

# Ruling On Manufacturing, Selling And Advertising A Cross Locket

Darulifta Ahlesunnat

(Dawateislami)

## Question

What do the noble scholars say regarding the following matter: A Muslim lady is an agent for a jewellery shop and her role is to advertise its products. A brochure was sent to her which also contained a cross locket. She advertised this to two Christian ladies. Please guide us on the ruling relating to this Muslim lady.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Three matters will be discussed in this answer:

1. The Islamic viewpoint concerning the cross.
2. Manufacturing and selling gold or silver cross lockets.
3. The ruling concerning advertising such a locket

### 1) The Islamic viewpoint concerning the cross

Christians believe that Sayyidunā ‘Isā عَلَيْهِ السَّلَام was crucified and that the wooden structure upon which he was crucified was in the shape of a cross. Following on from this, they began to hang the cross around their necks in his memory, revered it and displayed it in their churches, homes, upon flags and anything they deemed respectable. In short, this is a symbol of Christianity and its distinct sign.

In opposition to this, the belief of Muslims is that Sayyidunā ‘Isā عَلَيْهِ السَّلَام was neither killed nor crucified, rather Allah Almighty protected him from the murderous plot of the Jews and raised him up to the sky. Allah Almighty cast his semblance upon the face of another person. The Jews crucified that person thinking him to be Sayyidunā ‘Isā عَلَيْهِ السَّلَام and claimed they had martyred him. The Christians accepted this claim of the Jews as the truth. However, Allah Almighty repudiated the claim of the Jews and the Christians in the noble Quran clearly explaining that he was neither killed nor crucified, but rather raised alive into the sky. Therefore, the fact that Sayyidunā ‘Isā عَلَيْهِ السَّلَام was not crucified is an absolutely definite tenet of faith for Muslims and from *Zaruriat e Deen* (the necessarily known matters of Islam); its denial is disbelief.

Wearing the cross in remembrance of the claim that Sayyidunā ‘Isā عَلَيْهِ السَّلَام was crucified, definitely opposes the statement of Allah Almighty. When it is clear that the cross is the religious symbol of Christianity, then wearing it out of one’s own volition and desire is disbelief.

Regarding Sayyidunā ‘Isā عَلَيْهِ السَّلَام not being crucified, Allah Almighty states:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ ۗ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ۗ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۗ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ

الظَّنِّ ۗ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

(157). And because of their stating this; that 'We have martyred the Messiah 'Isā; the son of Maryam; the Messenger of Allah,' and it is (the truth) that neither did they kill him nor crucify him but for them a look-alike was created (his face resembling the face of 'Isā). And those who disagree regarding him (i.e. the look-alike) are definitely in doubt over him; they know nothing of him, but are merely following this very assumption, and without doubt, they did not kill him. (158). Rather, Allah raised him towards Himself, and Allah is Overpowering, All-Wise.<sup>1</sup>

Regarding the belief in Sayyidunā 'Isā عَلَيْهِ السَّلَام being raised alive into the sky, the son of the Reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khan رَحْمَةُ اللَّهِ عَلَيْهِ, Mufti Ḥāmid Razā Khan رَحْمَةُ اللَّهِ عَلَيْهِ states:

First matter: The fact that he [i.e., Sayyidunā 'Isā عَلَيْهِ السَّلَام] was neither killed nor crucified, rather his Lord Almighty protected him from the malevolent Jews, raised him safe and sound into the sky and cast his semblance upon another person, so the cursed Jews in their delusion crucified that person, is a definitive tenet of faith of us Muslims. It is from the first category of matters i.e., necessarily known matters, whose denier is certainly a disbeliever. Its definitive evidence is the statement of Allah Almighty.<sup>2</sup>

Concerning the adoption of the symbols of the disbelievers through one's own choice and desire, the Reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khan رَحْمَةُ اللَّهِ عَلَيْهِ states:

