96614 - Working washing glasses used for wine in a restaurant where Allaah is reviled

the question

I live in city of Al-Quds (Jerusalem), Palestine. I used to work as a cleaner washing dishes in a restaurant that is owned by a Jew. As you know you will hardly find any restaurant or a firm owned by Jews where wine is not provided. They use also wine in making dough and pies, in addition to many other hot and cold drinks and normal foods.
I used to avoid carrying the wine myself, as some of the sinful Muslims who drink it used to carry it easily. But I used to wash the cups used to drink it. Of course the cups are not always empty, sometimes I find some wine in them, and so I pour it out then wash the cups. Also I used to wash the pots and tools used to prepare such types of dough.
I seek your patience in answering my following questions regarding this matter:
1- Is it permissible to wash the cups, pots and tools used as mentioned above or not?
2- Is it permissible to work in such a place, and to not denounce carrying wine by the sinful Muslims? Knowing that the one who knows the truth but stays silent is just like a 'dumb Satan'. Knowing that if they did not carry it, or in case they were religious, I would be forced to carry the wine or leave the job. How does one solve this dilemma?
3- One of the calamities befalling Islamic societies nowadays is people slandering Allah, the religion, and the messenger (PBUH). These sinful Muslims and other Jews are doing this shameful acts a lot whilst working. There is no power and no strength except with Allah. Is it permissible for me to stay with them whilst they are slandering? Or shall I leave this job? Knowing that it is very rare to find religious brother working in the field of the free business. We see this neglection of religion in all places, until it has become normal, we moreover criticize who denies it of being extremist or racist. Such brothers are sacked form work..
4- Is my salary from this job Halal or haram. If it totally or partially haram, then what shall I do with this money as I still have all of it?
5- As for praying. There was no place to pray in apart from the store which has, of course lots of wine. Was it permissible for me o pray in that place? If not then what shall I do now?

I apologize for my long questions, and I seek Islamic detailed answer enhanced by the evidences from Quran, Sunnah and logic, so that I have no doubt about what I will be abiding by in the future. Please post the name of the sheikh who will give me the fatwa as well. May Allah reward you.

Detailed answer

Praise be to Allah.

Firstly:

Among the things that are definitely forbidden in Islam are alcohol and pork. The prohibition on drinking alcohol and eating pork is proven in the Qur'aan and Sunnah and by scholarly consensus.

Allaah, may He be exalted, says (interpretation of the meaning):

"Forbidden to you (for food) are: Al-Maitah (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allaah's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allaah, or has been slaughtered for idols) …"

[al-Maa'idah 5:3]

"O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansaab (stone altars for sacrifices to idols etc), and Al-Azlaam (arrows for seeking luck or decision) are an abomination of Shaytaan's (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful"

[al-Maa'idah 5:90]

Working in places where these haraam things are sold or in restaurants that serve them, or washing the vessels and glasses in which they are served, is also not permissible. (The one who does that) is taking part in the sin with them and is also deserving of the curse, because the curse does not apply only to the one who drinks the alcohol, but to the one who carries it too. Working in

those places is cooperating in sin and transgression, which is haraam as Allaah says (interpretation of the meaning):

“Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allaah. Verily, Allaah is Severe in punishment”

[al-Maa'idah 5:2]

There follow some fatwas about these two issues:

1 – The scholars of the Standing Committee were asked:

We are young Muslim men in Holland, and we adhere to the religion of Allaah, praise be to Allaah, but the work that is available here all involves alcohol and restaurants where pork is served, as well as other kinds of meat. Is it permissible to work washing the dishes in which pork is prepared, as a way of earning a living? Please advise us, may Allaah reward you, and may Allaah guide us and you, and may Allaah reward you with good.

They replied:

It is not permissible for you to work in places that sell alcohol or serve it to drinkers, or to work in restaurants that serve pork to diners, or sell it to purchasers, even if that is alongside other kinds of meat or food, whether your job there is selling, serving it, or washing the dishes, because that is helping in sin and transgression, which Allaah has forbidden as He says (interpretation of the meaning): “do not help one another in sin and transgression”. There is no necessity that compels you to do this work, because Allaah’s earth is spacious and there are many Muslim countries where there are plenty of jobs that are permitted by sharee’ah. So be with the Muslims in a land where it is easy to find permissible work. Allaah says (interpretation of the meaning):

“And whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in

Allaah, then He will suffice him. Verily, Allaah will accomplish his purpose. Indeed Allaah has set a measure for all things”

[al-Talaaq 65:2-3]

“and whosoever fears Allaah and keeps his duty to Him, He will make his matter easy for him”

[al-Talaaq 65:4].

