

A: There is no objection to cooking that which is not slaughtered in the Islamic manner or serving it to those who regard it as lawful. However, it is problematic to sell it to them. But, there is no objection to taking the money in return for his (the Muslim seller) relinquishing his right over it (foodstuff). Alternatively, by rescuing (*istinqadh*) it (i.e. money from a non-Muslim). As for pork, it is problematic to serve to those who regard it as lawful and without a doubt disallowed for sale. God knows best. (MMS, pp. 12-13, Q8)

**Q76: Is it permissible for a Muslim to work in a restaurant that serves meat that is not slaughtered in the Islamic manner?**

A: Its permissibility is not unlikely in the case where it is being served to one who considers it lawful. Rather, it is absolutely (permissible) as long as the status of the meat is made known to him, if there is a possibility of influencing him to avoid its consumption. If not, it is not obligatory. (MMS, p. 23, Q36)

**Q77: Is it permissible to work in a restaurant that serves pork and alcoholic beverages? If it is not permissible, does the ruling also apply to washing dishes and similar things there?**

A: Serving alcoholic beverages to others is prohibited even if the one to whom they are served considers them lawful! It is the same for washing dishes if they serve the purpose of drinking alcoholic beverages in them or serving them (the dishes) to the drinker. The

permissibility of serving pork to someone who considers it lawful is not unlikely although selling it is without a doubt disallowed. And a Muslim hiring himself out for a forbidden task is rendered invalid and the taking of wages for this is prohibited. There is no objection to taking possession (of money) in return for work done as a means of rescuing it from someone whose wealth is not honored. (MMS, p. 22, Q34)

**Q78: Is it permissible for a Muslim to work in shops that sell alcoholic beverages or in places of entertainment without serving alcoholic beverages or doing other forbidden things, such as cleaning dishes or arranging the chairs and similar activities?**

A: This is not permissible in shops that sell alcoholic beverages and, based on obligatory precaution,<sup>3</sup> he should refrain also from places of entertainment. (MMS, pp. 23-24, Q38)

**Q79: Is it permissible for a Muslim to work in a grocery store that sells alcoholic beverages in one of its corners if his job is only that of a cashier?**

A: It is permissible to accept the value of (commodities) other than alcoholic beverages, and likewise the value of alcoholic beverages, if both the buyer and seller are non-Muslims. (MMS, p. 25, Q44)

<sup>3</sup> See Glossary, p. 79.

**Q80: What is the ruling on the wages that a worker claims from these kinds of restaurants? Are they considered to be from property that is mixed with the unlawful, as it in fact is; or are they considered lawful for the worker since the wages are for lawful work?**

A: With regard to wages that a Muslim receives from non-Muslims in return for work that they (non-Muslims) consider lawful, the ruling is that they are lawful even if he has acquired them through unlawful transactions according to our *shari'ah*, so long as these (transactions) are lawful for them (non-Muslims), like selling alcoholic beverages and pork to non-Muslims. And these kinds of wages are not considered to be mixed with the unlawful on which *khums* is obligatory. (MMS, p. 23, Q37)

**Q81: Is it permissible for a Muslim to be present in gatherings where alcoholic beverages are served?**

A: Eating and drinking in these gatherings is prohibited. As for mere presence, its prohibition is based on obligatory precaution.<sup>4</sup> There is no objection to it if the aim is to prevent others from reprehensible actions, if one is able to do so. (MMS, p. 25, Q43)

**Q82: Selling the meat of inedible animals like rabbit to those whose school of law (*madhhab*) permits its**

<sup>4</sup> See Glossary, p. 79.

**consumption.**

A: It is permissible. (FM, p. 412)

### Shopping

**Q83: Is it permissible for a person to buy from shops owned by Hindus if he knows that their owners help their community against the Muslims?**

A: It is not permissible if this contributes in their aggression against the Muslims. God knows best. (MMS, p. 18, Q20)

### Imported Meat, Fish, Cheese and Gelatine

**Q84: Is it permissible to eat, buy and sell imported chickens from Muslim countries on which is written the phrase “slaughtered in the Islamic manner”?**

A: It is permissible for you to eat, buy and sell them as long as you do not know that they were not slaughtered (in the Islamic manner), whether the previously mentioned phrase is written on them or not. (FM, p. 413)

**Q85: And if these (chickens) are imported from non-Muslim countries and written on them is the phrase “slaughtered in the Islamic manner”?**

A: It is not permissible for you to eat them if you are not confident that they have truly been slaughtered in the Islamic manner and not just claimed to be. (FM, p. 413)

**Q86: The bodies of some types of fish are not fully covered with scales. Is it permissible to eat them?**

A: Yes, it is permissible for you to eat them if they have but a single scale. (FM, p. 414)

**Q87: Is it permitted for us to eat canned fish imported from some European countries and America when we are not absolutely sure of its lawfulness from two perspectives? First, we are not sure of the presence of scales, although the name of the fish indicated on the can wrapping is from those that have scales. The exporting countries for these types of canned items follow the strict laws enforcing the agreement between the item description on the packaging and the actual contents of the can. Second, we do not know about the certainty of its (fish) having been captured outside the water alive or of its having died in the fishing net. However, it is known that such fish are caught by modern fishing vessels which allow the extraction of the fish from the water in a live state, and it is very rarely mixed with any dead (fish).**

