



A written collection of the blessed sayings of Shaykh-e-Tareeqat, the Ameer of Ahl Al-Sunnah, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ

Questions concerning women posed to the Ameer of Ahl al-Sunnah

Presented by
Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by
Translation Department (Dawat-e-Islami)

امیرِ اہلِ سنّت سے عورتوں کے بارے میں سوالات

Ameer-e-Ahl-e-Sunnat say aurton kay baray mayn suwalaat

QUESTIONS CONCERNING WOMEN POSED TO AMEER-E-AHL-E-SUNNH

THIS booklet was presented in Urdu by Majlis Al-Madina-tul-'Ilmiyyah. **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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Questions concerning women posed to Ameer-e-Ahl-e-Sunnah
An English translation of 'Ameer-e-Ahl-e-Sunnat say aurton kay baray mayn suwalaat'



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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf, vol. 1, p. 40*)

Note:

Recite Salat upon the Prophet ﷺ once before and after the Du'a.

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أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Supplication of Ameer of Ahl al-Sunnah

O Allah! Whoever reads or listens to the 25 pages of the booklet ‘**Questions concerning women posed to Ameer of Ahl-al-Sunnah**’, grant him the Taufeeq to make the women of his household act upon Islamic rulings whilst remaining within the boundaries of Shar’iah.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Reciting Duood

Sayyiduna Sufyan Bin Uyaynah رَضِيَ اللَّهُ عَنْهُ states: I knew a Muslim brother and after he passed away, I saw him in a dream and asked him: ‘مَا فَعَلَ اللَّهُ بِكَ’ (How did Allah deal with you?) He replied: ‘Allah has forgiven me.’ I asked: ‘Because of which deed?’ He said: I used to write Hadith and whenever the name of the Holy Prophet عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ would appear, I would write صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the intention of gaining reward. I have

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been pardoned due to the blessings of this action.’ (*Al-Qaul Al-Badi*, p. 463)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

How is it to form a ‘brother-sister’ relationship with a non-Mahram?

Question: Non-Mahrams sometimes establish a verbal ‘brother-sister’ relationship with each other very quickly. If, with the intention of rectification, they are told that doing so is not appropriate, they reply, ‘He is like my son’ or ‘He is like a brother to me’. Is it permissible to establish a ‘brother-sister’ relationship with a non-Mahram?

Answer: There is no need to make a non-Mahram a brother or sister. The Noble Quran has already done so. It is stated:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

The Muslims are brothers (to each other),

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujuraat, verse 10)

Therefore, every Muslim woman is the sister of a Muslim man. However, because they are non-Mahrams, observing the rules of veiling according to Islam is obligatory. (*Fatawa Razawiyah, vol. 22, p. 240*) Even if they begin to refer to each other as

‘brother’ and ‘sister’ the rulings of veiling will not change, and the problem will be that informality and sinful gazing will increase and unspeakable matters that should never happen will then happen. The Quran gives women the command that they must not converse with men in a soft and gentle manner that causes the lust of the heart and the filth of the mind to manifest evil thoughts¹. Hence, if a woman has no choice but to speak to a non-Mahram, she should speak in a way that there is no softness and attractiveness in her voice. Rather her tone should be simple and normal; she should not smile, laugh or give any encouragement for anyone to fall into a testing situation. Of course, she should not speak with such a demeanour that causes the other person to become angry and start an argument. Currently, even in our dear country (i.e. Pakistan), conditions are extremely bad. People have made non-Mahrams into ‘aunties’, ‘uncles’ and ‘sisters’. A home in which Shari’ veiling is practised is a rarity. Brothers-in-law and sisters-in-law are living as ‘younger brothers’ and ‘older sisters’ to each other. Likewise, there is no veiling between a brother-in-law and his wife’s sister. Men and women gather in offices

¹ **إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٣٢﴾**

If you fear Allah, so do not speak with such softness (to any strange man) lest the one in whose heart is a disease (of immorality) has any greed; yes, speak good words.

[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, verse 32)

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or factories and work together with no concept of veiling between them. Nowadays, women are working as saleswomen and conductors on buses. May Allah keep us in His protection and safety. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist:102*)

How is it for Islamic Sisters to use WhatsApp?

Question: Can an Islamic sister, in order to contact others regarding Madani work, send voice messages via WhatsApp?

