peaceful demonstrations?

---

<sup>1</sup> Druze, also spelled Druse, Arabic plural Durūz, singular Darazi, small Middle Eastern religious sect. They call themselves muwahhidūn ("monotheists")

It is unquestionably proven that demonstrating and provoking others through different cheers are reasons for unavoidable sedition which is often exemplified in killings, tortures, or imprisoning persons who would not be exposed to that but for these marches. I clarified to you in a preceding question the ruling of causes that lead to crimes and prohibited acts. I explained the proofs of prohibition; and how Allah's wrath befalls those who do not care about the commandments of Allah. Why do you ask me about persons who are paid to disengage demonstrations, but you don't ask me about the ruling of demonstrations themselves!

It is important that you - and all Muslims as well- must know that stopping reasons which lead to seditions is a serious religious duty as mentioned in a clear verse in the Qur'ān.

### 53. Ruling On Demonstrations

**(Q)** What is the ruling on peaceful demonstrations which call for changing a governing regime?

**(A)** Verbal requesting to remove a ruler even if it is done on streets is not considered in itself a rebelling against him on the scales of Islamic Law- as long as this act is not a part of a planned plot to be ended with using force. Nonetheless, verbal requesting on the streets is a forbidden act even if it is not a part of a scheme, not for the reason of being a rebellion against a ruler, however, because it will lead to skirmishes, resistance, chaos, and at last to killings. This is what the Messenger of Allah, may Allah bless him and grant him peace, assuredly forbid in more than authentic Ḥadīth.

### 54. How Do We Explain The Companions' Fighting Against Each Other?

**(Q)** I would like to ask about the Ḥadīth, *"If two Muslims confront each other with their swords and one of them kills the other, both the killer and the slain will be in Hell". They said, "O Messenger of Allah, (we understand about) the killer, but what about the one who is killed?" He said, "He wanted to kill his companion"*.

How do we understand then what happened among the Companions when they fought each other in battles such as the battle of the Camel?

**(A)** In fact, what happened among the companions 'Ali and Mu'wiyah is not included in the general statement of the Prophetic Ḥadīth, *"If two Muslims confront each other with their swords...."*. The Ḥadīth means when Muslims fight each other out of rashness and bigotry; and when they go astray from the restrictions of the Islamic Law. On the other hand, when two Muslims fight each other: one of them is an assailant whilst the other is oppressed and tries to defend his life and properties, this case is not included in the Ḥadīth. Similarly, when two Muslims

confront each other: each one of them believes that the trust of caliphate is stabilized for him; hence he is obliged to preserve this trustee. Therefore, they are not categorized under the above mentioned Ḥadīth. The scholars of Islamic Law unanimously agreed upon that we are not allowed to accuse either sides in that war, but a *mujtahid* ♀ is permitted to go likely for the part that he thinks was more right than the other was.

### 55. What Is The Ruling Of Killing Innocent People?

(Q) What is the ruling on officers who kill peaceful demonstrators?

(A) Killing an innocent soul who does not commit what necessitated his killing is definitely a crime whoever the killer is. I have repeatedly said this and in private assemblies with people in charge as well. However, I am not allowed in religious terms to take the role of a judge to define this person or that one is the killer. It is a matter which requires a lot of investigations to clear away any confusion, or any fabricated news or photos.

### 56. Ruling On Escaping From The Army

(Q) I was a soldier in the Arab Syrian Army until the 1<sup>st</sup> of September 2012. I finished the compulsory service which lasted for 18 months. Then I remained for 10 months in reserves, but I was not disbanded. Therefore, I escaped for fear that I may cause to kill anyone or to share in this sedition. Is my act classified as fleeing in time of battle?

(A) If you are certain or almost believe that you will participate in killing an innocent soul without any right to do so during your military service, your fleeing is legislated. However, if you know that you will be called for fighting the assailants who violate the sacredness of innocent souls by killing them, or do acts of sabotage against homes, infra structures; you are obliged to go at then. Fleeing from this duty is a fleeing in time of battle. The Messenger of Allah, may Allah bless him and grant him peace, declared in the authentic Ḥadīth, “*Whoever is killed protecting his religion, he is a martyr. Whoever is killed protecting himself, he is a martyr*”. [Sunan an-Nasa'i 4095] . You know well what is going on nowadays!

