

فتاوى المرأة

Islamic
Fatawa
Regarding
Women

[Shari'ah Rulings given by the Grand Mufti of Saudi Arabia
Sheikh Ibn Baz, Sheikh Ibn Uthaimin, Sheikh Ibn Jibreen and
others on matters pertaining to Women]

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Contents

Translator's Introduction.....	3
Publisher's Note.....	6
Biographics.....	8
What Negates One's Islam.....	23
Hypocrisy is of Two Types.....	26
1. Questions Related to Aqidah (Faith)	
1. Visiting Graves and Using Them as Means of Approach.....	27
2. Posing Questions to Fortunetellers.....	30
3. One Who Opposes the Laws of Allâh.....	32
4. Celebrating Birthdays.....	33
5. How Does One Behave Toward Non-Praying Relative.....	34
6. About Hiring a Non-Muslim Maid.....	36
7. Washing with Blood.....	37
8. Putting Animal's Skin Upon a Baby's Stomach.....	39
9. Putting a Knife On a Child.....	39
10. Not Allowed to Seek Blessings Through Dead.....	40
11. Hanging and Possessing Pictures.....	41
12. Papers that Contain Name of Allâh.....	42
13. Crying Due to Illness.....	43
14. Women Visiting Graves.....	44
15. Picture Making.....	46
16. Wishing for Death Due to Harm.....	48
17. Celebrating Specific Occasions.....	50
18. Impurity of Disbelievers is Spiritual.....	52
19. Mixing with the Disbelievers.....	54
20. Reward for Women in Paradise.....	54
21. Purity and Ostentation.....	56
22. Celebrating Mother's Day.....	56
23. Wisdom Behind Creating Recording Angels.....	58
2 - Questions Related to Knowledge	
24. Women and Seeking of Knowledge.....	60
25. Students Standing for Their Teachers.....	61
Female Teachers for Boys.....	61
3 - Questions Related to Physical Purification	
26. Stating One's Intention is Innovation.....	64
27. A Baby Vomits on Clothing.....	64

Contents

11

28. If a Woman Washes Her Baby, Is Her Ablution Nullified?.....	64
29. Ruling About Secretion that Comes from Vagina.....	65
30. Putting Henna in the Hair Does Not Nullify Ablution.....	66
31. Doubt with Respect to Ablution.....	68
32. How Does a Woman Wipe Her Head.....	68
33. How to Wash After Sexual Defilement and Menses.....	69
34. Praying in a Dress and Thin, Translucent Stockings.....	71
35. Wiping Over Thin, Translucent Socks.....	71
36. A slight Tear in Socks is Overlooked.....	71
37. Ruling Concerning Vaginal Discharge.....	72
38. A Disbeliever For Cooking and Cleaning.....	73
39. Dried Impurities Are No Problem.....	74
40. Left-over Food in One's Teeth and Ablution.....	74
41. Changing the Baby's Diapers Does Not Nullify Ablution.....	75
42. Does Cooking Oil Prevents Water During Ablution.....	76
43. Washing with Soap While Making Ablution.....	77
44. Kissing Does Not Nullify Ablution.....	78
45. She Must Make <i>Ghusl</i>	79
4 - Questions Related to Menstruation & Post Partum Bleeding	
46. A Woman is Not Impure Due to Menstruation or Bleeding.....	81
47. Using Pills that Prevent Menstruation.....	82
48. Discontinuation of Bleeding During Menses.....	82
49. Drops of Blood After Making <i>Ghusl</i>	83
50. If a Woman Ends Her Menses Before Sunset.....	84
51. Menstruating Woman Cleaning Herself From Urine.....	84
52. Getting Menses While in Mosque.....	85
53. Menstruating Woman May Read the Books of Qur'anic Commentary.....	85
54. Permission for a Menstruating Woman to Recite the Qur'an.....	88
55. Prayer of the <i>Mustahaadha</i>	89
56. If Bleeding Stops Before Fortieth Day.....	90
57. Ruling Concerning a Miscarriage.....	91

