

Fatawa Islamiyah  
ISLAMIC VERDICTS

Vol

8



# Fatawa Islamiyah

## ISLAMIC VERDICTS

Volume 8

JIHAD, DA'WAH EMPLOYEES & WORKERS, TEACHERS  
& STUDENTS, DREAMS & VISIONS, BRIBERY & ITS  
EFFECTS, THE ORPHAN'S WEALTH, PICTURES, MEDIA,  
SINGING & MUSIC, COLLECTION OF VARIOUS TOPICS.

From the Noble Scholars

Shaykh 'Abdul-'Aziz bin 'Abdullah bin Baz

Shaykh Muhammad bin Salih Al-'Uthaimin

Shaykh 'Abdullah bin 'Abdur-Rahman Al-Jibreen

Along with

The Permanent Committee and  
the decisions of the Fiqh Council

Collected by

Muhammad bin 'Abdul-'Aziz al-Musnad

DARUSSALAM  
GLOBAL LEADER IN ISLAMIC BOOKS

فتاوى إسلامية

# Fatawa Islamiyah

ISLAMIC VERDICTS

[Volume 8]

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

From the Noble Scholars:

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

Along with:

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

Collected by:

Muhammad bin 'Abdul-'Aziz Al-Musnad

**DARUSSALAM**

GLOBAL LEADER IN ISLAMIC BOOKS

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



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 permission of the publisher.

First Edition: November 2002

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>  
Bookshop: Tel: 00966-1-4614483  
Fax: 00966-1-4644945

**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

**Branches & Agents:**

**K.S.A.**

• Jeddah: Tel & Fax: 00966-2-6807752  
• Al-Khobar: Tel: 00966-3-8692900  
Fax: 00966-3-8691551

**U.A.E.**

• Tel: 00971-6-5632623 Fax: 5632624

**PAKISTAN**

• Lower Mall, Lahore  
50-Lower Mall, Lahore  
Tel: 0092-42-7240024 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  
Website: <http://www.dar-us-salam.com>  
• New York: 572 Atlantic Ave, Brooklyn  
New York-11217  
Tel: 001-718-625 5925

**AUSTRALIA**

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

**FRANCE**

• Editions & Librairie Essalam  
135, Bd de Menilmontant 75011  
Paris (France)  
Tel: 01 43 381956/4483 - Fax 01 43 574431  
Website: [www.Essalam.com](http://www.Essalam.com)  
E-mail: essalam@essalam.com

**MALAYSIA**

• E&D BOOKS SDN. BHD. - 321 B 3rd Floor, Suria Klcc Kuala Lumpur City Center 50088  
Tel & Fax: 00603-21663433, 459 2032

**SINGAPORE**

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

**SRILANKA**

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

**KUWAIT**

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

**Contents**

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

Muslims Protecting Their Countries is a Form of <i>Jihad</i> ....	19
When is it Permissible to Pray the Fear Prayer.....	22
The Greatest <i>Jihad</i> .....	24
Calling Somebody "Martyr" or " <i>Marhum</i> " (One Who Has Been Shown Mercy).....	24
Someone Who Dies Fighting the Spread of Drugs is a Martyr.....	26
The Secret Behind the Enemies of Allâh Being Stronger..	27
Taking Care of the Orphan Children of the <i>Mujahidin</i> .....	29
Fighting the Hypocrites is not Like Fighting the Disbelievers.....	29
Advising Youth Who are Spreading Islamic Awareness ....	30
For Whom is it Obligatory to Call to Allâh? .....	32
Successful Ways of Calling to Allâh Almighty.....	33
The Requirements for those Calling to Allâh Almighty and Books that Explain Them.....	35
Discord is not Mercy .....	38
Principles of Cooperation with Other Islamic Movements or Groups .....	39
Advice to the Youth Inviting to Allâh: Refuting the People of Innovation and How to Seek Knowledge.....	41
The Character of the Caller to Islam.....	46
Requisite Qualities of a Muslim <i>Da'iyah</i> .....	46

Traveling Abroad for the Purpose of Calling to Islam — What if My Parents Refuse to Give Permission? .....	47
Take From Him His Knowledge, But Leave Alone His Actions .....	47
Dissociation or <i>Da'wah</i> ? .....	48
What is the First Thing to Call to? .....	49
Criticizm of the Scholars .....	50
The Many Islamic Groups and Their Differences .....	52
Warn People Against Deviants .....	53
Islamic Audio Cassettes .....	53
A Muslim Invites to Allâh Almighty According to His Ability .....	54
Inviting Others to Something that You are not Able to Practice Yourself .....	56
One Inviting others to Allâh Should be Gentle with a Smiling Face .....	57
Priorities in <i>Da'wah</i> — the Principal Priorities Never Change .....	58
Giving Advice Requires Knowledge and Foresight .....	60
Allâh Almighty Guarantees the Victory of His Religion But We Must Make the Effort .....	61
Part of Inviting to Allâh is the Distribution of Beneficial Islamic Cassettes .....	62
Your Crying is a Blessing from Allâh Almighty .....	63
Reading Books of the Early Generations Rather than Modern Generations .....	63
Changing An Evil By Force Is the Duty of the Leaders Who Are Responsible For the Affairs of the Muslims .....	64
The Different Methods Used in <i>Da'wah</i> is A Blessing .....	65
Muslims Are Obligated To Convey Allâh's Message .....	65

The Ruling on One who Thinks that Right is Wrong and Wrong is Right .....	66
Remaining Silent When Evil Takes Place .....	68
How to Rebuke Evil with the Heart .....	69
The Best Way to Command Good and Forbid Evil .....	70
The Mediums Available For <i>Da'wah</i> .....	73
To Be Shy From Speaking the Truth is Merely to Be Weak .....	75
Forsaking a Sunnah For the Sake of <i>Da'wah</i> .....	76
If He Informs the Authorities About A Drug dealer, He Will Fear For His Life .....	77
The Mediums For <i>Da'wah</i> .....	78
<i>Da'wah</i> with Audio Cassettes is Resorted to Only When Necessary .....	78
<b>Rulings For Employees And Workers</b>	
Are There Any Types of Work That Are Not Honorable? .....	80
Intermediaries .....	81
Getting a Job Based on a Degree That Is Obtained by Cheating .....	82
This is a Form of Cheating and Deceit .....	83
Paying a Bribe in Order to Get What is Rightfully Yours .....	83
He Purchased A Car For Work, But In His Name .....	84
Keeping Company With People Who Are Sinning Is Equivalent To Being Partners to Them In That Sin .....	85
This Practice is Unlawful .....	87
Firing an Employee Who Doesn't Pray .....	87
Distinguishing some Workers over Others .....	87
Try to Clear up the Matter .....	88