Adopting a symbol of the disbelievers, heretics or transgressors, through one's own desire, without a need that is deemed correct according to Islamic law, is forbidden and a sin.<sup>3</sup>

The cross is a symbol of the disbelievers. In Tabyīn al-Haqā'iq it is stated:<sup>4</sup>

زي الكفرة نحو الصليب

Symbol of disbelievers like hanging the cross (on one's neck). In Jāmi' al-Fuṣūlayn it is mentioned:<sup>5</sup>

شد زنار اعلی وسطه او وضع صلیباً اعلی کتفه کفر

“Whoever wears a Zunnar (a type of necklace) around his neck or puts a cross on his shoulder, he has become a disbeliever.”

<sup>1</sup> Al-Quran, 4:157-158, Translation from Kanz al-Īmān

<sup>2</sup> Fatāwā al-Ḥāmidīyyah, p. 140, published in Lahore

<sup>3</sup> Fatāwā al-Razawīyyah, vol. 24, p. 535, Raza Foundation, Lahore

<sup>4</sup> Tabyīn al-Haqā'iq, vol. 3, p. 300, published in Cairo

<sup>5</sup> Jāmi' al-Fuṣūlayn, vol. 2, p. 229, published in Karachi

Regarding the adoption of the symbols of the disbelievers and the cross, the Reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khan رَحْمَةُ اللَّهِ عَلَيْهِ states:<sup>6</sup>

Marking on the forehead or placing a cross on one's back is disbelief.

وفي منح الروض، لو وضع الغل على كتفه فقد كفر إذ الم يكن مكرها، وفيه عن الملتقط، اخذ الغل جادا وهازلا، يكفر الا اذا فعل خديعة في الحرب- اقول: وهذا شيء لا يعرف في ديارنا ولفظ جامع الفصولين وضع صليبا على كتفه كفر، وهذا واضح فلعل ما في المنح تصحيف- والله تعالى اعلم

## 2) Manufacturing and selling gold or silver cross lockets

Wearing a cross is a religious symbol of the Christians and a sign of their false beliefs. A primary principle of Islamic law is that everything which is specific in leading towards a forbidden act or whose main purpose is the attainment of a sin, its manufacture and trade is forbidden and a sin as it is cooperation in sin, and aiding in sin has been forbidden in the noble Quran. Subsequently, it is forbidden for jewellers to manufacture and sell cross lockets as this is aiding them in their acts of disbelief and it is impermissible to assist in the means for disbelief.

In fact, the jurists have explicitly mentioned that it is impermissible to sell an item which can be used for sin to a person who it is known that he will perpetrate a sin with it. This is because this will be assistance in sin. In particular, the scholars explicitly mentioned regarding gold and silver cross necklaces found amongst the spoils of war, that they should be broken. In this state, if they are to be sold to a Muslim and it is probable that he will then sell them on to Christians, it will not be permissible to sell them to him either.

Regarding the prohibition of co-operating in sin, Allah Almighty states:

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

And do not help one another in sin and injustice<sup>7</sup>

Imam Abū Bakr al-Jaṣṣāṣ رَحْمَةُ اللَّهِ عَلَيْهِ writes under this verse:<sup>8</sup>

﴿وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ هي عن معاونة غيرنا على معاصي الله تعالى

Translation: In the noble verse, it is forbidden to help others in actions of disobedience to Allah.