Contents 16

172. Wedding Procession with the Bride and the Groom Together	184
173. Muslim Woman Not to be Wed to a Disbeliever.....	185
174. Muslim Woman Marrying a Christian Man.....	186
175. Marriage from Distant or Not-Relatives is Preferred	187
176. Daughter Not to be Forced into Marriage	188
177. Marriage with the Intention of Divorcing.....	190
178. Marriage with the Greatest Blessings	193
179. Choosing a Husband.....	194
180. Relations Before Marriage	195
181. Coitus Interruptus with the Permission of the Wife.....	196
182. Remaining with a Husband who Does Not Pray.....	198
183. Missing Husband has Right of Option.....	199
184. No Limit to What May be Seen.....	200
185. Young Lady Refusing Marriage	201
186. Marriage Contract during Menstruation	202
187. Ruling Concerning Anal Intercourse	204
188. Shaking Hands with Non-Related Woman	205
189. Advice to "Old Maids"	205
190. Family Driver and Women.....	207
191. Correspondence between Opposite Sexes	208
192. Brother-in-Law is Not <i>Mahram</i>	208
193. Speaking to Women on Phone.....	209
12 - Questions Related to Relations Between the Spouses	
194. Husband Not Concerned with Wife.....	210
195. Husband Does Not Treat Well	213
196. Husband Curses and Abuses.....	214
197. A Woman takes Money from Her Husband without His Knowledge.....	216
198. Obedience is Only in What is Right	217
199. If a Woman Advised Her Husband.....	218
200. If Husband is Addicted to Smoking.....	218
201. If a Wife Prevents Her Husband.....	220
202. Waiting Until She Becomes Pure.....	156

Contents 17

13 - Questions Related to Breast-Feeding	
202. Breast-Feeding After Menopause.....	221
203. Relations from Breast-Feeding	222
14 - Questions Related to Divorce	
204. Asking for Divorce Due to Need.....	223
205. Impotence Permits One to Seek Divorce.....	223
206. I Want Him to Divorce Me.....	224
207. Divorcing a Menstruating Woman	224
15 - Questions Related to the Waiting Period (Iddah) and Mourning	
208. What Must the Mourning Widow Abide By.....	227
209. Wearing a Watch During the Mourning Period.....	229
210. Mourning Period of a Pregnant Widow.....	229
211. Does the Elderly Woman Mourn?.....	229
212. Mourning Waiting Periods for Elderly or Underaged Woman	231
213. Mourning Widow Moving from Husband's House to Her Family's House	232
214. Continuance of Studies During Mourning Period	233
215. If Husband Dies Before Consummation	233
216. Answering a Phone During Mourning Period	234
217. No Basis for Widow to Wear Black.....	235
218. Delaying the Mourning-Waiting Period	235
16 - Questions Related to Oaths and Vows	
219. Saying "By Allâh" and Expiation for Broken Oath.....	237
220. To Swear Over One's Own Children.....	238
221. Not having ability to Fulfill the Vow.....	239
222. Delaying the Expiation for a Broken Oath	241
223-But I Ate From It.....	242
224. Making a Vow is Disliked	243
225. Changing the Direction of One's Vow	244
229. Great Uncles are <i>Mahram</i>	296
230. Not to Obey Such Rulers.....	297

