

Fatawa Islamiyah

ISLAMIC VERDICTS

Vol
1



Fatawa Islamiyah

ISLAMIC VERDICTS

Volume 1

CREED

From the Noble Scholars

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

Along with

The Permanent Committee and
the decisions of the Fiqh Council

Collected by

Muhammad bin 'Abdul-'Aziz al-Musnad

DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS

فتاویٰ اسلامیہ
FATAWA ISLAMIYAH
ISLAMIC VERDICTS
[Volume 1]



ALL RIGHTS RESERVED © جميع حقوق الطبع محفوظة

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system, without the written permission of the publisher.

First Edition: July 2001

Supervised by:

ABDUL MALIK MUJAHID

Headquarters:

P.O. Box: 22743, Riyadh 11416, KSA
Tel: 00966-1-4033962/4043432
Fax: 00966-1- 4021659
E-mail: darussalam@naseej.com.sa
Website: [http:// www.dar-us-salam.com](http://www.dar-us-salam.com)
Bookshop: Tel & Fax: 00966-1-4614483

Branches & Agents:

K.S.A.

- Jeddah: Tel & Fax: 00966-2-6807752
- Al-Khobar: Tel & Fax: 00966-3-8692900

U.A.E.

- Tel: 00971-6-5511293 Fax: 5511294

PAKISTAN

- 50 Lower Mall, Lahore
Tel: 0092-42-724 0024 Fax: 7354072
- Rahman Market, Ghazni Street
Urdu Bazar, Lahore
Tel: 0092-42-7120054 Fax: 7320703

U. S. A.

- Houston: P.O. Box: 79194 Tx 77279
Tel: 001-713-722 0419 Fax: 001-713-722 0431
E-mail: [Sales @ dar-us-salam.com](mailto:Sales@dar-us-salam.com)
Website: [http:// www.dar-us-salam.com](http://www.dar-us-salam.com)
- New York: 572 Atlantic Ave, Brooklyn
New York-11217
Tel: 001-718-625 5925

U.K.

- London: Darussalam International Publications Ltd.
226 High Street, Walthamstow, London E17 7JH U.K.
Tel: 0044-208 520 2666 Mobile: 0044-794 730 6706
Fax: 0044-208 521 7645
- Darussalam International Publications Limited
Regent Park Mosque, 146 Park Road, London Nw8 7RG
Tel: 0044-207 724 3363

AUSTRALIA

- Lakemba NSW: ICIS: Ground Floor 165-171, Haldon St.
Tel: (61-2) 9758 4040 Fax: 9758 4030

MALAYSIA

- E&D BOOKS SDN.BHD.-321 B 3rd Floor, Suria Klcc
Kuala Lumpur City Center 50088
Tel: 00603-21663433 Fax: 459 72032

SINGAPORE

- Muslim Converts Association of Singapore
Singapore- 424484
Tel: 0065-440 6924, 348 8344 Fax: 440 6724

SRI LANKA

- Darul Kitab 6, Nirmal Road, Colombo-4
Tel: 0094-1-589 038 Fax: 0094-74 722433

KUWAIT

- Islam Presentation Committee
Enlightment Book Shop
P.O. Box : 1613, Safat 13017 KUWAIT
Tel: 00965-244 7526, Fax: 240 0057

BANGLADESH

- 30 Malitola Road, Dhaka-1100
Tel: 0088-02-9557214, Fax: 0088-02-9559738

فتاوى إسلامية

FATAWA ISLAMIYAH ISLAMIC VERDICTS

[Volume 1]

CREED

From the Noble Scholars:

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

Along with:

The Permanent Committee and the decisions of the *Fiqh* Council
Collected by Muhammad bin 'Abdul-'Aziz al-Musnad



DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS

Riyadh • Jeddah • Sharjah • Lahore
London • Houston • New York

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

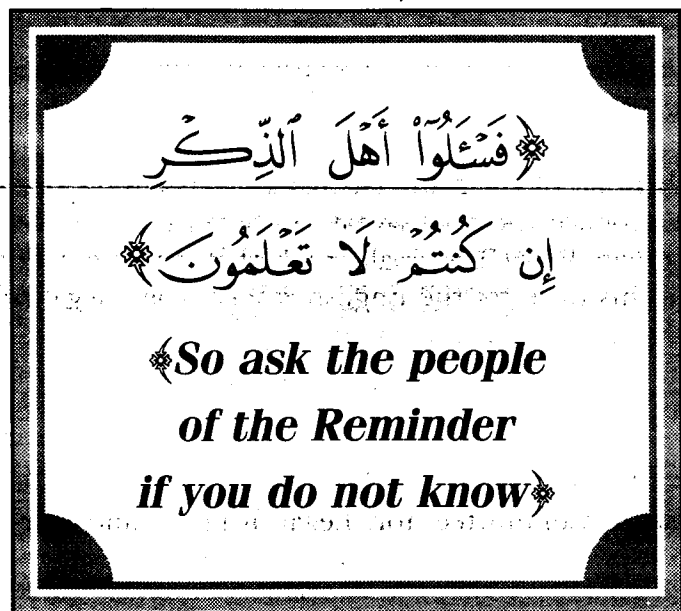
PUBLISHERS NOTE

All praise is due to Allah. We at Darussalam are pleased to present this set of *Fatawa Islamiyah* for the benefit of the English speaking world.

It is imperative that the Muslims adhere to the Qur'an and Sunnah in all of their affairs. Since it has always been our aim to produce the books that are based upon the Qur'an and Sunnah, we at Darussalam felt that it was our duty to prepare this work for the English reader. These legal rulings and articles of guidance issued from some of the best scholars of their times; Shaykh 'Abdul-'Aziz bin 'Abdullah bin Baz, Shaykh Muhammad bin Salih Al-'Uthaimin, may Allah have mercy upon them and Shaykh 'Abdullah bin Jibreen. Many of the questions are also answered by the Permanent Committee for Legal Rulings and the *Fiqh* Council of the Kingdom of Saudi Arabia.