Answer: Islamic sisters can message when necessary. It is not permitted by Madani Markaz for Islamic sisters to send audio messages on WhatsApp, even if the recipient of the message is a sister, because there is a risk that her voice might be heard by that sister's male relatives. Regardless of this, Islamic sisters must remain far away from social media and even Islamic brothers should use it only out of necessity, and in a cautious manner. This is because even individuals famed for modesty and chastity have been exposed due to social media. A respected individual may say something in a private gathering in good humour or for another purpose, but when his statements come onto social media, they cause a storm and that respectable individual is left stunned over seeing his honour being tarnished whilst he cannot do anything about it. Anyhow, everyone should always think and consider the consequences before saying anything because, even if not recorded on social media, the two innocent Angels (كِرَامًا كَاتِبِينَ)

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are always recording our actions and statements.¹ (*Malfuzaat-e-Ameer -e-Ahl-e-Sunnat, Qist 9*)

How is it to name a child ‘Ajwah’?

Question: What is ruling on naming a girl ‘Ajwah’?

Answer: ‘Ajwah’ is the name of the best type of dates from Madinah, and in fact, in the whole world. There is no problem in keeping the name because of this link. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist 102*)

Can the husband and wife use each other’s gifts?

Question: Do the husband and wife have a right over the gifts that they both receive at the time of marriage? Or does each gift belong only to the one who it is given to?

¹ Just as Allah states:

وَأَنَّ عَلَيْكُمْ لِحَافِظِينَ ۖ كِرَامًا كَاتِبِينَ ۖ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿٣١﴾

And there are some guardians indeed (appointed) over you. The honourable scribes (i.e. Kiraman Katibeen). That they know whatever you do.

[*Kanz-ul-Iman (translation of Quran)*] (Part 30, Surah Al-Infitaar, verses 10-12)

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Answer: Whoever has been given the gift is the owner of it. (*Fatawa Hindiyyah, vol. 2 p. 301*) That item cannot be used by the other without gaining permission from the owner first. Out of their own happiness, if they wish to give to each other, they can do so. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist 105*)

Husband and wife should always think positively about each other

Question: I suspect my wife a lot, but I have no evidence. Please provide a solution for this. (Question via SMS)

Answer: If this suspicion is to the extent of negative assumptions and is expressed to others, then repenting is obligatory. (*Fatawa Razawiyyah, vol. 13, p. 614; Bahar-e-Shari'at, vol. 3, p. 538, Part 16*) Negative assumptions are the backbiting of the heart. (*Ihya-ul- 'Uloom, vol. 2, p. 221; Ihya-ul-Uloom (mutarjam), vol. 2, p. 642*) If only a suspicion arises, and the person continues to ward it off, then there is no sin upon him. (*'Umda-tul-Qaari, vol. 14, p. 96, under the hadith: 5143*) Saving oneself from negative assumptions is necessary. It is mentioned in a Hadith: **حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ** To harbour good opinions is from excellent worship. (*Abu Dawood, vol. 4, p. 387, Hadith 4993*)

Therefore, we must think positively; this is compulsory. In fact, A'la Hadrat Imam Ahmad Raza Khan **رَحْمَةُ اللهِ عَلَيْهِ** states: It is necessary to interpret the matter of a believer in a good way.

(Fatawa Razawiyyah, vol. 5, p. 324) In other words, one should not apply a negative, sinful interpretation to the matter of a Muslim. Rather, it is vital to search for a positive interpretation and then to adopt that.

An account of Sayyiduna ‘Isa عَلَيْهِ السَّلَام is mentioned in Bukhari. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Sayyiduna ‘Isa عَلَيْهِ السَّلَام witnessed a theft and said to the thief: ‘O person! Did you not steal?’ He replied: ‘I swear by Allah I did not steal.’ When he swore an oath, the fear of Allah took over Sayyiduna ‘Isa عَلَيْهِ السَّلَام, who then said: ‘My eyes have been deceived’.

(Bukhari, vol. 2, p. 458, Hadith 3444)

How great is this matter that a believer is swearing an oath by Allah, so how can I say to him, ‘You are making a false oath?’ There is a lesson in this for us that, as much as we can, we must think positively. For example, if we witness someone pick up some fallen money, instead of thinking ‘He is stealing’, we should think ‘That must be his money that he dropped’. If the situation can be interpreted in a positive way, that is what we must do.