Regarding selling that object with which a sin is established directly, 'Allāmah 'Alā' al-Dīn al-Ḥaṣḥāfi رَحْمَةُ اللَّهِ عَلَيْهِ states:<sup>9</sup>

قلت: وأفاد كلامهم أن ما قامت المعصية بعينه يكره بيعه تحريما

Explaining the reason for the prohibition of selling such a thing, 'Allāmah Ibn Nujaym رَحْمَةُ اللَّهِ عَلَيْهِ states in al-Baḥr al-Rā'iq:<sup>10</sup>

وظاهر كلامهم في الأول أن الكراهة تحريمية لتعليقهم بالإعانة على المعصية

<sup>6</sup> Fatāwā al-Razawīyah, vol. 24, pp. 549,550, Raza Foundation, Lahore

<sup>7</sup> Al-Quran, 5:2, Translation from Kanz al-Īmān

<sup>8</sup> Ahkam-e-Quran, vol. 2, p. 429, published in Karachi

<sup>9</sup> Al-Durr al-Mukhtār, vol. 6, p. 409, published in Quetta

<sup>10</sup> Baḥr al-Rā'iq, vol. 5, p. 240, published in Quetta

In Jadd al-Mumtār ‘alā Radd al-Muḥtār the following is stated about selling that object whose main purpose is the attainment of a sin:<sup>11</sup>

ما كان مقصوده الاعظم تحصيل معصية معاذ الله تعالى كان شراؤه دليلا واضحا على ذلك القصد فيكون بيعه اعانة على المعصية

In this regard, the Reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ also states:

This is a general principle that should be remembered as it will benefit in many places. That object whose manufacture is forbidden, its purchase and usage will also be prohibited and vice versa.<sup>12</sup>

Concerning the prohibition of manufacturing and selling objects that assist in sinning, it is stated in al-Durr al-Mukhtār:<sup>13</sup>

فإذا ثبت كراهة لبسها لانتختم ثبت كراهة بيعها وصيغها ما فيه من الاعانة على ما لا يجوز، وكل ما أدى الى ما لا يجوز لا يجوز

It is prohibited to sell an object that can be used in sinning to a person whom it is known about that he will use it to perpetrate a sin. It is mentioned in al-Durr al-Mukhtār:<sup>14</sup>

ويكره تحريم بيع السلاح من أهل الفتنة إن علم لأنه إعانة على المعصية

It is also forbidden to sell gold and silver cross lockets to such a person that will sell them on to Christians. Thus, it is written in al-Fatāwā al-Hindiyyah:<sup>15</sup>

وإن وجدوا في الغنيمة قلائد ذهب أو فضة فيها الصليب والتمثيل، فإنه يستحب كسرها قبل القسمة، وإن أراد بيعها من رجل إن كان الذي يريد شراءها موثوقا به لا يخاف عليه بيعها من المشركين، فإنه لا بأس بالبيع منه وإن كان غير موثوق به، ويخاف عليه بيعها من المشركين، فإنه يكره بيعها منه

In al-Mawsū‘ah al-Fiqhiyyah al-Kuwaitiyyah it is stated regarding making and selling crosses:<sup>16</sup>

لا يصح لمسلم بيع الصليب شرعا، ولا الإجارة على عمله--- وذلك بموجب القاعدة الشرعية العامة في حظر بيع المحرمات، إيجاراتها، والاستئجار على عملها

### 3) Ruling upon advertising such a locket

When it has become clear that manufacturing and selling gold and silver cross lockets is a sin, then advertising such a product is also forbidden and a sin. It is the spreading of wickedness and due to advertising it, an impermissible act (its sale and purchase) will be carried out and this is also aiding in sin.

Therefore, the answer to the scenario asked about is that the Muslim woman who is an agent for the jewellery shop committed a sin. Therefore, she should repent from this and in future never advertise such a product whose trade has been forbidden for any reason by Islamic law. If the jewellery shop binds her to advertise such products, then Islamic law does not permit such employment where one will perpetrate sins.