We ask Allah to accept this effort on behalf of all of those at Darussalam who participated in the project, and that He cause it to benefit Muslims all over the English speaking world.

'Abdul-Malik Mujahid
General Manager
Darussalam
Riyadh



Contents

The Book of Creed

He Who makes Offerings to Jinn shall have no Good Deeds of His accepted until He repents	17
Animals slaughtered by Polytheists	18
Performing <i>Hajj</i> on behalf of a <i>Mushrik</i> and asking Allāh to forgive Him	19
The Meaning of the Prophet's Statement: "...All of them will be in Fire, except one."	20
The Meaning of 'passing through' in the Verse and 'there is not one of you but will pass through it'	21
How shall People come out of Their Graves	22
The Concept of depending on Allāh	24
Inaugurating Mosques	25
Ali - may Allāh be pleased with him - can help no one after his death	28
— Placing a Wreath on a Grave	29 —
— The End of Those Who commit Major Sins	29 —
Prostrating on Graves and making Offerings to the Dead	31
Offerings to Dead People	33
— Incantations and Amulets	34 —
Offerings to Other than Allāh is Major <i>Shirk</i>	37
— Legitimate and Illegitimate Amulets	40 —
Sacrificial Animals by a Person Who wears an Amulet	42
— Ruling on wearing Amulets	44 —
— Seeking Treatment from Witchcraft	46 —
— Obscure Amulets	47 —
— Seeking Treatment from Witchcraft and Ignorant People is	—

not allowed	48
Seeking Remedy by the Qur'an	50
The Books <i>Al-Hisn Al-Hasin</i> , <i>Hirz Al-Jawshan</i> and the like	51
Praying in Mosques that contain Graves, and the Grave of the Prophet ﷺ in the <i>Masjid</i>	52
The Final Hour will come to pass when only Evil People will be on Earth	55
Was Isma'il buried in Al-Hatim?	56
The Purpose of including the Graves of the Messenger ﷺ and His two Companions in <i>Al-Masjid An-Nabawi</i>	57
The Meaning of: 'I would be his hearing with which he hears, and his sight with which he sees.'	59
The Recitation of <i>Al-Fatihah</i> on Graves	61
Are Hinduism, Buddhism, and Sikhism religions?	62
Standing up to salute a Dead Ruler	64
Charitable Gifts on behalf of the Deceased	65
Seeking Blessings from Graves	66
Figurines as Decorations	67
Swearing by the Prophet ﷺ	67
Should We believe that Medical Doctors know what is in the Wombs	68
The Number of Messengers and Prophets	70
The Ruling on the Celebration of the Prophet's Birthday: <i>Al-Milad</i>	71
Taking Money for Reciting the Qur'an is not Permissible, while it is Allowed for Teaching it	73
Did the Messenger ﷺ commission 'Ali as a Caliph?	78
No Praying in Graveyards	80
Did the Prophet ﷺ meet the Jinn?	82
<i>Iblis</i> lives among Us till this Day	82
What is Sorcery	83
<i>Tawassul</i> to Allāh through Pious People	83
The Ruling of the Statement: "Whenever Health Care	

increases, Death Rate decreases."	85
The Ruling on Giving Charity and Reading the Qur'an for the Living and for the Dead	91
The Ruling on Selling Amulets and Talismans	92
Is <i>Iblis</i> an Angel?	96
Asking the Soothsayers and Sorcerers is Unlawful	97
The Ruling on Swearing by the Prophet ﷺ	98
The Ruling on Seeking Payment for Reciting the Qur'an	101
The Appearance of Mahdi	102
Seeking the Prophet's Aid and Supplicating Him	103
The Ruling on Swearing by Other than Allāh	107
Newly Invented Matters (in Religion)	110
The Ruling on Invoking Allāh's Mercy on an Unrighteous Person	111
The Ruling on Praying behind a Person Who seeks Help from Other than Allāh	112
The Ruling on One Who judges by Other than what Allāh has revealed	113
It is Not Permissible to distinguish 'Ali with the Invocation ' <i>Alaihis -Salam</i> ' (peace be upon him)	114
The Ruling on One Who sacrifices to Jinns	115
Does Life return to the Dead in the Grave?	117
Islam's Position regarding Christians	131
The Ruling on Praying in Mosques which contain Graves	148
How can we reconcile between "Verily, Allāh does not forgive," and "And verily, I am indeed Forgiving."?	149
<i>Al-Muhkam</i> and <i>Al-Mutashabih</i> in the Noble Qur'an	151
The Believers will see their Lord in Paradise as Allāh wills	156
The Imamate of one opposed to <i>Ahlu-Sunnah</i>	158
The Ruling on Asking Sorcerers and Magicians from among the Sufis and Others	159
The Ruling on Seeking Aid from Other than Allāh	163
Travelling in order to visit the Mosque of Allāh's	

Messenger ﷺ, not His Grave	165
A Woman should not visit Graves	167
The Ruling on praying in Mosques which have Graves in the Middle of Them	167
Making Comparisons between the Messengers	169
The Reason for the Prohibition of Women Visiting the Graves	172
The Reckoning of the Disbeliever in the Hereafter	173
The Purposes of the Believer's Trial	177
Keep the Grave away from the Mosque	180
The Location of Paradise	181
The Ruling on Writing on Graves	182
The Ruling on Reciting the Qur'an for the Dead	183
The Ruling on Celebrating Birthdays	185
Confirmation of the Disbelief of the Jews and Christians and the Reply to Those Who claim that it is not permissible to declare them Disbelievers	185
The Wisdom behind the Creation of Angels that record Deeds	193
The Ruling on declaring a Particular Person to be a Martyr and the Ruling on One Who dies from Drowning while He is Drunk	195
The Ruling on Celebrating the Birthday (of the Prophet ﷺ) and <i>Al-Isra' wal-Mi'raj</i>	200
Wearing Amulets is Forbidden even if They are from the Qur'an	202
Yes, the Jinn mingle with Mankind	203
They are from <i>Ahlul-Fitrah</i>	203
Destroying built-up Graves	204
Why do We worship Allāh?	205
It is Not Permissible to describe a Dead Person as 'the forgiven' or 'upon whom is mercy'	207
Some of the Sayings prevalent among the Common People	208