One should have positive thoughts about fellow believers and a husband and wife have a greater need of thinking in such a way; because only then will they be able to maintain a happy family atmosphere. Otherwise, the relationship will break because suspicion can lead to divorce. I have seen this happen. There was an individual who had suspicions about his wife.

His brother introduced him to me and I tried my best to make him understand but he said his suspicions would not leave him. In the end, he gave the poor woman three divorces. Even if she was doing something wrong, you will not be questioned about it on the Day of Judgment. So have positive thoughts. If your wife is standing on the balcony, why negatively think ‘She is looking at the guy who lives opposite’ or ‘She has something going on with him’? The poor woman has no idea that her husband is thinking so negatively of her. Likewise, the wife must also not have negative assumptions about her husband such as; ‘He has something going on with so-and-so person’, ‘He has long conversations with her’; ‘He is in contact with that witch’; ‘He is always busy with her’.

The poor woman she is calling a witch is totally unaware of it all. The husband will just be talking about business over the phone to a friend and she will think that he is talking to another woman. The devil causes rows and fights in this way.

A narration comes to mind the summary of which is as follows: “Satan places his throne upon a river and his disciples gather. He then asks them about what they have done. One of them says that he made someone drink alcohol. Another says that he made someone lie. Then one says that he made a husband and wife separate. Upon hearing this, Satan stands and sits that last disciple next to himself on the throne out of honour and says, ‘It is you who has done the best work’.:
(Muslim, p. 1158, Hadith: 7106)

Satan becomes happy with him for this reason. Whoever desires something makes immense efforts to acquire it. You would certainly wish to attain whatever it is that you like, and you would strive accordingly. Satan desires for a husband and wife to fight and for divorce to occur. This is because, first of all, the doors of backbiting and other sins open, then husband and wife become each other's enemies, and then this leads to divorce. So, completely eradicate all doubts and suspicions from your mind and supplicate for your wife. Develop this mindset that my wife, **أَخْتِي لِي**, is good because she remembers Allah and prays Salah. If, for arguments sake, she does not pray Salah, she is still a Muslim. Encourage her to pray Salah and set an example by praying Salah yourself. Do good deeds in abundance and develop a love and understanding with one another otherwise the children can be ruined too. When a family breaks up, children can be adversely affected to a great degree.

May Allah Almighty save us from arguments and may the homes of all Muslims become abodes of peace. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist 105*)

Treat your wife well

Question: If the husband is gentle with his wife, then people say that he is 'under the thumb'. What is the solution for this?

Answer: If someone, out of the fear of Allah, treats his wife with good conduct or behaves with her in a soft and gentle

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manner and people start to mockingly say he is ‘under the thumb’, then without a doubt this is a cause of hurting his feelings. Nonetheless, the husband should maintain good conduct with his wife and not be upset at what people say. He should never change his behaviour rather he should present himself with even more softness and tenderness.

In today’s age, people’s mannerisms have completely changed especially when it comes to their wives; their behaviour is beyond atrocious. Despite this, these people consider asking forgiveness from their wife as demeaning when in fact, asking for forgiveness is necessary if you have oppressed her. They should repeatedly seek forgiveness from their wives. In fact, oppressing your wife is not a requisite for asking for forgiveness, rather there is no harm in seeking forgiveness anyway out of caution; this increases love between the couple.

اللَّحْنُ بِئِهِ I have made it a habit to seek forgiveness out of caution from time to time, for example when an sacred night or day comes. The honour of someone who does so is never decreased and nor is his rank. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist:105*)

Does divorce occur by merely thinking of it?

Question: Does divorce occur by thinking about it? (Question from Abdul-Rashid via Facebook)

Answer: No, divorce does not occur just by thinking about it.¹ Please refrain from asking questions pertaining to divorce during the Madani Muzakarah; answers on this subject are not given here. Sometimes, someone may ask in a certain way (but perhaps hide some details) and then actually convey it differently. This is why ‘Dar-ul-Ifta Ahlesunnat’ calls both parties, listens to both sides and then reaches a decision regarding a divorce. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist: 111*)

How is it for a woman to attach her husband’s name to her own name after getting married?