Using Government-Owned Materials For One's Own Benefit.....	88
Using A Duty Car For Personal Errands.....	89
Prayer for a Watch Guard.....	89
Hanging Up Verses of the Qur'an On the Office Wall.....	90
Is This Practice Allowed?.....	90
Working in a Restaurant that Serves Alcohol and Pork....	91
Working in a Factory that Makes Alcohol.....	93
Ruling For Someone Who is Obligated to Do Wrong.....	95
Working in A Company that Manufactures unlawful Products Like Cigarettes.....	96
Receiving Extra Money Without Working And Outside of the Work Shift.....	98
Can I Take This Money?.....	99
Papers That Have Allâh's Name Written on Them.....	99
Taking a Bonus For Doing A Good Job.....	100
Costs of Treatment Should Be Deducted From Your Salary.....	100
Take A Raise But Don't Accept Compensation You Don't Deserve.....	101
You Don't Deserve This Money.....	101
I Was Given Compensation For Work I Didn't Perform.....	102
Working as a Barber.....	103
Speak Graciously to Your Boss.....	103
Deeds are Judged by Their Intentions.....	104
Rewarding an Evil With Another.....	105
Don't Accept the Extra Money.....	105
The Ruler Has Forbidden People From Smoking in Public Buildings — Disobeying Him in That is Treachery.....	106
A Manager is Responsible For His Workers.....	107
—Quit Your Job, But Don't Shave Your Beard.....	108—

The Boy Scout's Pledge.....	110
Hanging Pictures on the Wall.....	112
A Muslim Must Fulfill The Trust.....	112

### Rulings For Teachers And Students

Repeating Questions From Previous Exams.....	116
A Teacher Who is Late to Class.....	116
Backbiting Other Teachers and Students.....	118
When They Ask Me, Should I Answer?.....	118
Some Mistakes that Students Commit.....	119
Marking An Absent Classmate Present.....	120
Cheating on an Exam.....	121
Cheating In English Subject.....	121
Cheating On Exams.....	122
Encouraging Other Students By Clapping.....	123
Storing Books and Magazines That Have Pictures in Them.....	124
Keeping Pictures as Tokens of Remembrance.....	125
Clapping One's Hands and Whistling.....	125 —
Clapping Hands at Parties.....	126 —
Female Students Standing For Their Teacher.....	127
Hitting Female Students.....	127
The Ruling on Women Studying Engineering or Chemistry.....	128

### Dreams and Visions

What One Should do after Dreaming of Something he Dislikes.....	129
I Have a Dream and then it Comes True.....	130
I have a Recurring Nightmare.....	130
Dreaming of White Rice.....	132
Seeing a Dead Person in a Dream.....	132

Seeing the Dead.....	133
'I am Flying'.....	134
<b>Bribery and its Effects</b>	
Bribery is One of the Major Sins.....	136
Is This Bribery?.....	143
The Ruling on Bribery and its Effects.....	143
The Effects of Bribery on Muslim Society.....	144
He Paid Money To Kiss The Black Stone.....	145
Paying Money to Get a Contract.....	146
These Gifts are a Form of Bribery.....	147
<b>The Orphan's Wealth</b>	
Tampering with an Orphan's Wealth.....	149
<b>Pictures, the Media, Singing and Music</b>	
— The Ruling on Making Pictures.....	152
— Pictures of All Living Creatures are Unlawful, Except out of Necessity.....	154
— The Ruling on Photography.....	155
— The Ruling on Taking Pictures.....	156
Pictures for Necessity.....	156
Taxidermy is Forbidden.....	156
Stuffing Animals and Birds.....	157
I Work as a Photographer.....	157
The Ruling on Those Whose Pictures are Taken.....	158
The Ruling on Hanging Pictures.....	159
Keeping a Picture to Remember Somebody By.....	161
Collecting Pictures as a Memento.....	161
Collecting Pictures.....	162
Cartoons and Caricatures.....	162

Pictures, Magazines, and TV – and Putting them in a Place of Prayer.....	164
Shaykh Ibn 'Uthaimin Clarifies His Ruling on Pictures....	165
'Abdul-'Aziz bin Baz Addresses Students Who Study Journalism, Along With A Question And Answer Session...	166
The Islamic Ruling on Television.....	172
Television.....	175
Radio and Tape Recorders.....	175
Listening to the Radio.....	176
The Sale or Rental of Video Tapes.....	176
The Satellite Dish.....	178
Is the Satellite Dish unlawful or lawful.....	180
Vulgar Magazines.....	182
Magazines That Contain Pictures of Unveiled Women....	187
Publishing Indecent Magazines.....	187
The Ruling on Indecent Magazines.....	189
Magazines that Encourage Belief in the Zodiac.....	190
Deviant Books and Magazines.....	191
A Person Who Allows Lewd Magazines To Enter His Home.....	192
Not Throwing Away Magazines That Contain Pictures....	192
Useful Magazines.....	193
The Newspaper "Ash-Sharq Al-Awsat".....	193
The Ruling on Listening to Singing.....	194
Religious and Nationalistic Songs, Songs for Children, and Birthdays.....	195
The Ruling on <i>Nashid</i> Accompanied by Drums.....	196
Beneficial Shows that Intermittently Play Music.....	197
Music on Television and Radio.....	197
Songs, Music, and Television Series.....	198

— The Ruling on Songs Instruments and those Who Permit Them.....	200
— Singing is Unlawful According to the Majority of Scholars.....	202
This Act is Sin.....	204
The Proofs are Clear: Singing is Unlawful.....	204
Renting Out a Store to Those Who Sell Music.....	205
<b>Collection of Various Topics</b>	
Names and Nicknames.....	208
‘Abdul-Qawi.....	208
The Name “Ashiq-Allâh” (One who Passionately Loves Allâh).....	210
Are These Names Correct?.....	210
Using Diminutive in Names.....	211
Changing One’s Name After Accepting Islam.....	212
The <i>Kunyah</i> is for the Oldest Son.....	212
Saying, “Yes, him – the Cripple.”.....	213
Statements after Names.....	213
Using the Letter (ص).....	215
<b>Greetings</b>	
Waving.....	216
Increasing on the Established Islamic Greeting.....	216
“Good Evening” Does Not Replace “As-Salamu ‘Alaykum”.....	217
Shaking With Both Hands.....	217
Returning Greetings of Peace Immediately After the Prayer.....	217
Kissing the Hand and Putting it on the Chest.....	218
Bowing as a Greeting Either in Karate or for Some Other Reason.....	219

Rising to Greet Someone.....	219
Not To Stand is Better.....	224
<b>Cosmetic Surgery, Transplants, and Blood Transfusion</b>	
Cosmetic Surgery.....	225
Cosmetic Surgery for Men.....	226
Sex-Change Operations.....	226
Hair Transplants.....	227
Cornea Transplant.....	228
Blood Transfusion: From A Disbeliever to a Muslim?.....	229
Is it Allowed for a Muslim to have a Blood Transfusion from a Disbeliever?.....	230
Donating Sperm and Artificial Insemination.....	230
Donating Blood.....	231
Organ Transplants.....	231
Kidney Transplants.....	232
<b>Rulings Regarding the Beard</b>	
The Length of the Islamic Beard.....	233
To Shave One’s Beard.....	234
Grow it – They are the Ones Who are Sinning.....	235
The Ruling on Shaving the Beard, and Mocking Others for Keeping One.....	237
Shaving the Beard is Changing Allâh’s Creation.....	239
A Person Who Shaves Deserves to be Chastised.....	239
The Ruling on Shaving the Cheeks.....	240
Mocking the Beard is a Great Sin.....	241
Trimming the Beard.....	242
The Ruling on Dyeing the Beard Black.....	242
Dyeing the Beard Black.....	243
The Ruling on Dyeing One’s Hair Black.....	244
To Shave One’s Moustache.....	245

