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Madani Q/A Time

13th Q/A

Arshad Basheer Madani
00919290621633 (whatsapp text only)
www.Abmqurannotes.com

Question:

My daughter and her husband are staying in this city now and they have 2 dogs inside the house, the dogs roam around the house and also sleep in their bedroom. As a revert, can i visit them and eat from what they cook. They are very attached with the dogs; they hug them etc. just like their own kids. The dog's utensil also can be seen just outside the kitchen, one on each side.

Answer:

All praise is due to Allaah as many times as the number of His Creation and May the peace and blessings of Allaah be upon the Final Prophet Muhammad ﷺ, his family and companions, and all those who follow them in righteousness till the Day of Judgment.

Summary:

- 1) It is permissible for you to visit them so that you can invite them towards islam through your best speech and good character. There is no sin upon you for visiting them.
- 2) There is no objection for a Muslim to eat from food that a kaafir (unbeliever), whether polytheist or otherwise, has cooked, as the issue of cooking does not involve slaughtering according to Islamic guidelines so that we would require the person to be from Ahlil-kitaab (People of the Book) among the kuffar. In fact, it is only a matter of cooking, so the only issues that concern us are

cleanliness and the avoidance of najasa (impurity), and likewise that nothing haram (forbidden) is mixed with the food such as khamr (wine or alcoholic beverages) or lard.

So, There is no reason why you should not eat the cooked food of the non-Muslims, although it is better to avoid doing so especially if they are known to handle impure things. If the cups and vessels that your daughter uses are kept in a cupboard that the dogs cannot get to, there is no reason not to use them. The same applies to towels and garments; if your daughter washes them in pure water, there is nothing wrong with using them.

A Comprehensive Answer with Proofs:

Islam forbids Muslims to keep dogs, and the punishment for that is that the one who does that loses one or two qiraats from his hasanaat (good deeds) each day. An exception has been made in the case of keeping dogs for hunting, guarding livestock and guarding crops.

It was narrated from Abu Hurayrah (may Allaah be pleased with him) that the Prophet (sallallahu alayhi wa sallam) said: “Whoever keeps a dog, except a dog for herding, hunting or farming, one qiraat will be deducted from his reward each day.” Narrated by Muslim, 1575.

It was narrated that ‘Abd-Allaah ibn ‘Umar (may Allaah be pleased with him) said: The Messenger of Allaah (sallallahu alayhi wa sallam) said: “Whoever keeps a dog, except a dog for herding livestock or a dog that is trained for hunting, two

qiraats will be deducted from his reward each day.” Narrated by al-Bukhaari, 5163; Muslim, 1574.

Is it permissible to keep a dog to guard houses?

Al-Nawawi said:

There is a difference of opinion as to whether it is permissible to keep dogs for purposes other than these three, such as for guarding houses and roads. The most correct view is that it is permissible, by analogy with these three and based on the reason that is to be understood from the hadeeth, which is necessity. End quote. [Sharh Muslim, 10/236]

Shaykh Ibn ‘Uthaymeen (may Allaah have mercy on him) said:

Based on this, if a house is in the middle of the city there is no need to keep a dog to guard it, so keeping a dog for this purpose in such situations is haraam and is not permitted, and it detracts one or two qiraats from a person’s reward every day. They should get rid of this dog and not keep it. But if the house is in the countryside and there is no one else around, then it is permissible to keep a dog to guard the house and the people who are in it; guarding the members of the household is more important than guarding livestock or crops. End quote.

Majmoo’ Fataawa Ibn ‘Uthaymeen, 4/246

The najaasah (impurity) of the dog means that it is impure in and of itself. If a person touches a dog and his hand is wet or the dog is wet, then his hand has become impure and he has to

purify whatever has been touched by it of garments, vessels and so on.

It is not appropriate to ask a kaafir about the purification of his hand or garments or vessels, because the basic principle is that they are pure unless it is proven that they have become impure. However it is better to avoid using their vessels and garments until they have been washed. Al-Hajaawi (may Allah have mercy on him) said in Zaad al-Mustaqni': It is permissible to use the vessels of the kuffaar, even if their meat is not halaal, and to use their garments if it is not known what state they are in.

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said: If someone were to ask, what is the evidence for that? We would say that it is the general meaning of the verse in which Allah, may He be exalted, says (interpretation of the meaning): "He it is Who created for you all that is on earth" [al-Baqarah 2:29]. Moreover, if Allah has permitted us to eat the food of the People of the Book, then it is well known that they sometimes bring it to us cooked in their vessels. And it is proven that the Prophet (blessings and peace of Allah be upon him) was invited by a Jewish boy to eat some barley bread and fat, and he ate some of it. Similarly, he ate some of the poisoned mutton that was given to him (blessings and peace of Allah be upon him) in Khaybar. And it is proven that he (blessings and peace of Allah be upon him) and his Companions did wudoo' from the waterskin of a mushrik woman. All of that indicates that whatever has been handled by the kuffaar is taahir (pure).

With regard to the hadeeth of Abu Tha‘labah al-Khushani, according to which the Messenger (blessings and peace of Allah be upon him) said: “Do not eat from them (vessels of the kuffaar) unless you cannot find anything else, (in which case) wash them and eat from them”, this indicates that it is better to avoid using them, but many of the scholars interpreted this hadeeth as referring to people who are known to handle and deal with impurities such as pork and the like. They said: the Prophet (blessings and peace of Allah be upon him) forbade eating from their vessels unless we cannot find anything else, in which case we should wash them and may then eat from them. This interpretation is good and it is in accordance with the guidelines of sharee‘ah.

The words “and their garments” mean their garments are permissible. That includes what they manufacturer and what they wear. Their garments that they manufacture are permissible and we do not say that perhaps they were woven on an impure loom or dyed with an impure dye, because the basic principle is that things are permissible and pure. Similarly, clothes that they have worn are also permissible for us to wear, but in the case of those whom it is known do not take care to avoid impurities, such as the Christians, it is better to avoid wearing them, based on the implications of the hadeeth of Abu Tha‘labah al-Khushani (may Allah be pleased with him).

The words “if the condition is not known” may be understood in two ways:

1. That they are known to be pure

2. That they are known to be impure.

If it is known that they are impure then they should not be used until they have been washed. If it is known that they are pure then there is no problem. Rather the problem arises when their condition is not known. Should we say that the basic principle is that they do not take precautions to avoid impurities and they are haraam, or should we say that the basic principle is that things are pure unless it is proven that they are impure? The correct view is the latter.

End quote from ash-Sharh al-Mumti', 1/82

Allah Knows Best

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Editor-in-chief
of the website www.abmqurannotes.com
Shaikh Arshad Basheer Madani

madaniQ/A ,Arshad Basheer Madani