Question: After marriage, can women attach their husband’s name to their own in place of their father’s name? (Question received via SMS)

Answer: In Shar’i terms, there is no harm in this. However, there is a great risk that the relationship may not work out and ending in divorce; if that happens, then whose name will she attach now? For this reason, there is always security in attaching the father’s name. Nowadays a woman is recognised through her husband, i.e. she is ‘Mrs. So and So’, but if the husband divorces her, how will she be able to refer to herself in that way? Instead, she will begin to despise the name. But a

¹ A’la Hadrat Imam Ahmad Raza Khan رحمۃ اللہ علیہ states: Giving divorce in the heart does not cause it to occur, as long as it is not given by the tongue. (*Fatawa Razawiyah, vol. 12, p. 381*)

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father always remains a father and she would never despise him. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist: 111*)

Will Wudu be valid if I am wearing makeup?

Question: If one is wearing makeup and performs Wudu, will it be valid? (Question received via social media)

Answer: If it is such a substance that forms a layer and water cannot flow beneath it, then wudu will not be valid. (*Fatawa Hindiyyah, vol. 1, p. 5, Mirat-ul-Manajih, vol. 6, p. 175*) If it is completely greasy like oil such that it does not form a layer and water can flow beneath it, then Wudu will be valid. If a solid layer of ghee has formed, then Wudu will not be valid because water will not flow beneath it. However, If the ghee is like oil and has not formed a solid layer, then Wudu will be valid. There should be nothing on the limbs that require washing in Wudu which has a solid form that can be scratched off; like a scab can be.

(*Fatawa Hindiyyah, vol. 1, p. 5; Fatawa Razawiyyah, vol. 1, pp. 289-290*)

(*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist: 111*)

Should we tell others about our household affairs?

Question: Should we tell others about what happens in the house? (A question from a child)

Answer: Good children do not talk about the affairs of their household outside of the house nor do they ask others about

their household situation. In response to questions of this nature, either the secrets of the house are let out, or the person ends up lying. There is loss in both scenarios. This is why one should not ask needless questions. Some people ask all sorts of questions, for example: 'How many sisters do you have?' 'How many daughters do you have?' 'How many sons?' 'Which ones are married?' 'Do they have children?' 'If they are unmarried, why?' 'Are you trying to get them married off? They are getting old; marry them off quickly!' etc. Questions like these are posed a lot in society. Women will meet each other, sit down and have their own topics they discuss. Men will come together, sit down and talk about their own things. Friends have different topics they converse about and so do children. Thus, they gather to discuss different topics and ask an array of questions; it should not be like this. One should say only that which is necessary. On the Day of Judgement, we will be accountable for every single word. *(Derived From, Tafseer Ruh-ul-Bayan, Part 17, Surah Al-Anbiya`, under the verse 47, vol. 5, p. 486)*

Hakim al-Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ has reported a very beautiful account of a man who had issues with his wife. The man's friend asked what the issues were. The man replied, 'Telling others about one's household matters is not a praiseworthy act. It is disgraceful to share matters of a husband and wife to others outside.' When the arguments increased between the husband and wife, it eventually resulted in divorce. His friend then said, 'Now that you are divorced,

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tell me what the problem was.’ He replied: ‘Brother! She is now a completely unrelated woman to me and I do not engage in discussions about unrelated women.’ Thus, he avoided the discussion wisely. *(Derived from, Tafseer-e-Na’eemi, Part 2, Surah Al-Baqarah, under the verse 229, vol. 2, p. 417)*

How many intellectual people like this are left in society today?! Nowadays, even before the relationship breaks up, people engage in thousands of instances of backbiting, thousands of statements of slander and thousands of lies are told. A whole chain of sins begins after which the relationship breaks up and destruction ensues. So many sins are probably committed from both sides ‘الْأَمَانُ وَالْخَيْطُ’.

May Allah give us the ability to speak the truth. Not every truthful matter is to be told to others though, because if somebody does possess a defect, telling someone about this would be considered the truth, but disclosing the defects of others is a form of sin. *(Fatawa Razawiyyah, vol. 21, p. 162)* May Allah also grant us the mindset to save ourselves from this. *(Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist: 112)*

The wisdom in women not running between Safa and Marwah

Question: Women are commanded not to run between the two green posts (Meelayn Akhdarayn) during Sa’ee. What is the

wisdom behind this, despite the fact that Sayyida Hajirah رَضِيَ اللهُ عَنْهَا ran in this place?

