

Earning money by watching videos is impermissible.

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What do the Islamic scholars say regarding the following:
There is a website which provides an account number. One has to deposit minimums RS 500 in the account-there is no maximum limit. The deposited amount is not refundable. After one has deposited the money, he receives Islamic videos e.g., videos of Tilawat etc. The website pays an amount on watching these videos. Suppose an individual deposits 500, he will receive three videos daily while an individual who deposits 1000, will receive four videos. In short, the more money you deposit, the greater number of videos you get. So. If one deposit 10 or twenty thousand, he gets more videos and he will defiantly earn more. I want to know if it is permitted to watch videos and earn in this way.

بسم الله الرحمن الرحيم

الجواب بعون الملك الوهاب اللهم هداية الحق والصواب

Making a contract for watching videos and earning money in the abovementioned manner is impermissible and haram.

The detailed answer is as follows: one of the basic conditions for a hiring agreement to be valid is that the work for which an individual is employed possesses a "Manfat-e-Maqsoodah" (i.e. a meant-benefit) recognized by shariah and people with sound mind and intellect deem it worthy of employment. Solely watching videos in the mentioned manner is not something worthy of employment hence one will not be entitled for receiving any remuneration against this job. Therefore, earning money in abovementioned manner

is impermissible and Haram. Moreover, stipulation of depositing an initial amount is also an invalid condition (Ash-Shartul Fasid).

The contract also involves aiding in sin, as the true intention behind hiring individuals to watch the video is to deceive companies that place ads. These companies are led to believe that a significant number of people watch videos on the website. This persuades them to advertise on the website and pay a handsome amount to it. So, when fake viewers are depicted as authentic and engaged, it is deception, and deceiving even a non-believer is impermissible.

A verse of Holy Quran regarding assistance on sinful actions says:

“وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ”

Translation: And do not help one another in sin and injustice

(Part 06, Surah Al-Maidah, Verse 02)

The beloved Prophet صلى الله عليه وسلم has said regarding deceiving others:

“ليس منا من غش”

Translation: He who deceives is not from us

(Sunan Abi Dawood, Vol 03, Page 272, Beirut)

While defining the term Ijarah the book Durrul Mukhtar explains manfat-e- maqsoodah (Meant benefit) and Ghair-e-Maqsoodah (Unmeant benefit) from an item:

“تمليك نفع) مقصود من العين (بعوض) حتى لو استاجر ثيابا او اواني ليتجمل بها او دابة ليجنبها بين يديه او دارا لليسكنها او عبدا او دراهم او غير ذلك لاليسستعمله بل ليظن الناس انه له فالاجارة فاسدة فى الكل، ولا اجر له لانها منفعة غير مقصودة من العين-“

Translation: Making somebody owner of a benefit meant from an object is called Ijarah. So, if one acquires clothes or utensils on rent for decoration purposes or acquires an animal on rent for making it walk next to him or acquires a home or a slave or a Dirham (i.e. a type of currency) in order to give impression that he owns all these, the

Ijarah will be invalid and the owner (i.e. lesser) will not entitle any rent against them because these benefits are never meant from these objects.

While elaborating مقصود من العين Allamah Shami رحمه الله writes:

”ای فی الشئ ونظر العقلاء۔“

Translation: The benefit meant from an object must be recognized as a meant benefit by Shariah and the people of intellect.

He also explains ”ولا اجر له“ in the following manner:

”ای ولو استعملها فيما ذكروه۔“

Translation: Even if the one who has rented an object has used that object in Ghair Maqsood (Unmeant purpose) still he (the one who has rented out) will not qualify for the rent.

(Raddul Muhtar Ma Durrul Mukhtar, Vol 06, Page 04, Beirut)

While explaining the conditions in order for an Ijarah to be valid Allamah Kasani رحمه الله mentions in Badayus Sanaay:

”ومنہا ان تكون المنفعة مقصودة يعتاد استيفؤها بعقد الاجارة۔“

Translation: One of the pre requisites for an ijarah to be valid is that the benefit which is being acquired (from an object) through the ijarah must be a benefit meant, as per the custom (عاداً), through the ijarah.

(Badayus Sanaay, Vol 04, Page 192, Beirut)

Sadrush Sharia Badrut Tariqah Mufti Amjad Ali Azami رحمه الله تعالى عليه writes in Bahar e Shariat:

”جس نفع پر عقد اجارہ ہو وہ ایسا ہونا چاہیے کہ اُس چیز سے وہ نفع مقصود ہو اور اگر چیز سے یہ منفعت مقصود نہ ہو جس کے لیے اجارہ ہو تو یہ اجارہ فاسد ہے مثلاً کسی سے کپڑے اور ظروف کرایہ پر لیے مگر اس لیے نہیں کہ کپڑے پہنے جائیں گے، ظروف استعمال کیے جائیں گے بلکہ اپنا مکان سجانا مقصود ہے یا گھوڑا کرایہ پر لیا مگر اس لیے نہیں کہ اس پر سوار ہو گا بلکہ کو تیل چلنے کے لیے یا مکان کرایہ پر لیا اس لیے نہیں کہ اس میں رہے گا بلکہ لوگوں کے کہنے کو ہو گا کہ یہ مکان فلاں کا ہے، ان سب صورتوں میں اجارہ فاسد ہے اور مالک کو اجرت بھی نہیں ملے گی اگرچہ مستاجر نے چیز سے وہ کام لیے جس کے لیے اجارہ کیا تھا۔“

Translation: The benefit for which ijarah is made must be a benefit which is meant (Maqsood) from the object and if the benefit intended in ijarah is not meant from the object, the ijarah will be invalid (Fasid). For example, one rents clothes or utensils from somebody but not for wearing clothes and using utensils rather for the purpose of decorating his house (with these items) or one hires a horse but not for a ride rather for making it walk in front of him or one rents a house but not for residing rather for making people say that he resides in that house. In all these instances Ijarah will be invalid (Fasid) and the owner will not be given the rent even if the object has been utilized in the purpose the renter has intended through the ijarah.

(Bahar e Shariat, Vol 03, Page 107, Maktaba Tul Madinah)

والله اعلم عز وجل ورسوله اعلم صلى الله تعالى عليه وآله وسلم

Written by

Abu Muhammad Mufti Ali Asghar Attari Madani

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Translated by Maulana Abdul wajid madani