A: If one can be confident as to its lawfulness — even with the two observations above — then one is permitted to eat it, if not, it is not permissible. (FM, p. 414)

**Q88: What about imported cheese from non-Muslim countries, if I do not exactly know the way it was made and its ingredients?**

A: It is permissible for you to eat it. (FM, pp. 413-14)

**Q89: (In the case of) imported cheese from non-Muslim countries, if it is known to contain rennet (*anfahah*) from a calf or a young goat, or an animal enzyme, is it permissible to consume it?**

A: There is no objection if it contains the first two, and likewise for the third (animal enzyme) if it is consumed, unless it is known that it was taken from one that was not slaughtered in the Islamic manner. God knows best. (MMS, p. 17, Q18)

**Q90: Gelatine substance is normally made from the bones of a cow. If it is taken from animals not slaughtered in the Islamic manner, with the knowledge that it is not permissible to eat it, is it ruled to be ritually pure for external usage?**

A: Yes, because the bone is from the part in which life does not dwell; therefore, it is ritually pure, even if it were from a dead (animal). God knows best. (MMS, p. 36, Q75)

### Meat from Muslim Markets

**Q91: Here there are many restaurants in the Muslim**

**markets that offer meat to their customers.**

A: It is permissible for you to eat their meat. (FM, p. 414)

**Q92: . . . even without asking the owner of the restaurant about it?**

A: Yes, it is permissible for you to eat it and there is no need to ask the owner of the restaurant about it, just as there is no need to ask about the religion of the employees in the restaurant. (FM, p. 414)

## **2. Marriage and Divorce**

**Q93: Civil divorce between a man and a woman is finalized according to Western laws, but the man refuses to grant *shar'i* divorce or provide maintenance to his wife, and refuses to accept *shar'i* mediation. What is the position of the wife knowing that her patience in this situation is absolutely a cause of hardship?**

A: Her case should be taken to *al-hakim al-shar'i* or his representative who would advise the husband to abide by one of the two options — either he provide maintenance or implement the *shar'i* divorce — even if it is through a representative other than himself. If he refuses both options and it is not possible to provide maintenance for her from his property, then the *hakim* or his representative can divorce her. (MMS, p. 26, Q47)

**Q94: Is it permissible to have a sexual relationship without a *shar'i* contract with women who are unbelievers from People of the Book, or without a religion, knowing that the government and state of their country are in a state of war with the Muslims, either directly or indirectly?**

A: That is not permissible. (MMS, pp. 26-27, Q48)

### Masturbation

**Q95: You mentioned in a previous dialogue that masturbation is forbidden. Are the male and female alike in this ruling?**

A: Yes. As it is forbidden for the man to titillate his genitalia until he ejaculates, so too it is not permissible for the woman to titillate her genitalia to orgasm. (FM, p. 431)

**Q96: Certain illnesses require that the doctor may request the patient's semen for examination, and discharging it by the *shar'i* way is difficult because it must be discharged in the presence of the doctor.**

A: If the patient is in dire need to do so, then he is allowed. (FM, pp. 431-32)

**Q97: If a person desires to test his ability to have children and the doctor asks him to discharge the semen to examine it.**

A: As long as he is not obliged to do that, it is not permissible for him to masturbate. (FM, p. 432)

**Q98: A man cannot impregnate [sterile] and asks the doctor to determine the reason for his sterility through an examination of his sperm. The emission (of such semen) is obtained by the use of an instrument attached to his genitals and, by its movements, causes a discharge. Is this to be considered as masturbation and thus forbidden, or is it allowed for the purpose of the examination? And does it matter whether the patient is in difficulty or is acting out of necessity?**

A: Yes, it is considered as masturbation. It is not allowed unless the examination requires it. It is equally so for reliance upon that except under the previous two situations [difficulty and necessity], assuming, as does your question that some definitive result can be determined from it. God knows best. (MMS, p. 14, Q11)

### Sexual Fantasy

**Q99: Thinking intentionally about women other than one's wife with an image in mind of having sexual intercourse, if the penis becomes erect without discharge of semen.**

A: It is not prohibited if it does not lead to a forbidden act. (FM, p. 431)

### Looking at non-mahram Women

**Q100: These days women go out on public streets while some parts of their body that should be covered are exposed. Is it permissible to look at them without lust and sexual pleasure?**

A: Yes, this is permissible if they do not desist from exposing themselves if asked to do so. (FM, p. 430)

### Mixed Swimming Pools

**Q101: Is a Muslim permitted to go to mixed swimming pools [men and women] without a suspicious motive, especially when they (women) remove the dress of modesty from themselves and would not desist if asked to do so?**

A: Although looking without a suspicious motive and lust at those who are scantily dressed and would not desist if asked to do so is permissible, presence in these places of moral depravity is absolutely not permissible based on precaution. (MMS, p. 25, Q45)

### Statues, Portraits and Films

**Q102: Is it permissible to make a statue in the shape of a human being or an animal?**

A: [No, it is not permissible]. (FM, p. 410)