Answer: Sayyida Hajirah رَضِيَ اللهُ عَنْهَا ran in this manner due to worry and concern, and with the blessings of Allah Almighty, her act of running was kept established afterwards for only men to act upon, with women being not being commanded to run. Although I have not read the wisdom behind women being ordered not to run in any book, a point of wisdom regarding veiling is easily understandable; if they were to run, their body parts would move and this could become a means for men to commit unlawful gazing مَعَادَا اللهُ. Remember! No order or ruling of Shari'ah is without meaning or wisdom, and the greatest of all wisdoms is that the thing has been commanded or prohibited by Allah Almighty and His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

How is it for Islamic sisters to have an ID made?

Question: Many Islamic sisters make Facebook IDs and other pages with the name Bint-e-Attar or Kaneez-e-Attar. As a result, numerous improper online relationships are established. Is this correct for them to do so?

Answer: The command for women is to teach them Surah Noor. (*Fatawa Razawiyyah, vol. 24, p. 455*) Also, the command is to avoid teaching them the Tafseer of Surah Yusuf because it contains the mention of the trickery of women.

The Imam of the Ahl-us-Sunnah, Imam Ahmad Raza Khan رحمته الله عليه states: It is proven via authenticated Ahadith to refrain from teaching women the translation (and Tafseer) of Surah Yusuf, as it contains mention of the trickery of women. (*Fatawa Razawiyyah, vol. 24, p. 455*) When the command is for women not to be taught the Tafseer of Surah Yusuf, then how can there be permission for them to use Facebook, where there are matters of immodesty. Women in fact, should not even make their name apparent to others. I only have one daughter, and perhaps not even one Islamic brother in the gathering is aware of her name, because I never mention her name at all. Some people completely openly mention the name of their female household members; I do not like this. When I do not like to even mention the name of my daughter in front of others, then how would I like an online page carrying her name to be made which is usually a combination of many problematic issues and sins, on which pictures, sounds, and so many other things are uploaded. In any case, if someone opens a page with the name of Bint-e-Attar, attempting to portray themselves as my actual daughter, then this is Haraam and a major sin. It is mentioned in a blessed hadith that the one who does so has been cursed.¹ If a page is opened with the name of

¹ It is mentioned in a Hadith, 'Whoever claims to be attributed to other than their father or other than their Waali (i.e. master in terms of ownership), the curse of Allah, the angels, and all people is upon them until the Day of Judgement, and Allah will not accept any of their Fard nor any of their Nafl.'

(*Muslim, p. 546, Hadith 3327*)

Bint-e-Attar, with the intention of deceiving people, such that people are deceived into looking at the page, then it will also be necessary to repent from the sin of lying and deception.

If an Islamic sister places Attariyyah, Qadiriyyah or Razawiyyah with her name and makes an online ID or runs a page; I do not encourage or support her at all. Whichever Islamic sister is truly Attariyyah, and truly encompasses the spirit of being Attariyyah in her nature and disposition, she has no permission from me at all to have a page. In fact, even if she is not Attariyyah, but is a Muslim daughter of mine who has respect and love for me, she should not have a page. The literal meaning of the word 'Aurah' (woman) is that which is hidden, which is why for women there is the veil and the four walls of the home. It is stated in Bahar-e-Shari'at that the voice of a woman is also considered from her 'Aurah', meaning she is not permitted to allow her voice to reach a *non-Mahram* without necessity. (*Bahar-e-Shari'at, vol. 1, p. 552, part 3*) For women to adorn themselves and appear online or to roam in the streets and shopping centres unveiled is not the work of modest women. It is my Madani request to Islamic sisters to not even like any pages online as this is totally inappropriate. Using the internet and going onto social media is not for Islamic sisters anyway, and therefore they must avoid it as much as possible.

Du'a of Attar

O Allah Almighty! Whichever Madani daughter of mine

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deletes her online page, or was considering opening a page but now refrains, or was abstaining from this already, forgive all of them without accountability and bless them with the company of Sayyida Fatima-tuz-Zahra رَضِيَ اللهُ عَنْهَا in Jannat-ul-Firdaus!

(Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist: 8)

اُمِّيْنَ بِجَاهِ النَّبِيِّ الْاُمِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Precautions for women when making Tawaf

Question: During Tawaf of the Holy Ka'bah, some women do not have a mindset to avoid mixing with men. Kindly tell us a solution for this.