### 57. What Is The Role of Abdāl?

(Q) What is the role of righteous people especially *al-Abdāl* in helping in getting out of tribulations?

(A) *Al- Abdāl*<sup>1</sup> are existing as said by the Messenger of Allah, may Allah bless him and grant him peace, and they have their missions to do. I have referred to the authentic Ḥadīths related to them in my book *The Exegesis of the Aphorisms of ibn Aṭṭā 'illah*. Nevertheless, their missions-whatever they are- have no relation at all with what Allah obliged me and you to do. Each one has his duties to fulfil. Hence, depending on *al-Abdāl* does not exempt you from fulfilling your duties<sup>2</sup>.

## 58. What Is The Categorization Of The Undergoing Events?

(Q) Is what happening now in Syria a Divine wrath; or is it a tribulation?

(A) The cause for what is happening to us nowadays is due to our bad deeds. The Divine speech states, **“And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much”**[al-Shūrā, 42:39]. Empowering evil people as well is a result of our bad deeds.

## 59. Are Prescribed Punishments Not To Be Activated In A Secular State?

(Q) What is the ruling of not applying the Prescribed Punishments (*ḥudūd*) such as the punishment for adultery, robbery, and so forth in a secular State, although its president and the majority of its people are Muslims?

(A) Applying the prescribed punishments (*ḥudūd*) should be fulfilled by a ruler in Islamic societies. Nonetheless, individual Muslims are not permitted to apply them on their own, in case that a ruler falls behind fulfilling that. It is not allowed to accuse him with disbelief for that reason, because falling behind fulfilling this duty is a sin and committing a sin is not a reason for disbelief. If you mean that Syria is a secular State, you are mistaken. A constitution in a secular state includes neither that Islam should be the religion of the State President, nor the Islamic Law is the main source of legislation. It does not depend on the Islamic law in personal status laws. We admit that there is a default; however, the default solely does not alter a state from Islam to secularism.

## 60. Ruling On Someone Who Transgresses The Bounds Of His Occupation

(Q) As-salām ‘alaykum dear respected Doctor, may Allah bless us through you, preserve you and prolong your life. Dear respected Doctor, I am from the village of Ziyara, close to the city of Jisr al-Shughur. There was never a day in which I participated in demonstrations and I will never participate, but the army entered

<sup>1</sup> (*Abdāl*) the plural of *badal* or *bidl* meaning ‘substitute’ or ‘successor’, which can also mean ‘generous’ (*karīm*) and ‘noble’ (*sharīf*). This name is given to a group of God's servants who, amongst the *awliyā* (‘friends of God’, saints), have attained a special spiritual station.

<sup>2</sup> You can refer to Question: 7. Ḥadīths related to *Abdāl al-Shām*.

our house as part of an inspection operation and they inspected the men, the women and even the children. The inspection of the women was done in a despicable manner and they put their hands on their bodies and touched their private parts in front of our eyes. My brother couldn't bear it and he attacked them with his hands and then each one of them took part in killing him. Is he thus considered a martyr? Could you please send a message to the army with the knowledge that our village is Bedouin and they have sworn an oath to take blood revenge for what the army has done to them. Dear sir, we ask you to please clarify this matter, for we trust your knowledge. Thank you very much.

**(A)**<sup>1</sup> Indeed this criminal who has transgressed the bounds of his occupation and committed what his natural impulses desire is the assailant, even if your brother hurried him and he is the one who fought him; his blood (i.e. the soldier's) is not protected by the Revealed Law of Allah, and you should know, my brother, that actions like these are instigated by people many of whom have not received any intellectual or behavioural education. Indeed, their crowd is not free of vile and wicked people, and therefore it is inevitable that safe houses or some of them will be exposed to such regrettable crimes. If only you knew the name of this criminal or the military could track him; then I could help you inform those in command of his crime. I have no doubt that he will receive his just reward and he will be a lesson for others. At any way, this is an indication for the shortcomings of those in charge in behaving their soldiers and seriously and strongly warning them against committing crimes as such.

#### **61. Is It Acceptable From Some To Impose (Jizyah) Upon Christian Syrian Citizens?**

**(Q)** There are some –who call themselves revolts– imposed *jizyah* upon Christians in some Syrian governorates. Is it permissible to do so with Christians?