The Ruling on Praying and Fasting and such like on behalf of the Dead	208
There are no Superficial Matters in Islam	209
Allāh guarantees Sustenance, but...	212
Is <i>Kufr</i> (Disbelief) from Allāh?	213
Islam's Attitude to Folk Medicine	214
The Ruling on Travelling to Other than the Three Mosques	214
It is Not Permissible for Anyone to reject the Laws which Allāh has imposed upon His Creatures	216
The Meaning of Happiness and Wretchedness	218
The Punishment of the Grave	220
Whoever claims to have Knowledge of the Unseen is a Fortuneteller, a Sorcerer or a <i>Taghut</i>	222
Mental Disturbances cannot be cured by Amulets	222
The Ruling on Swearing by <i>Al-Amanah</i>	223
The Cure for Satanic Thoughts	224
The Angels entering the House	224
The Evidence of the Messengers' Truthfulness	225
Disagreement between the Companions, may Allāh be pleased with them, and the Ruling on cursing Them	225
The Difference between a Messenger (<i>Rasul</i>) and a Prophet (<i>Nabiyy</i>)	226
The Ruling on Countering Magic with Magic	227
The Destination of <i>Ahlul-Fitrah</i>	228
The Ruling on Swearing by <i>Ash-Sharaf</i> and by the Ka'bah	229
The Ruling on Celebrating Birthdays	230
The Ruling on Building over Graves	231

Dealing with Disbelievers

The Ruling on showing Hospitality to Non-Muslims by offering them Alcoholic Drinks	233
--	-----

The Ruling on Trading with a Disbeliever	234
The Ruling on Praying behind Those Who appeal for Help from Other than Allāh and making Friends with Them	234
How to treat One Who maligns the Companions, may Allāh be pleased with them	237
The Ruling on Employing a Non-Muslim Servant	239
The Ruling on Giving a Disbelieving Neighbor a Share of One's Slaughtered Animal	240
The Ruling on Giving Salutations of Peace to the Disbeliever	241
The Ruling on Birthdays and blowing out Candles	243
The Ruling on Celebrating the Night of <i>Al-Isra' wal-Mi'raj</i>	246
The Ideal Way to treat the <i>Thimmi</i>	248
The Ruling on Living with Families Abroad	249
The Ruling on Travelling to the Lands of the Disbelievers	250
★ Celebrating the Holidays of the Jews and Christians is Forbidden	255
The Ruling on Holding Parties for the Dead, Forty Days after the Death	256
The Meaning of the Words of Him, the Most High: "Take not as friends the people who incurred the wrath of Allāh."	258
The Ruling on Bringing Non-Muslims to work in the Muslim Countries, especially the Arabian Gulf	260
The Ruling on Living with a Family when They do not Pray	262
★ Mixing with the Non-Muslims removes Your Religious Zeal	263
The Ruling on Celebrating Mothers Day	265
The Ruling on Opening Projects by the Cutting of a Ribbon	267
Charity to Non-Muslims	268
The Ruling on Mixing with Disbelieving Servant Girls and	

Sitting and Eating with Them	269
The Uncleanness of the Disbeliever is Spiritual	270

Our Prophet Muhammad ﷺ

Doubts and Suspicions cast regarding the Prophet's Marriage to Zainab after Zaid divorced Her	272
Sending Salutations on the Prophet ﷺ is an Obligation at least Once in a Lifetime	276
Is there any Specific Wording to use when sending Prayers upon Him ﷺ at His Grave, and does He see the One Who gives Salutations to Him, and has He extended His Hand to any of the Companions or Anyone else?	277
Invoking the Prophet ﷺ, calling upon Him and seeking Help from Him after His Death are all Forms of Major <i>Shirk</i>	278
Standing up when sending Salutations of Peace upon the Prophet ﷺ	279
The Prophet ﷺ does not hear the Invocation or Calling of Anyone	279
The Ruling on Celebrating the Prophet's Birthday	281
Is the Prophet ﷺ Alive in His Grave?	283
Sending Salutations of Peace upon the Prophet ﷺ is Lawful	285
Is the Light of the Prophet ﷺ from Allāh's Light?	286
Does the Prophet ﷺ have Knowledge of the Unseen?	288
Does the Prophet ﷺ come to the Dead?	290
Concerning Sending Blessings upon the Prophet ﷺ and Indicating the same by the Use of Abbreviations	291
Concerning the Marriage of the Prophet ﷺ to a Number of Women	296
Love of the Prophet ﷺ is not only on One Night	299
The Best Wives of the Prophet ﷺ	300
The sign <i>صلم</i> for sending Blessings on the Prophet ﷺ	301

'Isa, peace be upon him

Is He Alive or Dead, and where is He now?	302
'Isa will Descend at the End of Time	304
Why was 'Isa specially chosen to be raised up?	307
Why is He called <i>Al-Masih</i> ?	309

