



Fatawa on contemporary issues



Working for an Unbeliever

There is nothing wrong with a Muslim being hired by an unbeliever for a specific task, if that task is permissible, such as erecting a fence, selling something permissible, etc. This is the ruling of the Permanent Committee for Research and Fatwa.



Swindling an Unbeliever in a Sale



It is not permissible for a Muslim to resort to swindling anyone, even though he may be an unbeliever. This is the ruling given by Shaikh Muhammad ibn Uthaimen.

Letting Property to People Who Commit What is Forbidden



It is not permissible to rent property to a tenant who carries out forbidden activities, such as selling wines, drugs or pornography, or to someone who carries out usurious transactions. This ruling is stated by Shaikh Abdullah ibn Jibreen.



UNLAWFUL EARNINGS

A man's wife and children who are unable to earn their own living through lawful means may live on the unlawful earnings of their husband or father. However, they must try their best to persuade him to find a different job that gives him only lawful earnings. This is the ruling stated in Decision 23 (11-3) of the Islamic Fiqh Council.

Loan Application Form

Name/Address

Last

Name

Address

Student Loans

Loan A

Name/Address

It is permissible for Muslim students to obtain loans offered by non-Muslim governments to their citizens during their university studies, providing such loans are free of any usurious increase related to the living cost indicator. This is stated in Decision 4-18 of the European Council for Fatwa and Research.



Receiving Unemployment Benefit When in Work

It is obligatory for a Muslim who is earning wages through the work he does to inform the relevant government authorities of this.

It is forbidden for a Muslim to claim unemployment benefit while he is in work unless his earnings are within the low-pay limits the government allows for those who are employed. This is the ruling of the European Council for Fatwa and Research.





It is permissible for a Muslim to become a partner in a commercial company when the source of funds provided by other partners may vary, with some legitimately earned and some borrowed at interest. However a condition applies here: The loans must not be secured against a mortgage of the company's assets. Moreover, the Muslim partner must have the authority to run the business, or to be able to monitor its activities to ensure that they are consistent with Islamic law. This is the ruling stated in Fatwa No. 1-16 of the European Council for Fatwa and Research. The late Shaikh Abd al-Azeez ibn Baz said in his relevant fatwa: In principle, it is permissible for a Muslim to be in partnership in a commercial enterprise with a non-Muslim, provided that such partnership does not lead to a relationship of alliance or to commit or neglect something God has forbidden or made obligatory. Moreover, the Muslim partner should be the one who is in control. Nevertheless, it is preferable not to have such a partnership but rather to seek Muslim partners.

Partnership with non-Muslims



Giving Bank Interest to *Charity*

Scholars have two different views regarding taking the interest from one's bank account and giving it to charities. The first view considers that it is not permissible to deposit one's money in a usurious bank in the first place. If one finds it necessary to do so in order to keep his money safe and he does not receive interest on it, then there is no harm. However, if the account earns interest, then it is not permissible. If he uses the funds that represent the interest, out of ignorance or carelessness, and then repents he should give the money to charity and not add it to his own account. This is the view of Shaikh Abd al-Azeez ibn Baz.





Buying a House with a **USURIOUS LOAN**

Contemporary scholars have given two different opinions on this question. The first view, which is the view of the majority of scholars, including the Islamic Fiqh Council and Shaikh Muhammad ibn Uthaimen and other scholars, makes it forbidden for a Muslim to buy a house through usurious financing in any situation.



WORKING FOR USURIOUS BANKS

Normally, working for a usurious bank is prohibited. This is endorsed by the Permanent Committee for Research and Fatwa and Shaikh Abd al-Azeez ibn Baz. Decision 7-5 of the Assembly of Muslim Jurists of America suggests making an exception for jobs that do not involve dealing directly with usury, which includes preparing documentation, acting as a witness or providing any help or service, if one needs to take up such a job because one cannot find a legitimate job elsewhere.