Clarifying the Ruling on Shaving the Beard and the Moustache.....	246
O Hamad! This is not the Way to Improve the Situation.....	249
<b>Rulings on Sports and Games</b>	
Shorts That Do Not Cover One's Knees.....	256
Shorts.....	256
Attending Sporting Events.....	257
The Ruling on a Man Wearing a Necklace.....	257
The Ruling on Wearing a Gold Medal.....	258
Tournament Prizes.....	258
Betting.....	260
Card Playing.....	260
Card Playing Without Gambling.....	262
Poker and Its Effects on Society.....	262
Cards and Chess.....	264
The Ruling on Playing Cards and Chess.....	264
Playing Chess Outside of the Prayer Times.....	265
Table Soccer or Table Football.....	266
Clapping Hands at Parties.....	267
Displays and Events on 'Id.....	268
<b>The Lottery</b>	
"If I Win, I Will Donate to a Good Cause".....	269
Lottery is a Form of Gambling.....	271
Prize Bonds.....	272
Store Prizes.....	273
<b>Rulings Regarding Animals</b>	
When Livestock Destroy Fields.....	275
To Brand, Burn, or Stamp the Ear of an Animal.....	276
Domesticated Dogs.....	278
Branding Cattle for Identification.....	279

To Destroy the Sexual Desire of Cats.....	279
Birds and Fish for Display.....	280
Birds in Cages.....	280
There Is No Sin Upon You.....	281
Killing Harmful Insects.....	282
The Five "Fawasiq".....	282
Killing Insects in One's Home.....	283
<b>Backbiting, Slander and Gatherings</b>	
Backbiting Results in Enmity.....	285
To Part Company From A Backbiter.....	286
Backbiting in the Case of an Evil-Doer.....	288
If Your Intention Is Advice, You Are Not Backbiting.....	289
Regardless of Whether You are Serious or Joking, Lying is Forbidden.....	290
There Is No Harm in Humor, As Long As What You Say Is True.....	291
Getting Together To Eat Other People's Flesh.....	292
Keeping Company With Those Who Publicly Flaunt Their Sins.....	293
Not Keeping Company With Smokers Can Help You Quit.....	293
Two-Faced.....	295
<b>Masturbation</b>	
Masturbation: With the Hand or With Anything Else.....	297
Masturbation is Forbidden.....	298
The Proof Against Masturbation.....	299
Masturbation With Other than the Hand.....	300
"How do I abandon the practice of Masturbation".....	301
Masturbation and Its Ill-Effects on Marriage.....	302
"I Masturbate Sometimes Without Taking a Shower Afterwards".....	303



<b>Mental Illness and Whisperings of Shaytan</b>	
The Believer and Mental Illness.....	305
Nervous Disorders.....	307
How to Overcome Anxiety and Nervousness.....	308
They said, "He became sick because he is religious".....	309
The Whisperings of the <i>Shaytan</i> .....	311
His Whispering Means Nothing.....	312
Ignore <i>Shaytan's</i> Whispers.....	312
How to Defend Against <i>Shaytan's</i> Whisperings.....	314
How the <i>Shaytan</i> Finds His Way into Somebody's Heart.....	315
<b>The Evil Eye and Possession by Jinns</b>	
The Evil Eye.....	316
The Evil Eye is a Reality.....	318
The Effects of Jinn on Humans, and Seeking Protection from Them.....	319
Jinn and the Evil Eye.....	320
Exorcizing a Jinn by Burning the Body it Occupies.....	321
Proof of the Jinn Entering a Person's Body.....	321
How Can We Protect Ourselves From the Evil of Jinn.....	323
<b>Concerning Some Words and Phrases</b>	
Congratulations with the statement <i>Mabruk</i> .....	324
Referring to a Person as being " <i>Haram</i> ".....	324
Putting Allâh's Name next to that of His Prophet ﷺ.....	325
Saying About Someone that He is Confident.....	326
Custom and Tradition.....	327
<b>Some False Beliefs</b>	
Not Asking a Scholar About an Issue For Fear That He Will Declare it to be unlawful.....	329
Eating During an Eclipse?.....	330
The Mark of Prostration (On the Forehead).....	330
Black Skin.....	330

The Rock at <i>Bait Al-Maqdis</i> .....	331
You Should Praise and Thank Allâh Almighty.....	333
First-Aid to a Non-Muslim.....	333
Harun Ar-Rasheed was a Righteous <i>Khalifah</i> .....	335
<b>Child Rearing and Some Rulings Regarding Newborns</b>	
Is semen alive and does it has a spirit?.....	336
How Long Before the Legitimate Time for ' <i>Aqiqah</i> Expires?.....	337
If the Baby is Born Early.....	337
When to Name a Child.....	338
Celebrating the Naming of a Newborn.....	339
Bringing up Children.....	340
The Deaf and the Mute: Are they Held Accountable for their Deeds.....	341
<b>Issues Regarding Circumcision</b>	
The Definition of Circumcision.....	343
<i>The Shari'ah</i> Definition of Circumcision.....	343
Advice and Instruction for Young People.....	345
Strengthening Faith.....	346
Some Guidance for Young People.....	346
Allâh Almighty is with those who are Patient.....	347
Diving into Pleasure.....	347
This Is How Anger Is Remedied.....	349
Rulings Concerning Adoption.....	349
<b>Miscellaneous Rulings</b>	
The Word "Islam".....	355
Instructions from the Holder of the <i>Haram's</i> Keys.....	356
An Anonymous Letter.....	357
Publishing Excerpts of the Bible and the <i>Tawrah</i> in Muslim Magazines.....	359

Is it Permissible to Possess and Read the Bible and the <i>Tawrah</i> ?	360
Making Fun of the Righteous	361
It is Obligatory Not to Pay Attention to Those who Ridicule and Mock	362
Taking Something that has Allâh's Name Written to the Washroom	365
The Ruling Regarding Remembering Allâh in Washrooms	365
Correctly Disposing of Paper Upon Which is Written Allâh's Name or a Verse from the Qur'an	366
Throwing Away Paper that Has Allâh's Name Written on it	367
Writing "Bismillah" on Cards	367
<i>At-Tasbih</i> with Beads ( <i>Al-Misbahah</i> )	368
Using One's Fingers to Count the <i>Tasbih</i> is Better than Using <i>Al-Misbahah</i>	368
Beads for Making <i>Tasbih</i>	369
<i>At-Tasbih</i> with One's Right Hand Only is Better	370
Reciting Invocations for a Group	370
The Middle Night of Sha'ban	372
The Ruling on Celebrating Certain Occasions — Such as the Two 'Eids, the Night of <i>Isra'</i> , and the Middle of Sha'ban	373
It is Not Allowed for a Muslim to Hate that which Allâh does not Hate	375
Putting up Verses of the Qur'an and Sayings of the Messenger of Allâh	376
When One Intends To Do A Wrong, But Does Not Do It, A Good Deed Is Recorded For Him	377