Sects and Movements

A Legal Judgement regarding the Ruling on Membership of the Masonic Movement	325
The Wahhabite Call is that of the <i>Salaf</i> and there is no Truth to these Calumnies	328
Buddhism	330
The Ruling on Blindly Following the <i>Mathhab</i> of the Shiites	330
The Wahhabites do not reject the Intercession of the Prophet ﷺ	331
The Ruling on One Who believes that a Child is a Gift from Other than Allāh	332
The Shathli Sect do not Pray or Fast and My Father is ordering me to follow Them	334
The Ruling on Sufi Orders and the Supernatural 'Miracles' and Satanic Rituals practiced by Some of Them	337
Prayer is Remembrance of Allāh	342
The Ruling on Joining Sufi Movements, such as the Shathlis and Others	344
The Meaning of the Sufis' saying: "...if the owner of time frees us."	346
Can a <i>Waliy</i> help Another, even if He is far away from Him?	348
The Ruling on Communism and Belonging to that Party	350
The Ruling on the Bahais and Their Membership	353
The Ruling on Qadyanis and Their Membership	356

Supporters of the Belief in Evolution are Opposed to (Islamic) Beliefs	359
Calling to Nationalism is a Call to Ignorance	362
Sufis and the Ruling on Praying behind Them	363
Whoever embraces Communism is An Apostate	363
The Ruling on Changing One's <i>Mathhab</i>	365

The Book of Knowledge

I acquire Books, but I do not read Them	367
I am a Teacher Who is asked Questions by the Students, should I answer?	368
Regarding <i>Ijtihad</i> and Formal Legal Rulings	368
There is no Objection to Citing Legal Judgements	370
The Ruling on seeking Islamic Knowledge	370
The Four <i>Mathhabs</i>	371
If I enter a Religious Gathering, should I give Salutations?	371
The Ruling on delivering Judgements without Knowledge	372
The Four Imams did not order Anyone to follow Them blindly in All Things	374
The Story of the Land of Fadak	375
The Book: "The Life of King Saif bin Dhi Yazin"	376
The Saying: "Whoever has no <i>Shaikh</i> , his <i>Shaikh</i> is Satan"	377
The Ruling on speaking on Fridays	377
Cheating in Examinations is Forbidden	378

The Sunan of Al-Fitrah

The Ruling on Dyeing the Beard Black	379
The Ruling on Shaving the Moustache	380
The Ruling on Shaving the Cheeks	381
Shaving the Beard is Changing Allāh's Creation	382
The Ruling on Shaving [Trimming Short] the Moustache	383
Trimming the Moustache and Leaving the Beard	385

The Ruling on Removing the Hair on the Back, the Legs and Thighs for Men	386
The Ruling On One Who mocks the Beard	387
The Ruling on Shaving the Cheeks, and is it Allowed for a Man to Shave when He is Fasting?	389
The <i>Siwak</i> and Bleeding from the Gums	389
Cutting the Hair and Letting it Grow Long	390
The Ruling on Men using Kohl	392
The Ruling on Dyeing the Beard Black	392
The Ruling on Men Shortening their Eyebrows	393
The Legal Length of the Beard and the Ruling on Shaving the Beard	393
The Ruling on Shaving the Beard	395
The Ruling on Shaving the Beard and Keeping the Moustache	396



The Sunan of Al-Fitrah

The Ruling on Dyeing the Beard Black

Q What is the ruling on dying the beard with the darkest type of black, and is the one who does so guilty of sin? And what is the difference between shaving it and dyeing it black?

A Changing the color of the hair on one's head and the beard with henna or *Katam*^[1] or the like is lawful, while changing it with black dye is not permissible. Authentic *Hadiths* have been narrated from the Prophet ﷺ in this regard. It is reported on the authority of Jabir bin 'Abdullah, may Allāh be pleased with him, who said: "Abu Quhafah was brought to the Messenger of Allāh ﷺ on the day of the fall of Makkah and it was as if his head was a *Thaghamah*,^[2] so Allāh's Messenger ﷺ said:

«أَذْهَبُوا بِهِ إِلَى بَعْضِ نِسَائِهِ فَتَغَيَّرْ بِشَيْءٍ وَاجْتَنِبُوا السَّوَادَ»

«Take him to one of his wives and let her change (the color of his hair) with something and avoid black.»^[3]

In Ahmad's version, he ﷺ said (to Abu Bakr As-Siddiq):

«لَوْ أَقْرَزْتَ الشَّيْخَ فِي بَيْتِهِ لِأَنَّيْنَاهُ تَكْرِمَةً لِأَبِي بَكْرٍ»

«If you had left the old man in his house, we would have

[1] *Al-Katam* : A vegetable dye, resembling henna.

[2] *Thaghamah* : A white flower.

[3] Muslim no. 2102, Abu Dawud no. 4204 and An-Nasa'i no. 5079 and Ibn Majah 3624.

come to visit him out of respect for Abu Bakr.»^[1]

So he (i.e. Abu Quhafah)^[2] embraced Islam and his beard was as white as the *Thaghamah*, so Allāh's Messenger ﷺ said:

«إِنَّ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ هَذَا الشَّيْبَ الْجَنَاءُ وَالْكَتْمُ»

«Verily, the best thing which you can use to change the head of this old man is henna and Katam.»^[3]

As for the difference between shaving the beard and dyeing its white hairs black, both of them are forbidden, but shaving the beard is more strictly forbidden than dyeing it black. And Allāh is the Granter of success. And may peace and blessings of Allāh be upon Muhammad and upon his family and Companions.

The Permanent Committee

The Ruling on Shaving the Moustache

Q I request you to mention the *Hadiths* in which the Messenger of Allāh ﷺ said that whoever shaves his beard is a *Fasiq*.^[4] And is it permissible to completely shave the moustache?

A Shaving the beard is forbidden and the one who does so is a *Fasiq*, because of his violation of the *Hadiths* which order it to be grown. The Permanent Committee for Scientific Investigations and Legal Rulings has previously answered a question similar to this one, giving the following ruling:

"Shaving the beard is forbidden, according to what has been

[1] Abu Quhafah was the father of Abu Bakr, may Allah be pleased with him.

[2] Ahmad 3:160.

[3] Abu Dawud no. 4205, At-Tirmithi no. 1753 and An-Nasa'i nos. 5084, 5085.

