

Subject : Taking a Salary for Working as an Imam is Permissible

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Classified : Congregation (Group) Prayer

Fatwa Type : Search Fatawaa

Question :

Is it permissible for a person to work as an Imam against a certain sum of money?

The Answer :

All perfect praise be to Allah, The Lord of the Worlds, and may His peace and blessings be upon our Prophet Muhammad and upon all his family and companions.

Taking a salary for being an Imam is permissible since some of the companions took money (1) against performing Ruquia (2) and when they asked the Prophet (PBUH), he said (What means):" How do you know that Surat-al-Fatiha is a Ruqya? Take it (flock of sheep) and assign a share for me." [Al-Bukhary]. It is stated in [Nihayat Al-Muhtaj 1/417], a Shafie book,:" It is permitted for a Mu'zan (A man who calls Muslims to prayer from a Mosque) to perform his job voluntarily (For free). However, if he wanted a salary for that, the guardian is allowed to give him that; **yet he is not permitted to assign one (Mu'zan) if there was a volunteer for this job.**

In addition, any of the subjects is permitted to give him a salary for doing the aforementioned job."

In conclusion, both, the Mu'zan and the Imam are permitted to take a salary from one of the subjects since it is not conditioned that it should be taken only from the guardian.

Moreover, the case mentioned in the above question is considered Ji`alah (A payment in return for the performance of a job), and **it is worth mentioning here that a Muslim shouldn't be eager to collect money in return for working as an Imam since Allah, The Exalted, will reward him for that in the Hereafter. And Allah knows best.**

(1): Took money not as salary but present; (2):Ruquia is Du'a;

Sahih al-Bukhari 5736, Book 76, Hadith 51, Vol. 7, Book 71, Hadith 632

Question: Is it permissible in Islam to collect monthly salary for Imam of a Masjid who have a limited source of income from muqtadi and the neighboring residents of a masjid?

Answer ID: 156099

Bismillah hir-Rahman nir-Rahim !

(Fatwa: 214/182/M=2/1439)

Yes, it is lawful. However, it should be taken into consideration that the money collection should be done with people's consent and none should be forced and no non-Shariah act should be committed.

Allah (Subhana Wa Ta'ala) knows Best

Darul Ifta,

Darul Uloom Deoband, India

Scholars Comment: *Salary for imam is only permissible if there is reliable source of income from where the salary can be arranged. In absence of such arrangement offering job contract as imam is not recommended at all. By all means it not piety (Taqwa) and of course, a person who becomes imam for the money or the fame is not a good imam, or even a good person.*

Corollary: Masjid Baitus Salaam (Huntingdale Mosque) is established on Taqwa and until it comes to a stage of having a fixed and regular income it should not get any salaried Imam just depending on people's donation. People donate money for the maintenance and development of the mosque

Under necessity if the donation is collected specifically mentioning that it is for the salary of imam then it should be allowed but there is no honour and prestige in it both for the giver and receiver of such remuneration.

For localities where there is no one to recite qur-aan (min Sura Al-Fatiha) properly and knows the basic rule and procedure of deen there it is mandatory for them to have a salaried Imam by collecting money from their own.

Localities or suburbs around Baitus Salaam does not fall under such category. In absence of panelled Imams (selected by BOM) any selected person from the musallis can lead day to day prayers. All came here in Australia are educated here more or less.

As member (coordinator) of the board of shari'a of Huntingdale Mosque I feel obliged to let all concerned to inform the above facts. I rely on fatwa from these two institutions above. Sometimes I take it from Lalbag madrasa in Dhaka and Darul Ulum in Khulna as well where I admitted myself after my engineering graduation.

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