We know that *jizyah* is taken from Christians when we as Muslims take upon ourselves to defend them against enemies. However, since the independence of Syria they are among the Syrian army and they participate in defending our country against any enemy. They sacrifice their souls for that as well. Hence, how do some allege that they must pay *jizyah*?

**(A)** *Jizyah* was collected from Christians instead of *zakāh* which was collected from Muslims at the past. Does the state nowadays collect *zakāh* from Muslims, thus it can collect *jizyah* from Christians? Why do we inspect matters with a cockeye?

---

<sup>1</sup> This fatwá translated by Mr Mahdi Lock published on naseemalsham.com



When the state starts to collect *zakāh* from Muslims, it has the right to collect its similar from Christians. We can entitle all these payments *zakāh* or charity. This is what Sayyidīna ‘Umar did.

## 62. About The Events In Al-Hūlāh

**(Q)** I have attended the Friday Sermon with you on fifth of Rajab, and I always attend your assemblies. However, I want to ask: how do you want people to accept the current governing state although they are oppressed by many types of tyranny especially the crimes which have recently happened in al-Hūlāh?

**(A)** What has occurred in al-Hūlāh is some sort of action and reaction between two sides. The blower of its fire is an outsider who put a mischievous plan to sustain a civil war to make it an entry for what is called “The destructive creative chaos”. Its director and motivator, is well-known who resides outside Syria.

Do you want me to support who are bombing the oil pipes and the railways, and what happened consequently? And to support who are killing and threatening their opposers at daylight? Or do you want me to back up the callers of abusive yells? Or do you want me to encourage them on pursuing the way leading to the execution of the plan drawn for Syria by the French Jewish Bernard Levi- so as to divide it into four small opponent countries, to be perished and ruined at the end? Undoubtedly, the state, its army, its security forces, and its administrations bear many and gross mistakes, but does a sane person make his whole country the price for getting rid of faults? What would be the benefit of removing these faults, if you lost what was once called Syria with all its merits over the history? Don't you agree with me that you will bewail and weep with the poet's saying

*Once a day made me shed tears  
But when I lived another I cried for it*

## 63. Is It Permissible For Muslims To Subject To Foreign Intervention?

**(Q)** Are Muslims allowed to accept non- Muslim leaderships to plan for them their interior affairs?

**(A)** As regard to foreign intervention such as the European or the American type, it is not admitted except by a betrayer of Allah, his religion, and his *Ummah*; because a foreigner seeks only his interests through destroying Muslim institutions. As for the Turkish people, they are Muslims; and their government does not think about something like that. I seek Allah's refuge that they may think about any sort of intervening our interior affairs, or occupying a part of our lands. Supposedly, that any Turkish administration forces its people to do so, it is most probably that they will revolt against them, and will refuse to fight their fellow-Muslims.



#### 64. Enslavement In Modern Times

**(Q)** Does enslavement nowadays exist? Are the rulings of bondmaids applied on them, such as setting them free for expiation or the permissibility of marrying them? Kindly explain this in details.

**(A)** The only legislative way to enslavement is through captivity after a legitimate war in case that the Muslim leader imposes enslavement on them. Due to the fact that Sultan Muhammad al- Fātiḥ, signed a protocol with the Europeans to abrogate enslavement, it became illegal to breach this protocol. However, the Europeans did not abide by this agreement; hence, the type of enslavement, which they practice and trade with, is through piracy not in consequence of war and captivity. Undoubtedly, they committed one of the most heinous crimes. For further details, you can refer to my research, "ISLAM AND ENSLAVEMENT"<sup>1</sup> in my book *Mina al-Fikr wal Qalb* (From Mind and Heart).

#### 65. Types Of Terrorism

**(Q)** Would you differentiate between criminal terrorism and punishing terrorism?

**(A)** Criminal terrorism is that type in which man oppresses another. As for a punishing terrorism: it is exemplified in the penal code in the Islamic law including: retributions and retaliations. The first type is a crime whose committer to be punished, whereas the second type is a legitimate penalty.

#### 66. Is It Allowed To Make A Lie For The Sake Of Preaching?

**(Q)** I have heard a fatwá that permits a Muslim to lie for the sake of establishing the state of Islam and demolish the state of disbelief. Does a Muslim despite being a layer gain the upper hand over an honest disbeliever?

**(A)** It is definitely obvious that an Islamic state cannot be established on falsehood. We do not know in the history of Islamic world that a state is established on lies. Have you heard about something comes from its opposite?