[4] *Fasiq*: Sinful, dissolute.

narrated by Al-Bukhari, Muslim, Ahmad and others, on the authority of Ibn 'Umar, may Allāh be pleased with him, from the Prophet ﷺ, who said:

«خَالِفُوا الْمُشْرِكِينَ وَفَرِّقُوا اللَّحَى وَأَخْفُوا الشَّوَارِبَ»

«Be different from the polytheists, and grow your beards and shorten your moustaches.»^[1]

And according to what has been narrated by Muslim and Ahmad, on the authority of Abu Hurairah, may Allāh be pleased with him, from the Prophet ﷺ, who said:

«جُزُوا الشَّوَارِبَ وَأَرْحُوا اللَّحَى وَخَالِفُوا الْمَجُوسَ»

«Pare your moustaches and leave your beards, and differ from the Zoroastrians.»^[2]

Continually shaving the beard is a major sin, therefore the shaver must be advised and reproved, especially if he is in a religious guidance center."

As for shaving the moustache, it has not been authentically reported from the Messenger of Allāh ﷺ, nor from his Companions, as far as we are aware. What has been confirmed from them is that they used to encourage people to clip it and trim it.

The Permanent Committee

The Ruling on Shaving the Cheeks

Q What is the ruling on shaving the beard, and the ruling on shaving the cheeks and leaving the beard and moustache?

A Shaving the beard is not permissible, according to the saying of the Prophet ﷺ in the authentic *Hadith*:

[1] Al-Bukhari no. 5892 and Muslim no. 259.

[2] Muslim no. 260.

«قَصُّوا الشَّوَارِبَ وَأَعْفُوا اللَّحَى خَالِفُوا الْمُشْرِكِينَ»

«Clip your moustaches and grow your beards, differ from the polytheists.»^[1]

and his words:

«جُزُّوا الشَّوَارِبَ وَأَرْخُوا اللَّحَى خَالِفُوا الْمُجُوسَ»

«Pare your moustaches and leave your beards, differ from the Zoroastrians.»^[2]

The beard is what grows on the cheeks and the chin, as defined by the author of *Al-Lisan* and *Al-Qamus*.^[3] It is obligatory to leave the hair which grows on the cheeks and chin and not to shave it or cut it. May Allāh correct the situation of all the Muslims.

Ibn Baz

Shaving the Beard is Changing Allāh's Creation

Q Is the saying of Him (i.e. Allāh):

﴿وَلَا أَمْرٌ لَهُمْ فليغيرن خلق الله﴾

«And indeed I will order them to change the nature created by Allāh.»^[4]

an evidence against shaving the beard?

Yes, shaving the beard is included in the generality of what Allāh, the Most High has mentioned in His Book, concerning Satan leading many people astray, for shaving it is changing Allāh's creation and the Prophet ﷺ ordered that the

[1] Ahmad 2:229.

[2] Muslim no. 260.

[3] *Lisanul-'Arab* and *Al-Qamus Al-Muhit*: Two famous Arabic dictionaries.

[4] *An-Nisa'* 4:119.

beard be grown and the moustache be trimmed. And may peace and blessings of Allāh be upon our Master, Muhammad and upon his family and Companions.

The Permanent Committee

The Ruling on Shaving^[1] [Trimming Short] the Moustache

Q What is the definition of the moustache in Islam, because we have heard from some scholars that shortening the moustache is an innovation and that it disfigures the hair, while Ibn Al-Qayyim - may Allāh have mercy on him - held in *Zadul-Ma'ad* that shortening the moustache is better than merely removing the excess from the upper lip. So which is preferable and more correct?

It has been authentically reported in the Two *Sahih*s on the authority of Ibn 'Umar, may Allāh be pleased with him, from the Prophet ﷺ that he said:

«خَالِفُوا الْمُشْرِكِينَ وَوَقَرُوا اللَّحَى وَأَخْفُوا الشَّوَارِبَ»

«Be different from the polytheists, and grow your beards and shorten your moustaches.»^[2]

And in *Sahih Muslim* it is reported on the authority of Anas, may Allāh be pleased with him, that he said: "A time limit was set for us regarding clipping the moustache, clipping the nails, plucking the hair from the armpits and shaving the pubic area - that they not be left for more than forty days."

In *Sahih Muslim*, on the authority of Abu Hurairah, may Allāh be pleased with him, it is reported that he said:

[1] The compiler used *Halq* or shave although the question is not about shaving, it is obviously a mistake as the same heading appears a few questions earlier.

[2] Al-Bukhari no. 5892 Muslim no. 250.

Allāh's Messenger ﷺ said:

«جُزُّوا الشَّوَارِبَ وَأَرْحُوا اللَّحَى خَالِفُوا الْمَجُوسَ»

«Pare your moustaches and leave your beards, differ from the Zoroastrians.»^[1]

At-Tirmithi narrated from the *Hadith* of Zaid bin Al-Arqam, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«مَنْ لَمْ يَأْخُذْ مِنْ شَارِبِهِ فَلَيْسَ مِنَّا»

«Whoever did not remove some of his moustache is not one of us.»^[2]

- and he said: "It is an authentic *Hadith*."

Ibn 'Abdul-Barr said: "Al-Hasan bin Salih reported from Sammak bin Harb, from 'Ikrimah, from Ibn 'Abbas, that the Messenger of Allāh ﷺ used to clip his moustache and he mentioned that Ibrahim used to clip his moustache."

Ibn Al-Qayyim said: "A number of them report it from saying Ibn 'Abbas only. These are the proofs, some of which show an order to trim the moustache, and some of which show the order to shorten it..."

What is legislated is a choice in that matter. We do not consider it allowed to say that shortening the moustache is a form of mutilation and an innovation, since this contradicts the aforementioned proofs, and no consideration is given to the sayings of anyone besides the authentic Sunnah from the Messenger of Allāh ﷺ.

The Permanent Committee

[1] Muslim no. 258.