Fataawa al-Lajnah al-Daa’imah (14/414, 415).

2 – In another answer to someone who worked in a place that sold pork, they said:

If the matter is as described, it is not permissible for you to continue in the job mentioned, because it is cooperating in sin and transgression, which Allaah has forbidden as He says (interpretation of the meaning):

“Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allaah. Verily, Allaah is Severe in punishment”

[al-Maa'idah 5:2]

So we advise you to look for another job.

“And whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

3. And He will provide him from (sources) he never could imagine”

[al-Talaaq 65:2-3].

If a person gives up something for the sake of Allaah, Allaah will compensate him with something better than it.

Fataawa al-Lajnah al-Daa’imah (14/436, 437).

Secondly:

With regard to what you have earned of money in return for these haraam jobs, whatever you have spent you do not have to give anything in return for that. Whatever you still have with you, spend it on charitable causes and do not benefit from it yourself.

The scholars of the Standing Committee were asked:

There is a man who went to a European country and found work in a restaurant which serves pork to Christians. He was one of those who cooked this meat. He got some money from this job. What is the Islamic ruling on this work? What is the ruling on this money? How should he dispose of it? If this man gives some of this money as a gift to another man, is it permissible for the latter to accept it from him, or is it haraam money that it is not permissible for him to accept?

They replied:

This is haraam income. He has to repent to Allaah from the work from which he earned it, and give it up, and regret what he has done. It is not permissible for him to benefit from what he still has left of it, or to give it as a gift.

Fataawa al-Lajnah al-Daa'imah (14/413, 414).

Shaykh Muhammad ibn Saalih al-'Uthaymeen (may Allaah have mercy on him) was asked:

What about the brothers who are Americans themselves and face difficulties, or who cannot find any work except with these people, in a place that sells alcohol and pork? What about his money that he earns from this work?

He replied:

The money that he earns from this work is haraam, because when Allaah forbids something He also forbids its price. What the Muslims must do is help one another, and find work for this man by means of which he may earn a living.

Fataawa al-Maktab al-Ta’aawuni/Jeddah (question 6).

See also the answer to question no. 78289.

Thirdly:

It is not permissible for you to stay among those who revile Allaah when you are able to leave them. If your work were permissible it would not be one of the essential matters that makes it permissible for you to stay among them, so how about if it is haraam in the first place?

Shaykh Muhammad ibn Saalih al-‘Uthaymeen (may Allaah have mercy on him) was asked:

Is it permissible to stay among people who revile Allaah, may He be glorified and exalted?

He replied:

It is not permissible to stay among people who revile Allaah, may He be glorified and exalted, because Allaah says (interpretation of the meaning):

“And it has already been revealed to you in the Book (this Qur’aan) that when you hear the Verses of Allaah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allaah will collect the hypocrites and disbelievers all together in Hell”

[al-Nisa’ 4:140].

Majmoo’ Fataawa al-Shaykh Ibn ‘Uthaymeen (2/question no. 238).

Fourthly:

There is nothing wrong with your prayer in the storeroom where the wine is kept, but undoubtedly that was not the appropriate place to perform this great act of worship. But the prayer is not invalidated by that, and you do not have to repeat the prayers you offered previously. The Muslim must respect the prayer by making sure that he offers it at the proper time, and in the best of

circumstances and wearing the best clothes. The place where he prays should also be clean and pure, but it is makrooh in your case if you have a choice.

Imam al-Bukhaari (may Allaah have mercy on him) said: Chapter on one who prays with an oven, fire or object of worship in front of him, but his prayer is directed to Allaah. Al-Zuhri said: Anas ibn Maalik told me that the Prophet (peace and blessings of Allaah be upon him) said: “The Fire was shown to me whilst I was praying.”

Al-Haafiz Ibn Hajar (may Allaah have mercy on him) said: The author did not state explicitly in this chapter heading whether it is makrooh or not. It may be understood as meaning that there is a difference between someone who has such an object between him and his qiblah when he is able to remove it or turn away from it, and someone who is not able to do so. It is not makrooh in the latter case, which is referred to in the two hadeeth in this chapter. But it is makrooh in the former case, as will be explained clearly below in the hadeeth of Ibn ‘Abbaas about statues, and as Ibn Abi Shaybah narrated from Ibn Sireen that he regarded it as makrooh to pray facing ovens or fireplaces. End quote.

Fath al-Baari (1/629).

Undoubtedly alcohol is less serious than things that are worshipped instead of Allaah, and if the evil thing is not in the direction of the qiblah, that is also less serious than that which is in the direction of the qiblah.

And Allaah knows best.