Thinking About Doing unlawful Without Actually Doing it	379
Men Who Trim Their Eyebrows	380
He Accumulates Books Without Reading Them	380
His Two Brothers Send Him unlawful Provision	381
As Long As The Blood Does Not Cease To Flow, Intercourse Is Forbidden	382
Reserving a Special Place in the <i>Masjid</i>	382
Is This Forbidden?	383
It is Prohibited to Take this Money	385
Suicide	385
Leaving the Company of those who do Major Sins	386
The Ruling on Selling Images and Pictures	388
The Ruling on Renting a Store to Someone Who Uses it for unlawful Ends	389
The Child Born as a Result of Fornication or Adultery	390
This is Permissible in the <i>Shari'ah</i>	391
Be Not Wronged, and Wrong Not Others	391
Atonement of Sins	392
The <i>Gharqad</i> is a Tree of the Jews	393
The Shortest Period of Pregnancy is Six Months	393
Walking to Righteousness	394
A Child's Good Deeds: For Whom are they Written	397
The Ruling on Sleeping While in a State of Major Impurity	398
<b>Resolutions From the Fiqh Council in Makkah</b>	
The Third Resolution: It is not Permissible to Replace the Writing of Arabic Numbers With the Writing of Numbers Used in Europe	399
The Difference Between Charity and a Gift	401
The Ruling on Charity for Non-Muslims?	403

Spending a Friend's Money Without His Knowledge .....	403
Islamic <i>Nashid</i> .....	404
Sin: Its Danger is Great.....	406
The Last Third of the Night.....	409
The Ruling on Violating Traffic Laws.....	410
The Signs Which Indicate That the Day of Judgement is Near.....	411
The Ruling on being Suspicious of a Muslim who Appears to be Just.....	412
The Ruling on Accusing Someone Based on Suspicion.....	413
The Difference Between the Wine and Alcohol of this World and That of the Next .....	414

## Rulings Regarding the Beard

### The Length of the Islamic Beard

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

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

«أَغْفُوا اللَّحْيَ وَخَفُوا الشَّوَارِبَ»

“Grow your beards and shorten your moustaches.”<sup>[1]</sup>

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

«أَغْفُوا اللَّحْيَ»

“Grow your beards.”<sup>[2]</sup>

and:

«وَأَرْخُوا اللَّحْيَ»

“Leave your beards.”<sup>[3]</sup>

<sup>[1]</sup> Ahmad 2/52.

<sup>[2]</sup> Ahmad 2/52.

<sup>[3]</sup> Muslim no. 260.

and:

«وَوَفِّرُوا اللَّحَى...»

“Let your beards...”<sup>[1]</sup>

and:

«أَوْفُوا اللَّحَى...»

“Expand your beards...”<sup>[2]</sup>

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

Ibn ‘Uthaimin

### To Shave One’s Beard



What is the ruling on shaving the beard?



The Prophet ﷺ said,

«أَغْفُوا اللَّحَى وَحُقُوا الشَّوَارِبَ»

“Shorten your moustaches and grow your beards.”<sup>[3]</sup>

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 Allâh, the Most High says that Harun said:

﴿قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي﴾

“O son of my mother! Seize (me) not by my beard, nor by my head!”<sup>[4]</sup>

[1] Al-Bukhari no. 5892.

[2] Muslim no. 259.

[3] Ahmad 2/52.

[4] Tā Hā 20:94.

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

«أَغْفُوا اللَّحَى...»

“Grow your beards...”<sup>[1]</sup>

and:

«أَوْفُوا اللَّحَى...»

“Expand your beards...”

and:

«وَوَفِّرُوا اللَّحَى...»

“Let your beards...”

and:

«أَرْخُوا اللَّحَى...»

“Leave your beards...”

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

Ibn Jibreel


### Grow it – They are the Ones Who are Sinning



All praise is due to Allâh, I grew my beard, but every time my friends and relatives meet me, they reproach me for having grown it and they hurl insults upon me. They

[1] Al-Bukhari no. 5893 and Muslim no. 259.

constantly pester me and ask me to trim it, but I remain adamant and let it grow. Should I trim it or should I ignore their words?

 You must obey the Messenger of Allâh ﷺ and let your beard grow. Not only should you discard their evil remarks, you should remind them of Allâh and you should inform them that they are doing the devil's work, work that involves calling others to the disobedience of Allâh Almighty. The Messenger of Allâh ﷺ clearly said,

«خَالِفُوا الْمُشْرِكِينَ وَوَفِّرُوا اللَّحَى، وَأَخْفُوا الشَّوَارِبَ»

“Clip your moustaches and grow your beards, differ from the polytheists.”<sup>[1]</sup>

and:

«جُزُّوا الشَّوَارِبَ وَأَرْزُخُوا اللَّحَى خَالِفُوا الْمَجُوسَ»

“Pare your moustaches and leave your beards, differ from the Zoroastrians.”<sup>[2]</sup>

and:

«وَفِّرُوا اللَّحَى»

“Let your beards...”

So it is obligatory to let it grow and leave it grow, and not to obey the wickedness of those who claim it can be shaved or cut. We ask Allâh to grant us security.

The situation you described confirms what the Messenger of Allâh ﷺ foretold – that at the end of time, devils (*Shayatin*) will call on others to disobey of Allâh Almighty and to perpetrate unlawful deeds. In another *Hadith*, Huthayfah, may Allâh be pleased with him, related the evil that was to occur after the death of the Messenger of Allâh ﷺ. He described some people from the Muslims, who will invite others to the doors of fire;

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


[2] Muslim no. 260.


whoever answers them will be thrown inside. Huthayfah, may Allâh be pleased with him, asked the Messenger of Allâh ﷺ to describe them to him, and he said, “They are of our skin and they speak our language.” O Allâh, protect us from all evil.

The people you mentioned, and others who are similar to them, are from the category of people that the Messenger of Allâh ﷺ described. A believer is neither permitted to accept their words nor to incline toward them; he must disobey them by obeying Allâh and His Messenger ﷺ.

Ibn Baz

### The Ruling on Shaving the Beard, and Mocking Others for Keeping One

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

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

«خَالِفُوا الْمُشْرِكِينَ وَوَفِّرُوا اللَّحَى، وَأَخْفُوا الشَّوَارِبَ»

“Clip your moustaches and grow your beards, differ from the polytheists.”<sup>[1]</sup>

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

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

«جُزُوا الشَّوَارِبَ وَأَرْزُوا اللَّحَى خَالِفُوا الْمَجُوسَ»

“Pare your moustaches and leave your beards, differ from the Zoroastrians.”<sup>[1]</sup>

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

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

As for what At-tirmithi has reported on the authority of Abu Hurairah, that the Prophet ﷺ used to cut his beard lengthwise and widthwise, it is a false *Hadith*. It cannot be authentically traced to the Messenger of 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 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 يَا آللهُ وَآلَيْنِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿١٥﴾ لَا تَعْتَدُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ»

<sup>[1]</sup> Muslim no. 260.

“Say: Was it at Allāh Almighty, and His Ayat (proofs, evidences, verses, lessons, signs, revelations etc.) and His Messenger that you were mocking? Make no excuse; you have disbelieved after you had believed.”<sup>[1]</sup>

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

The Permanent Committee

### Shaving the Beard is Changing Allāh's Creation

Q Is the saying of Him (i.e. Allāh):

«وَلَا تُرْسِلْهُمْ فَلْيُغَيِّرْ خَلْقَ اللَّهِ»

“And indeed I will order them to change the nature created by Allāh.”<sup>[2]</sup>

an evidence against shaving the beard?

