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The Book of Hajj Rites

Advice to Those Performing *Hajj* to the Sacred House of Allâh

By His Eminence, Ash-Shaykh 'Abdul-'Aziz bin 'Abdullah bin Baz

All praise is due to Allâh alone and may prayers of blessing and peace be upon His servant and Messenger, our Prophet Muhammad, and upon his family and Companions and whoever followed them in righteousness until the Day of Judgement.

O Muslims, who have come for *Hajj* to the Sacred House of Allâh, I ask Allâh for success for you and us in doing that which pleases Him and safety from the deceptions of evil temptations. Likewise, I ask Him to give all of you success in offering your *Hajj* rites in the manner which pleases Him, and that He accept it from you, and return you to your lands safe and successful. Verily, He is the Best Who is asked.

O Muslims! Verily, my advice to everyone is to fear Allâh in all situations, and to stand firmly upon His religion, and to beware of those things that cause His anger. Verily, the most important of the mandatory acts and the greatest of the obligations is the *Tawhid* of Allâh and sincerity in singling Him out for all acts of worship. This goes along with being concerned about following His Messenger ﷺ in statements and deeds. Verily, the rites of *Hajj* and the rest of the acts of worship should be performed in the manner that Allâh legislated for His servants upon the tongue of His Messenger, His *Khalil* and His chosen one among His creation, our Prophet, Imam and leader, Muhammad bin 'Abdullah ﷺ.

Verily, the greatest of evil acts and the most dangerous of crimes is to associate partners with Allāh. This is by directing worship or some acts of worship to other than Allāh. This is due to Allāh's Statement:

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

"Verily, Allāh does not forgive that partners be associated with Him, but He forgives whatever is less than that (of sins) for whomever He wishes."¹

And His Statement while addressing His Prophet Muhammad ﷺ:

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

"Indeed it has been revealed to you (O Muhammad ﷺ) and to those who were before you that if you associate partners (with Allāh), your deeds will be wasted and you will certainly be among the losers."²

O you who are performing Hajj to the Sacred House of Allāh! Verily, our Prophet ﷺ did not perform Hajj after his migration to Al-Madinah except for once, and that was the Farewell Hajj. That was at the end of his life. During it he taught the people their Hajj rites by his statements and deeds. He ﷺ said to them:

﴿خُذُوا عَنِّي مَنَاسِكَكُمْ﴾

"Take your Hajj rites from me."³

Thus, it is obligatory upon all of the Muslims to follow him in that and to perform their Hajj rites in the manner that he legislated for them. This is because he ﷺ is the guiding teacher, and Allāh sent him as a mercy for all the worlds and as finality for the servants (of Allāh). Thus, Allāh commanded His servants

[1] An-Nisa 4:48.

[2] Az-Zumar no. 39:65.

[3] Al-Baihaqi. 5/121

to obey him (the Prophet ﷺ), and He clarified that following him is a cause for entering Paradise and being saved from the Fire. He explained that he (the Prophet ﷺ) was the proof of the servant's true love for his Lord and Allāh's love for the servant. This is as Allāh said:

﴿وَمَا مَلَائِكَةُ الرَّسُولِ فَحُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

"And whatever the Messenger gives you take it and whatever he forbids you from, abstain from it."^[1]

And He said:

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾

"And establish the prayer and pay Az-Zakah, and obey the Messenger so that perhaps you may receive mercy."^[2]

And He said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَذِكْرٍ﴾

"Indeed there is a good example for you all in the Messenger of Allāh, for whoever hopes in (meeting) Allāh and the Last Day and remembers Allāh much."^[3]

And He said:

﴿وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

﴿وَمَن يَعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِمٌ﴾

"Whoever obeys Allāh and His Messenger, He will cause him to enter Gardens with rivers flowing beneath them. They will remain

[1] Al-Hashr 59:7.

[2] An-Nur 24:56.

[3] Al-Ahzab 33:21.

If the Person being led in Prayer cannot see the Imam nor anyone who is behind the Imam, but he can hear (the Imam's Voice)

Q What is the ruling of the prayer that is offered in the basement of the *Masjid* if the person who is being led in prayer cannot see the *Imam* nor any of those who are praying behind the *Imam*, but the person only hears the voice of the *Imam* by way of a microphone?

A There is no problem with that if the basement (or cellar) is connected to the *Masjid*, due to the generality of the evidences.

Q A group of people offered the *Jumu'ah* (Friday) prayer in the basement of the *Masjid* (on the ground floor, i.e., the *Musalla* was upstairs) and during the prayer the electrical current was cut off. Then, those who were being led were unable to hear the *Imam*, so one of those being led stepped forward and led them in the rest of the prayer. What is the ruling of these people's prayer, since he led them in the rest of the prayer performing it as the *Jumu'ah* prayer? Also, what is the ruling if no one steps forward? Does each of them complete his prayer by himself? If that is permissible, then does he complete the rest of the prayer as *Zuhr* prayer or *Jumu'ah* prayer, since he listened to the speaker (*Khatib*), started the prayer with the *Imam* and prayed one *Rak'ah* with him?

A If what the questioner mentioned has occurred, then the prayer of all of those people is correct, because whoever caught a *Rak'ah* of the *Jumu'ah* prayer, then he caught the *Jumu'ah* prayer, as is reported in an authentic *Hadith* from the Messenger of Allāh ﷺ. If no one had stepped forward and each of them prayed the last *Rak'ah* by himself, then that would have been sufficient for him. This is like the person who misses a *Rak'ah* and he prays whatever he catches with the *Imam*, then he makes up the second *Rak'ah* for himself. This is according to the generality of the Prophet's statement:

«مَنْ أَذْرَكَ رَكْعَةً مِّنَ الصَّلَاةِ فَقَدْ أَذْرَكَ الصَّلَاةَ»

"Whoever caught a *Rak'ah* of the prayer, then verily he caught the prayer."^[1]

And Allāh is the Giver of success.

Q If a man enters the *Masjid* during a time when it is prohibited to pray, should he offer *Tahiyyatul-Masjid* (prayer for greeting the *Masjid*) or not?

A It is better for the person to offer *Tahiyyatul-Masjid* according to the more correct of the two opinions of the scholars. This is due to the generality of the Prophet's statement:

«إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلَا يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ»

"When one of you enters the *Masjid*, he should not sit until he prays two *Rak'ahs*."^[2]

This *Hadith's* authenticity is agreed upon (in *Al-Bukhari* and *Muslim*). However, if he sits and does not offer the prayer, there is no harm in that.

Ash-Shaykh Ibn Baz

The ruling of the Prayer in the expansion area of the Prophet's *Masjid*

Q Is the prayer that is offered in the expansion area of the Prophet's *Masjid* under the awnings considered like the prayer in the interior of the Prophet's *Masjid*?

A The places that have been included inside the Prophet's *Masjid* by expansion are given the rulings of the *Masjids* after they are entered into it. Based upon this, that which has

[1] *Al-Bukhari* no. 580 and *Muslim* no. 607.

[2] *Al-Bukhari* no. 1163 and *Muslim* no. 714.