



# FATAWA ON CONTEMPORARY ISSUES - (PART TWO)





## Selling Forbidden Articles at Petrol Stations



It is not permissible for a Muslim who invests or works in the shops that are part of petrol stations, or anywhere else, to sell the lottery tickets or other forbidden articles that are normally sold in such places. This ruling is stated in Decision 13-5 of the Assembly of Muslim Jurists of America adopted at its fifth convention held in Manama, Bahrain in 1428 AH, 2007. It is also the fatwa given by the late Shaikh Mustafa al-Zarqa

# Working in a Jewellery Shop



**It is permissible for a Muslim to work or invest in such shops provided that the buyer and seller exchange goods and money in situations where such an exchange is required. Moreover, the jewellery sold must not have figurines or engravings belonging to creeds that are contrary to Islam. This ruling is stated in Decision 13-5 of the Assembly of Muslim Jurists of America adopted at its fifth convention in Manama, Bahrain in 1428 AH, 2007.**



# Selling to Customers Using Credit Cards



**Decision 13-5 of the Assembly of Muslim Jurists of America makes clear that it is perfectly permissible to receive the price of the goods one sells through payment by credit card.**

# Leasing a Property to Install Cash Machines

Letting space to install cash machines (ATMs) for people to obtain cash is permissible according to Decision 13-5 of the Assembly of Muslim Jurists of America, adopted at its fifth convention held in 1428 AH, 2007, in Manama, Bahrain, and Decision 5-18 of the European Council for Fatwa and Research.



# Operating a Franchise or Restaurant Selling Forbidden Food

In Decision 13 of the fifth convention, held in Manama, Bahrain, 1428 AH, 2007, the Assembly of Muslim Jurists of America stated that a Muslim may not make an application to open a restaurant or fast-food cafeteria which sells forbidden items of food or drink unless his application is limited to the food and drink that are permissible in Islam. If the regulations of the parent company do not allow giving an agency or franchise to someone that wants to exclude some of its products, but it is possible to have a non-Muslim partner who does not consider such products forbidden, then there appears to be nothing to prevent that. However, the non-Muslim partner should acquire these products and be their owner and manager, taking any accrued profit or incurred loss from them. These products should also be separated from the ones that are permissible so as not to cause any confusion.

A Muslim who has already entered into an agency or franchise contract with the parent company, and what he sells is mostly permissible items, may continue with his contract providing he observes the following controls:

- 1-The agency does not include selling wines or intoxicating drinks, even in small quantities:
- 2-He should do his best to persuade the parent company to agree to not supply him with prohibited items to sell:
- 3-He should do his best to reduce the quantities of these forbidden items and their promotion:
- 4-He should employ non-Muslims to attend to the preparation and sale of forbidden items:
- 5-He should dispense of any accrued profit from forbidden items and give it to charity. Evidence





# INTEGRATION IN NON-MUSLIM SOCIETY

When a Muslim lives in a non-Muslim country he is exposed to integration or assimilation in society. This may result in shedding some religious and cultural aspects that are essentially Islamic. What should be a Muslim's attitude to integration? Can integration be achieved while retaining such essentials?





## Supporting Just Causes

It is the duty of a Muslim to support his Muslim brother. This duty may be a collective one, in which once support is given in sufficient measure the duty is rendered to have been discharged, or it may be a personal one, when the support is not enough without him and he is able to give it. Moreover, Islam is opposed to injustice and provides support to those who suffer injustice, regardless of their nationality, race or religion. Every means of support, whether political, financial or informational, may be given if needed to achieve the legitimate objectives, provided that the means itself is permissible and its use does not lead to harm. It should also be legal in the country where it is used and giving such support should not mean neglecting more important duties. This ruling is expressed in Decision 6-16 of the European Council for Fatwa and Research.





## RESIDENCE IN NON-MUSLIM COUNTRIES



Scholars have expressed two different views on this question. The first view says that a Muslim leaving a Muslim country to live in a non-Muslim one is permissible provided that he is able to declare his faith without being harmed and does not fear to yield to temptation. The permissibility is even more valid if he is able to strengthen the condition of Muslims there and provide them with knowledge and advocacy of Islam. Otherwise, it is not permissible. This is the view expressed by Shaikh Abd al-Azeez ibn Baz, Shaikh Muhammad ibn Uthaimen, Shaikh Abdullah ibn Jibreen and Shaikh Salih al-Fawzan.

This view is endorsed by the European Council for Fatwa and Research, which goes further to say that such residence is recommended if the Muslim concerned can positively participate in society and introduce the great features of Islam and its high moral standards. It considers such residence obligatory if the other option is likely to cause harm or have clear adverse effects and he can repel such effects.



# RELIGIOUS COEXISTENCE

Religious coexistence is an ambiguous term that means several things, including peaceful coexistence between the followers of different religions and agreeing a formula that ensures the common interests of all groups, particularly those living in the same regions or having common interests that require their cooperation. It may also mean trying to concoct something out of different faiths, or putting together a common religious framework that dilutes the distinctive beliefs of different religions.



## Non-Muslims Taking Part in Islamic Prayer

If a non-Muslim wishes to take part in Islamic prayer alongside Muslims he must not be prevented, particularly if it is felt that this will incline him towards Islam. However, he should be in a separate row or at the end of a row, so that the rows are not interrupted. It is generally agreed that belief is a condition for the validity and acceptability of all actions. This view is endorsed by the Assembly of Muslim Jurists of America (Decision 14-5) and by Shaikh Abd al-Azeez ibn Baz.