#### 67. Does Islam Command To Establish A Religious State?

**(Q)** I have heard from a politician who was commenting on the elections which was running in Egypt that there is no religious state in Islam. Is that right?

---

<sup>1</sup> This research is translated into English on the official site of naseemalsham.com.

(A) The pillars of a state are land or home, nation or people, and a ruling system. Wherever these three factors exist, a state exists as well. When the Messenger of Allah, may Allah bless him and grant him peace, emigrated to al- Madīnah; a land existed, a nation was born, and a constitution was founded - exemplified in the ninety- items document. The Messenger of Allah, may Allah bless him and grant him peace, had his character as a leader for Muslims unanimously, together with being a Messenger of Allah. This was the first religious state led by the Messenger of Allah. Undoubtedly, Muslims should follow the steps of the Messenger of Allah, may Allah bless him and grant him peace,

#### 68. Is It Permissible To Evade Taxes?

(Q) Is it right that taxes imposed by the state on its people are a type of oppression? Is it permissible to evade taxes?

(A) The Messenger of Allah, may Allah bless him and grant him peace, has said in the authentic Ḥadīth about the rulers who collect taxes- which the state does not in need for- from people, *“Give them what they ask, and ask Allah what you need”*. Therefore, you are not allowed to evade taxes imposed by the state whatever its type and its reason.

#### 69. Ruling On Visiting al-Masjid al- ‘Aqṣá During The Israeli Occupation

(Q) What is your opinion in al-Ḥabīb Ali al-Jafri’s visit to al-Masjid al- ‘Aqṣá?

(A) I feel happy for his visit because he responded to the command of the Messenger of Allah, may Allah bless him and grant him peace, to visit al-Masjid al- ‘Aqṣá and to pray there. I congratulate him for that. The Messenger of Allah, may Allah bless him and grant him peace said, in the authority of ibn Mājah and al- Bayhaqī in a good chain of transmission, *“Go to it and pray there because one prayer there equals one thousand prayers in any other mosque”*.

#### 70. Ruling of Jihad In Palestine

(Q) Is it a duty upon us to go to jihad in Palestine? How can we fulfil that?

(A) Palestine is an abode of Islam and the Jews occupied its territories, and they are usurping Muslims’ rights and properties. Therefore, fighting them and forcing them to get away from an abode of Islam is an obligation upon all Muslims: the nearest neighbours to them the farthest, and so forth. This kind of fighting jihad is what is entitled by Islamic jurists (*Fuqahā*): general mobilization.

#### 71. Is Palestine An Abode Of Islam?

**(Q)** Would you clarify the meaning of an abode of war and an abode of Islam? Is Palestine considered an abode of Islam?

**(A)** An abode of war is the country or land in which the power of the Muslims and their leadership has not entered. As for Palestine, it is an abode of Islam, because Muslims entered it and other parts of the Levant in the reign of Sayyidīna ‘Umar. An abode of Islam does not ever turn again to be an abode of disbelief or an abode of war if enemies invade it- and this is the case as for Palestine. It remains to be an abode of Islam, and hence all Muslims should bring it back to the sovereignty of Islam.

## 72. Ruling of Executing An Apostate In Islam

**(Q)** A non-Muslim once asked me, “You claim that Islam is the religion of tolerance and convention, but why an apostate is to be executed? Where is then the freedom of choice? May Allah reward you the best.

**(A)** The ruling of executing an apostate is not an informative ruling (*ḥukm tablighī*)<sup>1</sup>. The Messenger of Allah, may Allah bless him and grant him peace, released it as his being a leader for Muslims. Many Islamic jurists (*Fuqahā*) accord that it is amongst the rulings of leadership and legitimate policy (*aḥkām al-Imāmah*)<sup>2</sup>. The Messenger of Allah, may Allah bless him and grant him peace, applied this ruling to avoid banditry (*ḥarābah*)<sup>3</sup> which an apostate declares in most cases against Islam and Muslims. This means that an apostate is executed for his *ḥarābah* not for his disbelief. This is the settled opinion according to the Ḥanafī School. Hence, A Muslim leader has the right not to punish an apostate with any punishment if he knows that he declares peace and does not take from his apostasy a shield and reason to fight Muslims.