Answer: Some women, with total disregard, get stuck between men and then push them out of the way to get in front. Only women who do not have a mindset to abstain from physical contact with non-Mahram men do this. All those who do such should learn from the blessed example of the mother of the believers, Sayyida Sawdah رَضِيَ اللهُ عَنْهَا

Sayyida Sawda and her impeccable veiling

The mother of the believers, Sayyida Sawda رَضِيَ اللهُ عَنْهَا was once humbly asked: 'What has happened that you do not travel for Umrah or Hajj?' She رَضِيَ اللهُ عَنْهَا stated in reply: 'I have performed Hajj and Umrah. Allah Almighty has ordered for me to remain at home. By Allah Almighty! I will not leave my home again.'

The narrator then goes on to report: I swear by Allah Almighty, she did not exit her door again, up until her Janazah itself was taken out from there. (*Durr-e-Mansoor, Part 22, Surah Al-Ahzaab, under the verse 33, vol. 6, p. 599*) Look at the blessed thinking and mindset of the mother of the believers, Sayyida Sawda رضي الله عنها. Having performed her compulsory Hajj, she did not undertake voluntary Hajj, just for the sake of veiling, despite the fact that Hajj back then was not as crowded as it is today.

Therefore, Islamic sisters must observe veiling when visiting the Haramayn, and ensure that complete veiling is secured in every situation. Even during Tawaf, as much as possible, they should avoid bumping into men. During the state of Ihram, it is necessary for women to keep their face uncovered, but veiling should still be done in such a way that women should hide their face with a book, a piece of cardboard, or something similar. Some Islamic sisters wear a cap, from which a veil hangs and covers their face. This does achieve the goal of veiling, however, the issue with this is that when wiping away sweat or due to the wind, whenever this hanging veil comes into contact with the face, then expiation becomes necessary. It is better to hide the face using a book or piece of cardboard, to avoid this problem. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist: 8*)

Will a husband and wife be together in Jannah?

Question: Will a husband and wife be together in Jannah?

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Answer: Yes, indeed! If a husband and wife pass away in the state of Iman, then they shall be in one another's company in Jannah. (*Al-Tazkirah bi Ahwaal Al-Mauta wa Umoor Al-Aakhirah*, p. 462)

However, **مَعَادًا لِلَّهِ** if one of them does not have their faith intact and passes away as a disbeliever, that person's abode will be in the Hellfire. In this case, the one who enters Jannah will be married to another inhabitant therein. Also, the one entering Jannah will have no sadness or pain over not having their previous partner, as Jannah is not a place of sadness or pain. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, Qist: 8)

'The Shar'i status of the book '10 Bibiyon ki Kahani'

Question: Someone has made a vow, that if a certain work takes place in their favour, they will have the book '*10 Bibiyon ki Kahani*' read out, and it was said to them that fulfilling such a vow is not needed, as that book consists of fabricated stories and instead, a khatm of the Holy Quran should be conducted or a few Surahs recited. In reply, if the person who made the vow says that she has to fulfil the vow, otherwise she will be subject to all forms of satanic whispers; how can we advise such a person?

Answer: It is a ruling of Shari'ah, that if a vow is made of an impermissible act, then fulfilling such a vow is also impermissible, and it shall not be acted upon. (*Bada'i Al-Sana'i*, vol. 4, p. 227) If someone made a vow to listen to or read '*10*

bibioun ki kahani’, it is not even necessary to recite Surah Yaseen in its place. However, if someone was to recite Surah Yaseen, then this is a matter of goodness, however the vow taken regarding ‘*10 Bibiyon ki Kahani*’ should not be fulfilled. For example, if one was to say, ‘If such-and-such work of mine is successful, I will not offer Isha Salah tonight’, then it is clear that acting upon such a vow is not necessary, and in fact, taking a vow in this manner is completely impermissible in the first place. This is because, by fulfilling this vow, one will abandon the Isha Salah and become sinful. As such, ‘*10 Bibiyon ki Kahani*’, ‘*Shehzade ka Sar*’ and ‘*Janaab-e-Sayyida ki Kahani*’ are all false tales and have no status of validity in Shari’ah. Reading them and making vows regarding them is impermissible. If you are to read something, then recite Surah Yaseen; it will take the same time as it would to read as the aforementioned stories, or even less time, and it will bring blessings and virtues too. It is mentioned in a blessed hadith that one receives the reward of reading the Holy Quran ten times for reciting Surah Yaseen once. (*Tirmizi, vol. 4, p. 406, Hadith 2896*)

Due to a lack of knowledge, the custom of reading these fabricated stories became common and became ingrained within people’s minds, and so abandoning them becomes difficult. However, we can only advise; we cannot forcefully make someone comply. The one who asked this question tried to explain, and this was good, as in doing so they fulfilled their duty of advising. It is not necessary to forcefully make the one

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you are advising comply. Just continue to make Du'a for their betterment. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist: 61*)

Can a wife leave her home without the permission of her husband?