<sup>11</sup> Jadd al-Mumtār, vol. 7, p. 76, Maktab al-Madina, Karachi

<sup>12</sup> Fatāwā al-Razawiyyah, vol. 23, p. 464, Raza Foundation, Lahore

<sup>13</sup> Al-Durr al-Mukhtār, vol. 9, p. 595, published in Quetta

<sup>14</sup> Al-Durr al-Mukhtār, vol. 6, p. 408, published in Quetta

<sup>15</sup> Fatāwā ‘Ālamgīri, vol. 2, p. 215, published in Quetta

<sup>16</sup> Musawa Fiqhiyyah Kuwait, vol. 12, p. 91, published in Egypt

It should also be remembered that selling such a locket and advertising it is aiding in acts of kufr and assisting in such acts for one's worldly benefits is impermissible and a sin, rather if someone assists in it deeming the act of kufr to be good, it is disbelief.

It is not correct according to Islamic law to propagate and encourage a forbidden act. Allah Almighty states:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ<sup>١٧</sup> فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يُعَلِّمُ مَا تَشَاءُونَ لَا تَعْلَمُونَ

Indeed, those who wish that scandal should spread amongst the Muslims, for them is a painful punishment in this world and the Hereafter. And Allah knows, and you know not.<sup>17</sup>

Below this verse in Tafsir Şirāṭ al-Jinān it is stated:

Propagation means to spread it and make it apparent. However, it should be remembered that the original meaning of اشاعت فاحشه (spreading indecency) is very broad. Some of the matters that fall inside this include:

1. Spreading a false accusation 2. Spreading a hidden flaw in a person after becoming aware of it 3. Spreading a mistake that occurs from Sunni scholars. 4. Encouraging impermissible acts.

With regards to employment that includes impermissible acts, the Reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khan رَحْمَةُ اللَّهِ عَلَيْهِ states:

Employment is of two types. One in which one has to perform that which is impermissible itself. Such employment is impermissible in and of itself, even if the wages for it are given from permissible wealth. That lawful wealth will also be impermissible for him and if the wealth is unlawful then this will be sin upon sin.<sup>18</sup>

In al-Fatāwā al-Razawīyah<sup>19</sup> it is mentioned concerning employment involving sinful acts: If the employment involves forbidden acts, it will be impermissible. Allah Almighty states:

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ<sup>٢٠</sup>

And do not help one another in sin and injustice<sup>20</sup>

In relation to assisting in the blasphemous practices of non-Muslims for worldly benefits, the Reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khan رَحْمَةُ اللَّهِ عَلَيْهِ states:

Assisting in practices of disbelief and participation in them is forbidden, sinful and opposition to the divine command. Allah Almighty states:

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ<sup>٢١</sup>

And do not help one another in sin and injustice<sup>21</sup>

<sup>17</sup> Al-Quran, 24:19, Translation from Kanz al-Īmān

<sup>18</sup> Fatāwā al-Razawīyah, vol. 19, p. 515, Raza Foundation, Lahore

<sup>19</sup> Fatāwā al-Razawīyah, vol. 19, p. 522, Raza Foundation, Lahore

<sup>20</sup> Al-Quran, 5:2, Translation from Kanz al-Īmān

<sup>21</sup> Al-Quran, 5:2, Translation from Kanz al-Īmān

It is stated in the noble Hadith: *من سودمع قوم فهو منهم وفي لفظ من كثر سواد قوم فهو منهم* “Whoever participates with a group of people, increasing their numbers, he is from them.” If this is only due to the lower self and its avarice for the world then this is deserving of the Hellfire, but if it is out of preference and acceptance, then it is sheer disbelief.<sup>22</sup>

If a person celebrates the festivals of the disbelievers deeming them to be good, that is disbelief, otherwise it is transgression and a sin. Thus, the Reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khan رَحْمَةُ اللَّهِ عَلَيْهِ states:

If a person celebrates the festivals of the disbelievers deeming them to be good, he will exit Islam. Otherwise, it is certainly transgression and sin.<sup>23</sup>

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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<sup>22</sup> Fatāwā al-Razawīyyah, vol. 21, p. 186, Raza Foundation, Lahore

<sup>23</sup> Fatāwā al-Razawīyyah, vol. 21, p. 188, Raza Foundation, Lahore