## 73. You Do Not Guide Whom You Like

**(Q)** My revered Shaykh, according to your call for repentance to Allah, Mighty and Majestic, I have turned to Allah in repentance and I ask Him to accept me. I know that you are right in all what you say [about this sedition]. However, how can I convince others that this tribulation is a result of our sins and wrong deeds?

**(A)** Why do you take upon your shoulders to guide people, although Allah does not charge you to do so? Haven't you heard the Ḥadīth said by the Messenger of

<sup>1</sup> (*Ḥukm tablighī*): Sayings and actions in which the Prophet behaves for being a conveyer from Allah.

<sup>2</sup> (*Aḥkām al-Imāmah*): The affairs in which the Prophet Muhammad behaves for being a ruler and a president for the state.

<sup>3</sup> The Apparent Intention of transgression.

Allah, may Allah bless him and grant him peace, *“The religion started as something strange and it will become [to people] something strange so blessed are the strangers”*? Don’t you know that ‘Umar ibn al-Kaṭṭab once said during his caliphate, *“Truth does not let anyone remain friend of mine?”*

You can simply say to those who are mocking you when you tell them this tribulation is an outcome of ours sins: Your argument contradicts Allah’s words that say, **“And whatever strikes you of disaster - it is for what your hands have earned”** [Ash-Shūraá,42:30]. Therefore, who is more truthful you or the speech of Allah, the Almighty?



**74. Praying Friday Prayer Behind Someone Gossips Others**

**(Q)** My revered Shaykh, I am a Syrian young man, but I reside in Qatar. I was keeping attending Friday sermons, but I no longer do this because the speaker always abuses and insults our president and our national army, and describing them as criminals. Moreover, he starts to agitate a sectarian strife. In the same time, the other nearest masjid to me is where Shaykh Yusuf al-Qaraḩāwī gives the Friday sermons. These are the closest masjids to me and I do not own a car to go further. In addition, I work on Fridays so I cannot take leave for long time. What should I do in this case? I sincerely love you for the sake of Allah.

**(A)** One of the etiquette of the Friday sermon is to abide by the commandments of the Messenger of Allah, may Allah bless him and grant him peace: a speaker should not include any nonsense speech that may reach the level of prohibition such as including gossips. Such an act abrogates the sermon and turns the assembly to a gathering for a prohibited act in which the speaker and the attendees participate [in its sin]. If you can pray in another masjid which does not have such prohibitions, do it at once.



---

<sup>i</sup> (Defected Hadith): Any hadith that has a hidden and ambiguously defective element while it apparently seems defectless by meeting all acceptability conditions.

<sup>ii</sup> (*Ḥadīth mursal*): it means a disconnected Hadith which a successor directly attributes to the Prophet without mentioning the name of the companion who narrated it from the Prophet.

<sup>iii</sup> (*Ḥadīth Mu‘allaq*): it is a Hadith, the beginning of whose chain of transmission has two or more successive narrators missing.

<sup>iv</sup> (*Ijtihād*): literally means utmost effort. It denotes the thorough exertion of a jurist's mental faculty in finding a solution to a legislative ruling.

<sup>v</sup> (*Mujtahid*): The word is derived from the noun (*Ijtihād*). He is a scholar who is fully acquainted with the Islamic Law, and understands its aims. Thus, he is qualified to deduce jurisprudential rulings.

<sup>vi</sup> (*Ṣalāt al-Janāzah*): it is the prayer to Allah for the deceased Muslim. The prayer is offered in a particular way with extra (four) Takbīrs but there is no rukū‘ or sujūd.





# Arabic Romanization Table<sup>1</sup>

أ	ع	' (ayn)	ع
Ā	غ	gh	غ
Á	ف	f	ف
not represented	ق	q	ق
B	ك	k	ك
T	ل	l	ل
Th	م	m	م
J	ن	n	ن
ḥ	هـ / ء	h	هـ / ء
Kh	و	consonant w	و
D	و	long vowel ū	و
Dh	و	diphthong aw	و
R	ي	consonant y	ي
Z	ي	long vowel ī	ي
S	ي	diphthong ay	ي
Sh		short vowels:	
ṣ	أ	A	أ
ḍ	إ	I	إ
ṭ	و	U	و
ẓ			

<sup>1</sup> According to Arabic Romanization table by the Library of Congress and the American Library Association (ALA-LC ).