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


The Permanent Committee

### A Person Who Shaves Deserves to be Chastised

Q Since the Messenger of Allāh ﷺ ordered us to, “Trim our moustaches and grow our beards,” will Allāh punish the person who shaves his beard? And is a beard a condition for a Muslim to have complete faith?

<sup>[1]</sup> *At-Taubah* 9:65,66.

<sup>[2]</sup> *An-Nisa'* 4:119.

 Shaving the beard is unlawful, and negates the complete faith that is obligatory. A person who shaves deserves to be chastised in this life and punished in the next, unless he repents a sincere repentance before he dies, by regretting his sin, and by growing his beard. Allâh Almighty says:


﴿وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ﴾


“And verily, I am indeed Forgiving to him who repents, believes and does righteous good deeds, and then remains constant in doing them.”<sup>[1]</sup>

If he continues to shave until he dies but nevertheless dies a Muslim, he is under Allâh’s will: If Allâh Almighty wills, He forgives him; if He wills, He punishes him.

The Permanent Committee

### The Ruling on Shaving the Cheeks

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

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

«خَالِفُوا الْمُشْرِكِينَ وَوَقُّرُوا اللَّحَى، وَأَخْفُوا الشَّوَارِبَ»

“Clip your moustaches and grow your beards, differ from the polytheists.”<sup>[2]</sup>

and his words:

«جَزُوا الشَّوَارِبَ وَأَرْخُوا اللَّحَى خَالِفُوا الْمَجُوسَ»

“Pare your moustaches and leave your beards, differ from the Zoroastrians.”<sup>[3]</sup>

[1] Tā Hā 20:82.


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


[3] Muslim no. 260.

The beard is what grows on the cheeks and the chin, as defined by the author of *Al-Lisan* and *Al-Qamus*.<sup>[1]</sup> It is obligatory to leave the hair which grows on the cheeks and chin and not to shave it or cut it. May Allâh correct the situation of all the Muslims.

Ibn Baz

### Mocking the Beard is a Great Sin

 What is the ruling on praying behind a person who shaves his beard and even makes fun of those who let it grow, and he orders them to shave it?

 All praise is for Allâh alone, and may He send peace and blessings upon His Messenger, His Messenger’s family, and His Messenger’s Companions.

It is not allowed to make fun of a person who grows his beard, because growing it is only obedience to the order of Allâh’s Messenger ﷺ. You should advise the mocker, explaining to him that by making fun of the beard, he may not only be committing a major sin but he also may be committing an act of apostasy. Allâh Almighty says:

﴿قُلْ أَيُّ اللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿١٥﴾ لَا تَسْتَذِرُوا فَمَا كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

“Say: Was it at Allâh Almighty, and His Ayat (proofs, evidences, verses, lessons, signs, revelations etc.) and His Messenger that you were mocking? Make no excuse; you have disbelieved after you had believed.”<sup>[2]</sup>

And Allâh is the Granter of success. May Allâh send peace and blessings upon our Prophet Muhammad, his family, and his Companions.

The Permanent Committee


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

[2] *At-Taubah* 9:65,66.



## Trimming the Beard

**Q** Is it permissible for a person to reduce the length of his beard by trimming it?

 The Messenger of Allāh ﷺ clearly said,  
«فُصِّوا الشَّوَارِبَ وَأَعْفُوا اللُّحَى»


“Clip your moustaches and grow your beards.”<sup>[1]</sup>

The beard consists of the hair that grows on one's cheeks and chin, and not of the hair that grows beneath that.

Ash-Shaykh ibn Jibreen

## The Ruling on Dyeing the Beard Black

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

 Changing the color of the hair on one's head and the beard with henna or *Katam*<sup>[2]</sup> 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*,<sup>[3]</sup> so Allāh's Messenger ﷺ said:

«اذْهَبُوا بِهِ إِلَى بَعْضِ نِسَائِهِ، فَلْتُغَيِّرَهُ وَجَنَّبُوهُ السَّوَادَ»

“Take him to one of his wives and let her change (the color of his

[1] Ahmad 2/229.

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

[3] *Thaghamah*: A white flower.

hair) with something and avoid black.”<sup>[1]</sup>

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

«لَوْ أَقْرَزْتُ الشَّيْخَ فِي بَيْتِهِ لِأَتِينَاهُ»

“If you had left the old man in his house, we would have come to visit him out of respect for Abu Bakr.”<sup>[2]</sup>

So he (i.e. Abu Quhafah)<sup>[3]</sup> embraced Islam and his beard was as white as the *Thaghamah*, so Allāh's Messenger ﷺ said:

«إِنَّ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْجِنَاءُ وَالْكَتَمُ»


“Verily the best thing which you can use to change the beard of this old man is henna and *Katam*.”<sup>[4]</sup>

It was recorded by Ahmad, Abu Dawud, An-Nasa'i, At-Tirmithi, and Ibn Majah. At-Tirmithi graded it *Sahih*.

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

## Dyeing the Beard Black

**Q** What is the ruling concerning dyeing the beard black, and regarding the one who does it?

 It is not allowed to dye your hair black – regardless whether it is your beard or the hair on your head. Certain sayings of the Messenger of Allāh ﷺ indicate that dyeing one's hair to red, yellow, or with a mixture of henna and *Katam*. He ﷺ

[1] Muslim no. 2102, Ahmad 3/338 and Ibn Majah 3624.

[2] Ahmad 3/160.

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

[4] Abu Dawud 4205, At-Tirmithi no. 1753 and An-Nasai' no. 5081, Ibn Majah no. 3622, Ahmad 5/147, 150.

clearly said,

«غَيِّرُوا هَذَا بِشَيْءٍ وَاجْتَنِبُوا السَّوَادَ»

“Change this whiteness in the hair, but stay away from black.”<sup>[1]</sup>

Recorded by Muslim in his *Sahih*, and Abu Dawud, An-Nasa’i, and Ibn Majah – in a *Hadith* related by Jabir bin ‘Abdullah, may Allâh be pleased with him.

In another *Hadith* that is related by Abu Hurairah, may Allâh be pleased with him, the Messenger of Allâh ﷺ said,

«إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبُغُونَ، فَخَالَفُوهُمْ»

“Indeed, neither the Jews nor the Christians dye their hair, so differ from them.”<sup>[2]</sup>

And Allâh is the Granter of success.

Ibn Baz

### The Ruling on Dyeing One’s Hair Black

**Q** What is the ruling on dyeing the beard with a black color that changes it from white to black?

**A** The preferred view is that it is unlawful to dye one’s gray hair to black, since the Prophet ﷺ said,

«غَيِّرُوا هَذَا بِشَيْءٍ وَاجْتَنِبُوا السَّوَادَ»

“Change this white hair, but stay away from black.”<sup>[3]</sup>

And because the Prophet ﷺ said,

«يَكُونُ قَوْمٌ يَخْضِبُونَ فِي آخِرِ الزَّمَانِ بِالسَّوَادِ كَحَوَاصِلِ الْحَمَامِ لَا

<sup>[1]</sup> Muslim no. 2102, Abu Dawud no. 4204 Ibn Majah no. 3624. An-Nasai’ no. 2103.

<sup>[2]</sup> Muslim no. 2103.