[2] At-Tirmithi no. 2761.

Trimming the Moustache and Leaving the Beard

In a number of *Hadiths* the following is mentioned:

«قُصُّوا الشَّوَارِبَ وَأَغْفُوا اللَّحَى»

«Clip you moustaches and grow your beards.»^[1]

Similarly the mention of clipping the moustache, clipping the nails, plucking the hair from the armpits and shaving the pubic area. So is shaving different than trimming? The question is that some people clip what hangs down from the upper lip, while avoiding the rest of the hair on the moustache. Others trim half of the moustache leaving the rest. So is this the meaning or does it mean shaving all of it? I want to know the way to trim the moustache. As for leaving the beard, it is known that it is to leave it entirely.

In the authentic *Hadiths* of Allāh's Messenger ﷺ he said:

«قُصُّوا الشَّوَارِبَ وَأَغْفُوا اللَّحَى خَالِفُوا الْمُشْرِكِينَ»

«Clip your moustaches and grow your beards, differ from the polytheists.»

He ﷺ also said:

«جُزُّوا الشَّوَارِبَ وَأَرْحُوا اللَّحَى خَالِفُوا الْمَجُوسَ»

«Pare your moustaches and leave your beards, differ from the Zoroastrians.»^[2]

And in some narrations:

«حُفُّوا الشَّوَارِبَ»

«Trim your moustaches.»^[3]

[1] Ahmad 2:229.

[2] Muslim no. 260.

[3] Ahmad 2:52.

And *Ihfa'* (trimming or shortening) is a more than clipping. So whoever pares or trims his moustache until his upper lip is visible, then there is no harm because the authentic *Hadiths* mention both ways.

Ibn Baz

The Ruling on Removing the Hair on the Back, the Legs and Thighs for Men

Q Is it permissible for a man to shave the hair from his back, legs and thighs, along with the pubic area and the armpits, without imitating women, or disbelievers such as the People of the Book and others?

A It is permissible to remove the hair from the aforementioned places, as there is no harm in it to the body, so long as it is not done with the intention of imitating women or disbelievers. This is because, fundamentally, things are permissible, and it is not allowed for the Muslim to make anything forbidden except with evidence, and there is no evidence that what we have mentioned is forbidden. The silence of Allāh, the Most Glorified and His Messenger ﷺ in this matter proves that it is permissible. This is because the Messenger ﷺ made it lawful for us to shorten the moustache, trim the nails, pluck the armpits and shave the pubic region; and He permitted men to shave their heads, and He cursed those women who remove the eyebrow hair of others and those who have their eyebrow hair removed, and he ordered us to grow our beards, but he was silent concerning hair other than that. Anything about which Allāh and His Messenger ﷺ are silent is allowed and it is not permissible for anyone to forbid it, as the Prophet ﷺ said, in the *Hadith* narrated by Abu Tha'labah Al-Khushani:

«إِنَّ اللَّهَ فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَتَهَكَّؤُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ مِنْ غَيْرِ نِسْيَانٍ فَلَا

تَبَحُّثُوا عَنْهَا»

«Verily, Allāh has imposed certain obligations, so do not lose them; and He has imposed certain limits, so do not exceed them; and He has forbidden certain things, so do not violate them; and He is silent regarding some things as a mercy to you, not due to forgetfulness, so do not investigate such matters.»^[1]

A number of scholars have written about the above-mentioned *Hadith* and other *Hadiths* and narrations from the Companions carrying the same meaning. Al-Hafiz Ibn Rajab - may Allāh have mercy on him - has mentioned some of them in *Jami' Al-'Uloom wal-Hikam* in his explanation of the *Hadith* of Abu Tha'labah. Whoever wishes to investigate this matter should refer to it. And Allāh knows best.

Ibn Baz

The Ruling On One Who mocks the Beard

Q The beard is a Sunnah from among the authentic *Sunan* of the Prophet ﷺ, but there are some people who shave it, some who shorten it, some who reject it altogether, some who claim that it is a Sunnah for which those who do it will be rewarded, while those who do not do it will not be punished. Among the foolish people are those who say: "If there were any virtue in the beard, (hair) would not grow in the pubic area" - may Allāh debase them! So what is the ruling on each of these different persons, and what is the ruling on the one who rejects the Sunnah of the Prophet ﷺ?

A The authentic Sunnah of Allāh's Messenger ﷺ proves the obligation of growing the beard and the forbiddance of shaving or cutting it, such as in the *Hadith* narrated in the Two *Sahihs*, on the authority of Ibn 'Umar which says that the

[1] Ad-Daraqutni no. 502 and Al-Bayhaqi 10:12, 13.

Prophet ﷺ said:

«قُصُوا الشَّوَارِبَ وَأَغْفُوا اللَّحَى خَالِفُوا الْمُشْرِكِينَ»

«Clip your moustaches and grow your beards, differ from the polytheists.»^[1]

In *Sahih Muslim*, on the authority of Abu Hurairah, it is reported that the Prophet ﷺ said:

«جَزُوا الشَّوَارِبَ وَأَرْحُوا اللَّحَى خَالِفُوا الْمَجُوسَ»

«Pare your moustaches and leave your beards, differ from the Zoroastrians.»^[2]

These two *Hadiths* and other *Hadiths* which carry the same meaning, all prove the obligation to grow the beard and the forbiddance of shaving it or cutting it, as we have said.

Whoever claimed that growing it is a *Sunnah* for which those who do it will be rewarded, while those who abandon it do not merit punishment, then he is mistaken and has contradicted the authentic *Hadiths*. This is because the rule is that commands are obligatory and prohibitions forbid, and it is not permissible for anyone to contradict the obvious meaning of the authentic *Hadiths*, unless he has a proof to show otherwise; and there is no evidence to indicate that these *Hadiths* carry any meaning besides the obvious one.