Question: Is it permissible for a wife to go anywhere without the permission of her husband? If she is stopped, she says: 'I have forgiven my Mahr (bridal money), so I do not need to take permission.' Please advise us in this regard.

Answer: In Shari'ah, it is not permissible for a woman to exit the home without the permission of her husband (unless she has a valid Shar'i excuse). (A honourable Mufti sitting close to Ameer of Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** then said:) A woman may leave her home once a week to visit her parents, and according to Shari'ah she does not need to take permission from her husband for this, however it is still better for her to ask her husband for permission beforehand. She is also allowed, once a year, to visit her Mahrams (next of kin such as brothers, sisters etc.) without the permission of her husband, however she should ensure she goes with his permission, as this will maintain peace within the household.

(Fatawa Razawiyyah, vol. 13, p. 478)

(Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist: 71)

How is it to take an omen from the twitching of a woman's eye?

Question: What happens when a woman's right or left eye twitches?

Answer: Nothing happens when the right or left eye of a man or woman twitches. These are superstitions of the laity who say that if their left eye twitches, this is a bad sign, however, to take evil omens is in fact impermissible.¹ In order to learn more, read 'Badshaguni', a 128-page book published by Maktaba-tul-Madina. This work contains so much valuable information, that after reading it, your eyes will open, and you will be left amazed that you were unaware of these rulings until now. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist: 32*)

The allowed and disallowed situations for a bride and groom to receive *Salami* (traditional monetary wedding gifts)

Question: It is permissible for a bride and groom to sit together and take *Salami* from relatives, whilst during this, pictures and videos are also taken and the bride and groom also take *Salami* from non-Mahrams?

¹ Taking an evil omen is Haram and taking a good omen is Mustahabb. (*Hadiqa Nadiyyah, vol. 3, pp. 175-179*)

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Answer: In the situation described in the question, this act is impermissible, as non-Mahrams are present and the bride and groom take *Salami* from them together.

It is a sin to arrange such an environment in which the bride is in front of non- Mahram men and the groom is in front of non-Mahram women, with them giving and taking gifts, and joking with one another in an atmosphere of unlawful gazing, whilst music plays in the background. However, if only the Mahrams of the household, for example, mother and sisters are present, and gifts are being given, and there is no non-Mahram present, and there is also no music or other immodest action, then it is permissible. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist: 32*)

The cases for replying to the sneeze or Salaam of a non-Mahram

Question: Should we reply to the sneeze of a non-Mahram? (Question from Sialkot)

Answer: In Bahar-e-Shari'at, volume 3, page number 477, it is stated: If an old woman sneezes, a man will reply to her, but if a younger woman sneezes, a man will reply in such a manner that she does not hear it. If a man sneezes, and a woman replies, then he should reply in his heart if she is young, and if the woman is old, he may reply in a loud manner. (*Fatawa Hindiyyah, vol. 5, p. 326*) Furthermore, in the same volume, on

page 461, it says: If a man and woman meet, the man will greet her with Salaam, and if a non-Mahram woman gives Salaam to a man and she is old, then the man should reply loud enough for her to hear. If she is young, the man should reply in such a manner that she does not hear. (*Fatawa Khaniyah, vol. 2, p. 377; Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist: 32*)

Who is more rightful of your good conduct?

One person presented himself in the court of the mercy for the worlds, the embodiment of light, the Messenger of Allah ﷺ and requested: 'Oh Messenger of Allah ﷺ! Who is most rightful of my good conduct?' He ﷺ stated in reply: 'Your mother is.' Once again, the person requested: 'Who after this?' He ﷺ stated: 'Your mother is.' For the third time, he asked: 'Who after this?' Once again, the Holy Prophet ﷺ stated the same: 'Your mother is.' The asker then requested: 'Who after this?' The Messenger of Allah ﷺ then stated: 'Your father.'

(Bukhari, vol. 4, p. 93, Hadith 5971)



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