<sup>[3]</sup> Muslim no. 2102, Abu Dawud 4204 and Ibn Majah no. 3624 and An-Nasai’ 5079.

يَرِيحُونَ رَائِحَةَ الْجَنَّةِ»

“There will come a people at the end of time who will dye their beards black like the chests of pigeons – they shall not smell the fragrance of Paradise.”<sup>[1]</sup>

We should not concern ourselves about the large number of people who do this act, since what is worthier is to follow is the truth.

Ibn Jibreen

### To Shave One’s Moustache

**Q** I request you to mention the *Hadiths* in which the Messenger of Allâh ﷺ said that whoever shaves his beard is a *Fasiq*.<sup>[2]</sup> And is it permissible to completely shave the moustache?

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

“Shaving the beard is forbidden according to what has been narrated by Al-Bukhari, Muslim, Ahmad and others, on the authority of Ibn ‘Umar, may Allâh be pleased with him, from the Prophet ﷺ who said:

«خَالَفُوا الْمُشْرِكِينَ وَوَقَرُوا اللَّحَى، وَأَخْفُوا الشَّوَارِبَ»

“Be different from the polytheists, and grow your beards and shorten your moustaches.”<sup>[3]</sup>

And according to what has been narrated by Muslim and Ahmad, on the authority of Abu Hurairah, may Allâh be pleased

<sup>[1]</sup> Abu Dawud no. 4212

<sup>[2]</sup> *Fasiq*: Sinful, a dissolute evil-doer.

<sup>[3]</sup> Al-Bukhari no. 5892 and Muslim no. 259.

with him, from the Prophet ﷺ, who said,

«جَزُوا الشَّوَارِبَ، وَأَرْحُوا اللَّحَى، خَالِفُوا الْمَجُوسَ»

“Pare your moustaches and leave your beards, and differ from the Zoroastrians.”<sup>[1]</sup>

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 Allâh ﷺ, nor from his Companions, as far as we are aware. What has been confirmed from them is that they used to encourage people to clip and trim it. The Committee has issued a ruling regarding this issue; its number is 1954.

The Permanent Committee

### Clarifying the Ruling on Shaving the Beard and the Moustache

From ‘Abdul-‘Aziz Ibn Baz to the Chief Editor of Arab News

May peace, blessings, and mercy of Allâh be upon you:

I have reviewed, via some assistance, what was published in your newspaper on Friday 2/24/1984 CE, page 7. In the religious section, the following question was sent from S. Rukhan at P. O. Box: 7125 Jeddah. This is the text of the question,

“What is the ruling in Islam for the beard and the moustache? Is there a particular punishment after death for the individual who shaves his beard? If one shaves his beard, are the rewards for his worship and righteous actions that he performs in this life wasted?”

I feel that the answer published in your newspaper was

<sup>[1]</sup> Muslim no. 260.

inadequate. The right answer is that to grow one’s beard and pare one’s moustache is an order prescribed in the *Shari’ah*, since the Prophet ﷺ said, according to authentic narrations from him:

«خَالِفُوا الْمُشْرِكِينَ وَوَقُّرُوا اللَّحَى، وَأَخْفُوا الشَّوَارِبَ»

“Clip your moustaches and grow your beards, differ from the polytheists.”<sup>[1]</sup>

In his *Sahih*, Muslim recorded from Abu Hurairah, may Allâh be pleased with him, that Allâh’s Messenger ﷺ said:

«جَزُوا الشَّوَارِبَ، وَأَرْحُوا اللَّحَى، خَالِفُوا الْمَجُوسَ»

“Pare your moustaches and leave your beards, differ from the Zoroastrians.”<sup>[2]</sup>

These two authentic *Hadiths*, as well as others with similar meaning, prove that it is obligatory to let the beard grow freely, and not to take anything from it, neither with clippers nor shaving, and that it is obligatory to clip the moustache. Although no particular punishment has been mentioned in this regard, it is obligatory for the Muslim to abide by the orders of Allâh Almighty and the orders of His Messenger ﷺ, and to stay away from what Allâh prohibited him from, and what His Messenger ﷺ prohibits. This is the case, even if there is not particular punishment mentioned.

It is allowed for the ruler to punish anyone who opposes orders and prohibitions as he sees, by use of preventive punishments that are less than the prescribed punishments. In order to warn the people from committing what Allâh has forbidden and to encourage them to abide by His limits.

It is confirmed that the rightly guided *Khalifah*, ‘Uthman bin ‘Affan, may Allâh be pleased with him, said, “Allâh deters by the ruler what He does not deter by the Qur’an.”

<sup>[1]</sup> Al-Bukhari no. 5892 and Muslim no. 259.

<sup>[2]</sup> Muslim no. 260.

Whoever dies with that behavior, he dies under the will of Allâh, just like with the rest of the acts of disobedience; if Allâh wills, He pardons him, and if He wills, He punishes him with a punishment warranted for the disobedience he committed.

So the same is the case with shaving the beard and growing the moustache long. Allâh Almighty says:

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

“Verily, Allâh forgives not Shirk (that partners should be set up) with Him (in worship), but He forgives except that (anything else) to whom He pleases.”<sup>[1]</sup>

This verse clearly shows that, other than Shirk, all sins are under Allâh’s will – meaning that He Almighty forgives if He pleases or punishes if He pleases.

This is the view of *Ahl As-Sunnah wal-Jama’ah* – contrary to the view of the Khawarij, the Mu’tazilah and those who follow their path from the people of innovation.

With this it is known that shaving the beard, and allowing the moustache to grow long, like other acts of disobedience which are less than Shirk, are not such that they destroy the other righteous deeds or render their rewards invalid. Only acts of Shirk and the different categories of major disbelief destroy the deeds, not disobedience in general. As Allâh Almighty said:

﴿وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَمْعَلُونَ﴾

“But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.”<sup>[2]</sup>

And He said;

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لِحَبِطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

﴿١٥﴾

[1] An-Nisa’ 4:116.

[2] Al-An’am 6:88.

“And indeed it has been revealed to you, as it was to those before you: If you join others in worship with Allâh, surely your deeds will be in vain, and you will certainly be among the losers.”<sup>[1]</sup>

There are many other verses with a similar meaning.

We ask Allâh to guide us all to do what is right. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

### O Hamad! This is not the Way to Improve the Situation

(A letter to the Newspaper *As-Siyasat Al-Kuwaytiyah*)

All praise is due to Allâh. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

I have reviewed what was printed in *As-Siyasah* (no. 668 the 8/19/1404 H edition) written by Hamad As-Su’aydan, I found that he had to ascribe to me words I never uttered, may Allâh guide him. First, he said that I made it a condition that any *Fatwa* made under my name must be stamped by myself and attested by the Ministry of Religious Endowments. This is false: I have never stipulated this condition.

Next, he said something strange indeed, commenting on the Prophet’s saying,

«خَالِفُوا الْمُشْرِكِينَ أَخْفُوا الشَّوَارِبَ وَوَفِّرُوا اللَّحَى»

“Be different from the polytheists, shorten your moustaches and grow your beards.”<sup>[2]</sup>

He claimed that, based on this *Hadith*, in this time, we should shave our beards because the Zoroastrians, Sikhs, Jews, and idolators let their beards grow and he said: “Therefore we must

[1] Az-Zumar 39:65.