As for what At-Tirmithi has reported on the authority of Abu Hurairah, that the Prophet ﷺ used to cut his beard lengthwise and widthwise, it is a false *Hadith*. It cannot be authentically traced to the Messenger of Allāh ﷺ, because it contains in its chain of narrators one who was accused of lying.

As for one who mocks it and compares it to pubic hair, he is guilty of a great sin warranting his apostasy from Islam. This is

[1] Ahmad 2:229.

[2] Muslim no. 260.

because making fun of anything which is proven by the Book of Allāh and the *Sunnah* of Muhammad ﷺ is considered an act of disbelief and apostasy from Islam, based upon the Words of Allāh, the Almighty, the All-Powerful:

«قُلْ أَلِلَّهِ وَأَيِّنِيهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ»

«Say: "Was it Allāh and his Ayat (proofs, evidences, verses, lessons, signs, revelations etc.) and His Messenger that you were mocking?" Make no excuse; you have disbelieved after you had believed.»^[1]

The Ruling on Shaving the Cheeks, and is it Allowed for a Man to Shave when He is Fasting?

Q Is it correct to shave the cheeks, while leaving the beard, and is it correct to shave while fasting, even if blood flows - whether from shaving the head, or the pubic area or other?

A It is not permissible to shave the cheeks, because they are a part of beard, but it is permissible for a man to shave his head or his pubic area and the like in Ramadhan or any other time, even if blood flows. Indeed, shaving the pubic area is one of the *Sunan* of *Al-Fitrah*.

And may peace and blessings of Allāh be upon our Prophet, Muhammad and upon his family and Companions ﷺ.

The Permanent Committee

The *Siwak* and Bleeding from the Gums

Q Some worshippers are in the habit of using the *Siwak*^[2] at the time of the *Iqamah*, which causes an

[1] *At-Tawbah* 9:65-66.

[2] *Siwak*: A stick taken from the root of the arak tree, used as a toothbrush.

odor to be emitted from the mouth and may cause bleeding; is this implementation of the noble *Hadith* which states:

«لَوْلَا أَنْ أَشَقُّ عَلَى أُمَّتِي لِأَمْرَتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ»

«Were it not that it would be a burden on my people, I would have ordered them to use the *Siwak* at every prayer.»^[1] ?

A. This action is not disliked, indeed, it is the essence of the *Sunnah*, as the aforementioned *Hadith* makes clear; and no attention should be given to those dislike it. It is not true that it causes a bad smell; indeed, it cleans the mouth and gives a good smell, as he ﷺ said:

«السَّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ»

«The *Siwak* cleans the mouth and pleases the Lord.»^[2]

As for the flowing of a little blood from the teeth when using the *Siwak*, this is not a reason to abandon its use in the mosque and at the time of prayer, as this rarely occurs and ceases with continual and habitual use of the *Siwak*.

Ibn Jibreen

Cutting the Hair and Letting it Grow Long

Q I heard a *Hadith* which states that a man shaved some of the hair on his head and left some it, and the Messenger of Allāh ﷺ forbade this, saying:

«اخْلِقُوهُ كُلَّهُ أَوْ اتْرُكُوهُ كُلَّهُ»

«Shave all of it, or leave all of it.»^[3]

So is shortening it forbidden, and how should we

[1] Al-Bukhari no. 887 and At-Tirmithi no. 23.


[2] An-Nasa'i no. 5.

[3] An-Nasa'i no. 5051 and Abu Dawood no. 4195.

understand the Words of Allāh, the Most High:

«مُحْلِقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ»

«...(some) having your heads shaved and (some) having your head hair cut short...»^[1]

 Shortening the hair on the head is not forbidden, neither is shaving it. Indeed, the former is permissible and so is the latter, but it is better for a person to follow what is the usual practice, if we say that removing some of the hair is a custom, rather than a *Sunnah*.

As for what he has indicated in his question, the *Hadith* refers to the occasion when the Prophet ﷺ saw a man who had shaved a section of his head and left a section of it, so the Prophet ﷺ ordered him to shave all of it, or leave all of it. But if it is shaved or cut, or left without shaving or cutting, there is no objection to that. As for the Words of Allāh, the Most High:

«مُحْلِقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ»

«...having your heads shaved and cut short.»

this refers to what Allāh, the Most Glorified, Most High promised His Messenger ﷺ and his Companions, when He said:

«لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحْلِقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ»

«Certainly, you shall enter Al-Masjid Al-Haram if Allāh wills, secure (some) having your heads shaved and (some) having your head hair cut short...»^[2]

- because it is allowed for the one making 'Umrah to shave his head or shorten his hair, though there is evidence which indicates that shaving it is better than cutting it, and that is the case.

Ibn 'Uthaimin

[1] Al-Fath 48:27.

[2] Al-Fath 48:27.

The Ruling on Men using Kohl

Q What is the ruling on men using kohl^[1] on the eyes, without any reason (such as eye inflammation, infection etc.)

A The use of kohl falls into two categories: One is the use of kohl in order to strengthen the eyesight, to clear cloudiness from the eyes and to clean them and purify them, not in order to beautify them - to this there is no objection. In fact, it is something which should be done, as the Prophet ﷺ used to apply kohl to his eyes, especially if it is with pure antimony. The other is the use of kohl for the purpose of beautification, and this is for women, as the woman is expected to beautify herself for her husband; but as for men, I do not know what the ruling is.

Ibn 'Uthaimin

The Ruling on Dyeing the Beard Black

Q What is the ruling on dyeing the beard black, and what is the ruling on the one who does so?

A It is not permissible to dye white hair black, whether it is on the head or the beard, because it has been confirmed by authentic *Hadiths* from the Prophet ﷺ that he forbade it. But it is lawful to change it to a color other than black, such as red or blonde, with henna and *Katam* mixed together, based upon the saying of the Prophet ﷺ:

«غَيِّرُوا هَذَا بِشَيْءٍ وَاجْتَنِبُوا السَّوَادَ»

«Change this white hair, but avoid black.»^[2]

And his saying ﷺ:

[1] Kohl: Pulverized antimony.

