

Question:

A brother firstly argued that it was not right to stay on benefit, that if we start to take benefit then how would brothers reach careers of high esteem whereby people would listen to their dawa about the deen. Especially, in this day and age were there are allot of snobbish people and that brothers on benefit would not be able to convince these people, his second argument was whether their is hukm-shari for one to take benefit from a land which Muslims are opposing, trying to change the way people think and make the deen of islam dominant?

Could you please answer with daleel, jaza kala khair

Answer:

I reproduce for you below a comprehensive response from the Sheikh on the subject of taking income support. The Sheikh has answered this question many times so please make a copy for future reference.

'...In order for you to comprehend the answer to your question it is essential for you to understand the reality. The question is important since there are those who try hard to discredit Muslim activists and hinder them by saying that they are supported by the Kufr government as agents!! The fact of the matter is that all people Muslims and non-Muslims whether working or not are entitled to different types of state benefits, which are permissible in Islam.

The Reality:

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- A) Every person whether working or jobless is subject to pay tax to the national authorities (even if he/she is getting income support from their local authority).
- B) The current local authorities in the UK for example provide for the following support and benefit for all its citizens, residents and its asylum seekers (refugees with visa-treaty):
 1. Child benefit for all people including the rich or those who are working, Muslims or non-Muslims.
 2. Free education for all children of those who are working or jobless.
 3. Free Housing benefit (for those who are in low income or jobless)
 4. Free health treatment for all children and for those who are on low income or jobless.
 5. Disability and incapacity benefit for all people working or not, rich or poor, Muslims or non-Muslims.
 6. Family Credit support, for all those who are working but their genuine expenses are less than their income.
 7. JobSeekers allowance for all jobless.
 8. Income Support, for all Asylum seekers (Security or political refugees and Emigrants)
 9. Maternity benefit for all pregnant women, Single parent benefit...etc...etc...

NB: ALL THE ABOVE SUPPORT AND GRANTS ARE PERMISSINLE FOR THE FOLLOWING DIVINE EVINDENCES FROM THE QURAN AND SUNNAH.

Firstly, Allah is Al-Razzaaq and all Wealth (Maal) belongs to Him (swt). The following verses address this:

- a) That Allah is Al-Razzaaq, refer to Al-Quran: [51:58], [11:6], [40:13], [67:21], [29:60]
- b) The Wealth belongs to Allah, refer to Al-Quran: [24:33], [23:55].
- c) Allah (swt) requested us in the Quran to accept His (Rizq) provision and to access His wealth in permissible ways, such as: working, fishing, hunting, halal trading, through gifts, inheritance, donations, grants, awards, income support or other help for living etc... But Allah (swt) forbids us to access His wealth in prohibited ways such as: stealing, gambling, dealing with usury, mortgages, insurance or dealing with alcohol or pork etc... Please refer to Al-Quran to see how the verses accept the Halal Rizq without restriction if it is from Muslims or non-Muslims: [10:59], [2:172], [3:27], [2:212], [24:38], [65:3].

It is further reported in Saheeh Bukhari by Imaam Al-Bukhari, and in Saheeh Muslim by Imaam Muslim and in Sunnan Al-Nasaa-iee by Imaam Nassa-iee upon the authority of Abdullah bin Omar, that the Messenger Muhammad (saw) said: "The messenger (saw) send to me wealth and I said to him: 'give it to who is poorer than me' and he (saw) said: 'If you are given or granted wealth without greediness or begging for it, you should accept it and save it if you wish, or donate it if you wish.' Saalem son of Abdullah said: 'that is why Abdullah bin Omar never rejected any wealth given or granted to him although he never begged for it.'"

It is also reported in Saheeh Muslim by Imaam Muslim, and in Al-Targheeb by Imaam Al-Munziri, upon the authority of Abu Hureirah (ra) that the Messenger Muhammad (saw) said: 'Whoever is given or granted wealth without begging for it, let him accept it, because it is provision which Allah (swt) has sent to him'.

And it is reported by in Al-Musnad by Imaam Ahmed, and in Al-Mu'jam Al-Kabeer by Imaam At-Tabarani and in Al-Sunnan of Imaam Al-Baihaqi upon the authority of A'abed bin A'mro (ra) that the Messenger Muhammad (saw) said: 'Whoever is offered Rizq, without begging for it, or greediness, he should accept it and ease his need, and as for whatever is more than his need, let him donate it to whoever is needy'.

It is reported in Al-Sunnan Al-Kubra by Al-Imaam Al-Baihaqi, and in Al-Targheen wa Al-Tarheeb by Al-Imaam Al-Munziri upon the authority of Zaid bin Aslam, that his father Aslam said: 'I heard Omar Bin Al-Khataab (r) say: 'By the one who has my life in His hand (i.e. God) I will never beg from anybody but whosoever gives me wealth I shall accept it because wealth belongs to God and indeed He sends it to me as part of my provision'.

Al-Haafiz Ibn Abdul-Qadir and Imaam Nawwawi said: 'Omar (ra) use to accept wealth as a gift, grant or award without begging for it.'

It is reported by in Al-Musnad by Imaam Ahmad and in Al-Sunnan by Imaam Al-Baihaqi that A'eisha (r) said: 'the Messenger of Allah (swt) said to me: O A'eisha, whoever give you a grant or support without begging for it, you may accept it, indeed it is provision which Allah offers to you'.

As for the Ideological struggle against Kufr law, this must not stop even if we benefit from the kuffar. Muslims during the time of the Messenger Muhammad (saw) in Makkah lived under the tribal Kufr law of Qureish and accepted financial help from their tribes despite the fact that each tribe, as a local authority, represented the national authority of the Qureishi system and despite the fact that the Messenger and his companions used to expose and challenge the Kufr regime of the Qureish. It is narrated that Omar Bin Al-Khattab (ra) said to the Messenger Muhammad (saw): 'The Qureish (tribal-state) give us a grant, are we allowed to accept it?' to which the Messenger (saw) replied: 'Whoever has anything granted to him let him accept it as long as he does not steal or deceive'. Hence the messenger and his companions did benefit from the tribal system but without comprising with it or giving it any legitimacy.

In addition the Messenger Muhammad (saw) consented to Muslims migrating to Abyssinia (Habasha) and accepting income support and housing from the king of Habasha without comprising with him when he debated with them about the reality of Jesus and if he is the son of Allah or a Messenger of Allah.

Q: What is your Islamic opinion about working secretly and claiming Income Support?

A: The contract for income support or Job seekers allowance states that income support is provided to you because you have no job and you are looking for a Job. Therefore Any Muslim receiving income support or job seekers allowance and working secretly is committing Haram and a sin since the contract is binding on him/her. And even if he/she is not working secretly the contract is still binding on them and they must seek a job actively in order to receive the allowance.

In Conclusion:

All the above verses and ahadith request us to accept the provision which Allah has sent to us regardless of whether it comes from Muslims or non-Muslims, provided one does not steal it or compromise his deen or accept it in return for being involved in prohibited acts such as spying on Muslims, stopping daw'ah, accepting and compromising with kufr law etc.....'

I trust that this clarifies the matter.

You can phone the Sheikh in an emergency on 0956 92 0006 if you wish.

Anjem Choudary
UK Leader of Al-Muhajiroun