[2] Al-Bukhari no. 5892.

differ from these groups by shaving our beards. The men of Azhar have applied this *Hadith*: they have differed from the disbelievers by shaving their beards." Needless to say the writer of this article has shown bad manners and a disregard for the Prophet's Sunnah. The Prophet's command concerning the beard is clear, and upon those who disobey this command the following is feared:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ

أَلِيمٌ﴾

"And let those who oppose the Messenger's commandment beware, lest some Fitnah befall them or a painful torment be inflicted on them."<sup>[1]</sup>

The Prophet's order to grow the beard is clear, and it is an obligation that must be adhered to until the Day of Judgement, regardless whether the disbelievers grow beards or shave them. If an action of the disbelievers happens to be in accordance with our *Shari'ah*, that does not mean we should contradict our *Shari'ah*.

If they decide to enter Islam, which is something obligatory for them, and which we would find good, since we are ordered to invite them to do that, this does not mean that we should leave Islam when they enter it, so that we can oppose them! Rather, we are obligated to invite them to Allâh's religion and not to resemble them where they oppose Allâh's *Shari'ah*. This is a matter that is well known according to all of the people of knowledge.

This boldness of the author in using the noble *Hadith* to obligate shaving the beard because the idolators and others do not shave is a disgusting form of courage to spread falsehood and invite others to it. Moreover, he did not describe the reality of the situation: not all disbelievers grow their beards, some do and some do not. But even if all the disbelievers grew their beards,

<sup>[1]</sup> An-Nur 24:63.

we would not go against the order of Allâh's Messenger ﷺ, shaving it just to contradict them. This is not something that even a person with the least amount of knowledge and insight into Allâh's *Shari'ah* would say. Such logic is false and full of evil.

He mentioned the *Shaykhs* of Al-Azhar who shaved their beards because they realized that some disbelievers grew it. Supposing this to be true, there is no proof in this: for if some Muslims contradict the *Shari'ah* of Allâh, there is no proof in that for abandoning Allâh's pure *Shari'ah*. Rather it becomes necessary to rebuke those who opposed the *Shari'ah* and warn them from their behavior, but not to consider their action that opposes the *Shari'ah* to be a proof. Many scholars have differed with the pure *Shari'ah*, in many issues, either because of being ignorant of the evidences, or for other reasons. So it is not allowed to use their allowance of what contradicts what is known from the *Shari'ah* while they do not accept that. In most cases they would themselves be excused since the *Shari'ah* ruling has not been conveyed to them, or it has reached them through a means that is not confirmed according to them, or for some other excuse. This has been elaborated upon by *Shaykh Al-Islam* Ibn Taymiyah, may Allâh have mercy upon him, in his beneficial book, *Rafa' Al-Malam 'an Al-A'immat Al-'Alam*, in which he clearly explains the different excuses for the people of knowledge in cases where they differ from the *Shari'ah*, so one should refer to that since it is indeed very beneficial for one seeking the truth.

So my advice to the author, Hamad, is to fear Allâh Almighty and not to slander those who grow their beards. I also advise him to think well of his brother Muslims, those who strive to adhere to the *Shari'ah* and those who strive to follow the Sunnah of the Messenger of Allâh ﷺ in saying and in action, and that you hold them in the best esteem, according to the saying of Allâh Almighty in *Surat A-Hujurat*:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ

فَسَاءَ عَسَىٰ أَنْ يَكُونَ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ  
الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

“O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one’s brother after having faith. And whosoever does not repent, then such are indeed wrongdoers.”<sup>[1]</sup>

Allâh said:

﴿وَلَا تَلْمِزُوا أَنفُسَكُمْ﴾

“Nor defame one another.”

Which means do not to find fault with one another. Then Allâh Almighty says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ﴾

“O you who believe! Avoid much suspicion, indeed some suspicions are sins.”<sup>[2]</sup>

Allâh Almighty ordered us to stay far away from many suspicions, suspicions that there is no evidence for, and which the Shari’ah does not instruct. This is what is confirmed in the Two Sahihs from Abu Hurairah, may Allâh be pleased with him, from the Prophet ﷺ,

«إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ»

“Beware of suspicion, for suspicion is the falsest speech.”<sup>[3]</sup>

All of this does not mean that we should avoid advising scholars who err; rather, we must advise them to what is good and right,

[1] Al-Hujurat 49:11.

[2] Al-Hujurat 49:12.

[3] Al-Bukhari no. 6064 and Muslim no. 2563.

with good manners and an appropriate approach, not with harshness, suspicion, and bad manners. This latter approach makes the truth seem more distasteful than palatable, which is why, when Allâh Almighty sent His Messengers Musa and Harun to Fir’awn – the worst disbeliever of his time – He Almighty said:

﴿فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ﴾

“And speak to him mildly, perhaps he may accept admonition or fear Allâh.”<sup>[1]</sup>

In the following verse, Allâh Almighty commended the Prophet ﷺ for his approach in calling others to the truth, and in the one after that, He describes to the Prophet ﷺ how he should invite others to the truth:

﴿فَمَا رَحِمَهُ مِنَ اللَّهِ إِنَّتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَآتَقَفْتُمَا مِنْ حَوْلِكَ﴾

“And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you.”<sup>[2]</sup>

Allâh Almighty ordered him to invite to the way of his Lord with wisdom and fair preaching. Allâh Almighty said:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِّ لَهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

“Invite to the Way of your Lord with wisdom and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His path, and He is Best Aware of those who are guided.”<sup>[3]</sup>

This order, though, is not limited to the Prophet ﷺ; it is addressed to all scholars and every caller who invites to the

[1] Tā Hā 20:44.

[2] Al-Imran 3:159.

[3] An-Nahl 16:125.

truth. Allâh's orders to the Prophet ﷺ are also orders for every Muslim, unless in a specific case there is evidence to the contrary. Allâh Almighty says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

"Indeed in the Messenger of Allâh you have a good example to follow."<sup>[1]</sup>

And:

﴿قَالَتِ الَّذِينَ آمَنُوا يَا رَسُولَ اللَّهِ أَوَلَمْ نُعَمِّرْكُم مَّا أَتَيْنَا بِكُم وَاللَّيْلُ وَالنُّجُومُ وَأَنْتُمْ مُسْكِرُونَ﴾  
﴿هُمُ الْمُفْلِحُونَ﴾ (١٥٧)

"So those who believe in him, honor him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful."<sup>[2]</sup>

And:

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنْ هَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ (١١٠)

"And the first to embrace Islam of the Muhajirin (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirin) and also those who followed them exactly (in faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success."<sup>[3]</sup>

In an authentic Hadith, the Messenger of Allâh ﷺ said,

«مَنْ يُحْرَمِ الرَّفْقَ، يُحْرَمِ الْخَيْرَ»

[1] Al-Ahzab 33:21.

[2] Al-A'raf 7:157.

[3] At-Taubah 9:100.