[2] Muslim no. 2102 and Abu Dawud no. 4204.

«إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبِغُونَ فَخَالَفُوهُمْ»

«Verily, the Jews and the Christians do not dye their hair, so be different from them.»^[1]

And Allāh is the Granter of success.

Ibn Baz

The Ruling on Men Shortening their Eyebrows

Q If the hair of the eyebrows becomes thick, is it permissible to shorten it a little, without intending to imitate women, or change Allāh's creation?

A I do not consider it allowed to pluck the eyebrows, or to trim them or shave them; this is because Allāh, the Most High caused them to grow for the purpose of beauty and decoration, and they protect and preserve the eyes. Therefore, their removal by a man or a woman is changing the creation of Allāh, but because it is mostly women who do so, the threat of the curse was made upon them.

Ibn Jibreel

The Legal Length of the Beard and the Ruling on Shaving the Beard

Q I request your Excellencies to make clear the ruling on shaving the beard, or removing anything from it, and what is the legislated area of the beard?

A Shaving the beard is forbidden, because it is disobedience to the Messenger of Allāh ﷺ, for the Prophet ﷺ said:

«أَغْفُوا اللَّحَى وَأَحْفُوا الشَّوَارِبَ»

[1] Muslim no. 2103.

«Grow your beards and shorten your moustaches.»^[1]

And because it is a departure from the guidance of the Messengers to the guidance of the Zoroastrians and the polytheists. The legislated area of the beard is as defined by the scholars of language, which is that it is the facial hair, the jaws and the cheeks, that is, the hair on the cheeks, jaws and chin - all of that is the beard. And removing anything from it is an act of disobedience and also, because the Messenger ﷺ said:

«أَغْفُوا اللَّحَى...»

«Grow your beards...»

and:

«وَأَرْخُوا اللَّحَى...»

«Leave your beards...»

and:

«وَوَفِّرُوا اللَّحَى...»

«Let your beards...»

and:

«وَأَوْفُوا اللَّحَى...»

«Expand your beards...»

- and this proves that it is not permitted to remove anything from it; however, acts of disobedience differ, so shaving is worse than removing a part of it, because it is a greater and clearer violation than removing a part of it.

Ibn 'Uthaimin

[1] Ahmad 2:229.

The Ruling on Shaving the Beard

Q What is the ruling on shaving the beard?

A The Prophet ﷺ said:

«حُفُّوا الشَّوَارِبَ وَأَغْفُوا اللَّحَى»

«Shorten your moustaches and grow your beards.»^[1]

And he included among the ten characteristics of the *Fitrah*: trimming the moustache and growing the beard. And the beard of the Prophet ﷺ was thick. And Allāh, the Most High says that Harun said:

«يَتَنَزَّمُ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي»

«O son of my mother! Seize (me) not by my beard, nor by my head!»^[2]

The beard is the hair which grows on the jaws and the chin. The left and right (bottom) jaws are the places from which the lower teeth grow and the beard encompasses the left and right jaws, and since these authentic commands have been given, it is obligatory upon the Muslim to obey Allāh. Obedience is not complete, unless it is full compliance, therefore whoever shaves his beard has disobeyed the words of the Prophet ﷺ:

«أَغْفُوا اللَّحَى...»

«Grow your beards...» and:

«أَوْفُوا اللَّحَى»

«Expand your beards...» and:

«وَفِّرُوا اللَّحَى...»

[1] Ahmad 2:52.

[2] Ta-Ha 20:94.

«Let your beards...» and:

«أزخوا اللّحي...»

«Leave your beards...»

So the shaver or the one who trims it has violated that obedience and committed an act of disobedience, therefore he must turn to Allāh in repentance and remorse, and Allāh turns in forgiveness to those who repent to Him. And Allāh knows best.

Ibn Jibreen

The Ruling on Shaving the Beard and Keeping the Moustache



I have heard (the *Hadith*):

«أَكْرَمُوا اللَّحْيَ وَحُقُوا الشَّوَارِبَ»

«Honor your beards and trim your moustaches.»

So what is the ruling on leaving the moustache and shaving the beard?



What you have heard of his ﷺ sayings (such as):

«حُقُوا الشَّوَارِبَ وَأَغْفُوا اللَّحْيَ»

«Shorten your moustaches and grow your beards.»

is correct. That is, trim your moustaches, and do not let it grow long because of the harm and risk from uncleanness. As for the beard, it is for beauty and decoration, this is why Allāh has forbidden shaving it. And the Prophet ﷺ ordered us to grow it and to leave it; and following him and obeying him is obligatory for his adherents and his people.

Ibn Jibreen

[This is the end of the first volume,
and it will be followed by a second, Allāh willing.]

[Important Notes]

فتاوى إسلامية

There come many moments and occasions in one's life when there arises a need to know about a certain Islamic ruling in accordance with a situation with respect to certain conditions and circumstances. The legal Islamic rulings required should be from those who have knowledge of Qur'anic Verses and *Hadiths*, and be able to understand them and to use them as evidence as required on the questions. They must possess knowledge to the extent that they are able to cite relevant *Hadiths* on which there is consensus. They must have sufficient knowledge of the Arabic language to understand the texts of the Qur'an and the Sunnah and to derive and extract proofs from them. It is not easy for the Muslims to contact such learned scholars of Islam at all times for legal judgements they are in need of at particular times.

To overcome this difficulty of the Muslims, Darussalam is presenting this collection of legal rulings issued from the most renowned scholars of the world. This collection is also a valuable addition in Islamic literature in the English language.

Fatawa Islamiyah

ISLAMIC VERDICTS

Vol

1

DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS

Riyadh · Jeddah · Sharjah · Lahore
London · Houston · New York