"Whoever is deprived of gentleness, he is deprived of all good."<sup>[1]</sup>

He ﷺ also said,

«إِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا يُتْرَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ»

"Whenever gentleness is present in something, it beautifies it; when gentleness is removed from something, that thing is marred."<sup>[2]</sup>

In another narration he ﷺ said,

«إِنَّ اللَّهَ رَفِيقٌ، يُحِبُّ الرَّفْقَ، وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ»

"Indeed, Allâh Almighty gives through gentleness that which he does not give through harshness."<sup>[3]</sup>

Many Hadiths prove that it is obligatory for those who invite others to Allâh Almighty, and give advice to His worshippers, that they use the best approach and speech, without causing an aversion to the truth. We do, after all, wish that as a result of our efforts, others will accept the truth, and not reject it because of our harshness.

I ask Allâh Almighty to guide all us and all of the Muslims to understanding His religion, to make us firm upon it, and to make us invite to it with insight, and that He protect us and the rest of the Muslims from the evil of ourselves, the mischief of our deeds, and from saying about Allâh Almighty and His Messenger ﷺ what we have no knowledge of. Indeed Allâh is capable of this and may He grant peace and blessings to Muhammad, his family, and his Companions and whoever is guided until the Day of Judgement.

Ibn Baz

[1] Muslim no. 2592.

[2] Muslim no. 2594.

[3] Muslim no. 2593.

## Rulings on Sports and Games

### Shorts That Do Not Cover One's Knees

**Q** What is the ruling regarding people who wear shorts when they play sports and people who watch them play?

**A** Playing sports is allowed when it does not prevent one from what is obligatory. If it were to prevent one from something that is obligatory then it would be unlawful. If it becomes something that people spend most of their time in, then it would become a waste of time, in which case the least of what could be said is that it is *Makruh* (disliked). As for a person playing a sport, who is wearing only shorts that expose his thigh, or even more than that, then this is not allowed. For what is correct is that it is obligatory for young men to cover their thighs, and that watching a sport whose participants have their thighs exposed like this is not allowed.

Ibn 'Uthaimin

### Shorts

**Q** Outside of the prayer, and where there is no chance of temptation, is it permissible for sportsmen to wear shorts? Please mention proofs to support your answer.

**A** We hold the view that wearing shorts that expose one's thighs – such as swimming shorts – is not allowed, a ruling that applies to the marketplace, athletic field, and in or outside the *Masjid*. There may be an exception for a person who is thus exposed in his own home, where he is practicing his trade, for

example. The proof is that when the Messenger of Allâh ﷺ saw Jirham Al-Aslami with his thigh exposed, he said,

«عَطَّ فَخِذَكَ فَإِنَّهَا مِنَ الْعَوْرَةِ»

"Cover your thigh, for the thigh is 'Awrah."<sup>[1]</sup>

Ibn Jibreen

### Attending Sporting Events

**Q** Is it permitted for us to attend soccer matches?

**A** If you are not neglecting an obligatory deed, if you are not looking at the 'Awrah of others, and if animosity and bad feelings do not develop between Muslims who support different teams, you may attend, even though it is better not to attend. For the most part, attending sporting events is a diversion, preventing one from doing what is compulsory, and encouraging one to do what is unlawful.

And with Allâh is the facilitation to do what is right. May Allâh send peace and blessings upon Muhammad, his family, and his Companions.

The Permanent Committee

### The Ruling on a Man Wearing a Necklace

**Q** What is the ruling on wearing necklaces as some men do?

**A** Wearing a necklace for adornment is unlawful because it is a practice that is specific to women. So men are imitating women when they wear a chain and the Prophet ﷺ cursed men who imitate women. It becomes an even greater sin

<sup>[1]</sup> Ahmad 3/478 and At-Tirmithi no. 2798. 'Awrah: The area of the body that must be covered.



“Shaytan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh, and from As-Salah. So, will you not then abstain?”<sup>[1]</sup>

Also, people often argue when playing chess, which leads to enmity between two Muslim brothers. Some people become so absorbed in chess, that though they are intelligent concerning its strategies, they are slow-witted in other feats of the mind. This is clearly observed in people who spend a lot of time playing this game. Now, if in addition to the reasons mentioned chess is played for money, then it is even worse.

Ibn ‘Uthaimin

### Table Soccer or Table Football

**Q** In places known as arcades, young people play a game known as table soccer or table football; a game that is played on a table, that has a small ball and two nets on opposite sides, and that has little figures of soccer players that are controlled by two players, one on each side. The loser of the game usually pays for the game. Is this kind of game permitted in Islam?

**A** If the game you mentioned does involve the loser paying for the game and if it also consists of figures or little statues of soccer players, then it is unlawful for three reasons:

- 1) A game so frivolous and time consuming prevents one from doing that which will benefit his religion and his worldly well-being. It might even become a habit that leads to other forms of gambling, a result that makes it unlawful to even a greater degree.
- 2) Making statues or pictures of beings and buying them are among the major sins; the Messenger of Allâh ﷺ warned

<sup>[1]</sup> Al-Ma'idah 5:91.

those who perpetrate this act with the Fire and with an evil torment.

- 3) For the loser to pay is unlawful – unlawful because it is a waste of money, because renting a table for this purpose is unlawful, and because the profit that the owner of the table receives is unlawful. And all of the above-mentioned reasons make this deed to be a major sin and an unlawful form of gambling.

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

The Permanent Committee

### Clapping Hands at Parties

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

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

﴿وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيدَةٌ﴾

“Their Salah (prayer) at the House (of Allâh, the Ka’bah) was nothing but whistling and clapping of hands”<sup>[1]</sup>

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

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

Clapping is legislated for women alone, when the male Imam,

<sup>[1]</sup> Al-Anfal 8:35.

for example, forgets something in the prayer. They should make him aware of that mistake by clapping. Men, on the other hand, should notify him of his mistake by saying, 'Subhanallah,' a way of correction that is established in the authentic Sunnah of the Prophet ﷺ.

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

Ibn Baz

### Displays and Events on 'Id

**Q** What is the ruling regarding displays and special events that take place on 'Id?

**A** The two 'Id (Muslim holidays) are for remembering Allâh Almighty and worshipping Him, by making *Takbir*, by remembering Allâh Almighty, and by participating in the 'Id prayer. However, people may celebrate by enjoying themselves, just as the Ethiopians would play at the Prophet's *Masjid*. The 'Id festivities, however, should consist of those exercises that display the strength of Muslims, such as war drills. There should be no mixing between the sexes at these events and participants should not vie in boasting with one another, because doing so may lead to enmity.

Ibn Jibreel

### The Lottery

#### "If I Win, I Will Donate to a Good Cause"

**Q** What is the Islamic ruling regarding the lottery; the lottery involves people buying tickets with numbers on them, and one or more people win prizes based on their numbers being drawn. What if my intention is good: that if I win, I will donate the proceeds to a good cause or to those who fight in *Jihad*?

**A** When a person buys a ticket, hoping that he will be "lucky" and win, he is participating in a form of gambling, and gambling is unlawful:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَاصْدَاقِكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿٩٢﴾﴾

"O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab (stone altars), and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaytan's handiwork. So avoid that in order that you may be successful. Shaytan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh, and from As-Salah. So, will you not then abstain? And obey Allâh and the Messenger, and beware and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey in the clearest way."<sup>[1]</sup>

<sup>[1]</sup> Al-Ma'idah 5:90-92.

## 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

8



**DARUSSALAM**  
GLOBAL LEADER IN ISLAMIC BOOKS

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