340. Permissible Work for a Woman	366
341. Sexual Intercourse with a Pregnant Woman	367
342. Mother Gets Angry at Advice	368
343. Birth Control	368
344. Light Sporting Between Spouses.....	369
345. Wealth and Dower of a Wife.....	370
346. Looking at Pictures of Women.....	371
347. Listening to Music and Watching Depraved Shows.....	371
348. Not Allowed to Shake Hands Even if Wearing Gloves.....	373
349. Mixing Between Men and Women in Hospitals.....	373
350. Cutting Hair, Wearing High-Heeled Shoes, Using Items for Beautifications.....	374
351. Such Papers should be Burnt and Buried	375
352. Not Allowed for Her to Take From His Pocket.....	376
353. Not Allowed to Let Fingernails Grow Long.....	376
354. Voluntary Fasts Not Proper Before Making Up for Missed Ones	377
355. Not Allowed for a Husband to Spend Wife's Wealth.....	377
356. Shall I Serve My Father-in-Law?	378
357. Cheating On Scientific/Secular Exams.....	378
358. Cutting One's Hair	379
359. Harshness of Illness Removes Sins	380
360. To Use Eggs, Honey and Milk to Cure.....	380
361. Applauding and Whistling.....	381
362. Not Allowed to Cheat on Exams	382
363. Ridiculing Teachers and Giving Them Nicknames	382
364. Not Allowed for a Teacher to Cheat a Student.....	383
365. She Did Well But Did Wrong	383
366. Perhaps You Dislike Something.....	384
Glossary.....	386
Translator's References.....	390

What Negates One's Islam

Shaikh-ul-Islam Muhammad bin Suleiman At-Tamimi stated, "Know that ten matters negate one's Islam. [They are:]

"First, associating partners in the worship of Allah. Allah says,

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَهُ ذَلِكَ لِمَنْ

[النساء: ١١٦]

يَشَاءُ﴾

"Verily, Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom He pleases other sins than that" (*al-Nisa* 116).

Allah also says,

﴿ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا

[المائدة: ٧٢]

لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

"Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the wrongdoers, there are no helpers" (*al-Maidah* 72).

Included in this category of deeds is sacrificing animals for the sake of jinn or graves.

"Second, whoever sets up an intermediary between himself and Allah, whom he prays to, seeks intercession from and puts his reliance in, has blasphemed according to the consensus of the scholars.

"Third, whoever does not consider the polytheists as disbelievers or whoever has doubt concerning their disbelief or whoever considers their way as correct has committed an act of disbelief himself.

“Fourth, if a person believes that some guidance other than the guidance of the Prophet (صلى الله عليه وسلم) is more complete than his or that another's judgment is better than the Prophet's, [then that person has committed an act of disbelief]. This would be like the one who prefers the rule and law of false gods [be they human or otherwise] over the Prophet's rule and law. This position is one of disbelief.

“Fifth, whoever dislikes anything the Prophet (صلى الله عليه وسلم) brought, even if he acts by it, has committed an act of disbelief.

“Sixth, whoever ridicules or jokes about any part of the religion of the Messenger (صلى الله عليه وسلم), or its rewards or its punishments, has committed an act of disbelief. The evidence for this is in the Words of Allah,

﴿ قُلْ أَيُّ اللَّهِ وَعَآيِنِيهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ۚ لَا تَمْنَدُوا ۙ

[التوبة: ٦٥-٦٦]

﴿ قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۗ

“Say: Was it Allah, or His signs or His Messenger that you were mocking? Make no excuse, you have disbelieved after you had believed.” (*al-Tauba* 65-66).

“Seventh, the performing of magic [is an act of disbelief], this includes those magical incantations that make one love or hate another person. Whoever performs them or is pleased with them has committed an act of disbelief. Allah says in the Quran,

﴿ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرَا ۗ

[البقرة: ١٠٢]

“But neither of these two (angels) taught anyone (such things) until they had said, ‘We are only for trial, so disbelieve not [by learning such magic from us]’” (*al-Baqara* 102).

“Eighth, assisting and supporting the polytheists against the Muslims [is also a type of disbelief]. The proof for this is in Allah's statement,

﴿ وَمَنْ يَتَّخِمْ يَتَّخِمْ سِنْتَهُمْ فَإِنَّهُمْ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۙ

[المائدة: ٥١]

“And if any among you takes them [the Jews and Christians] as helpers and protectors, then surely he is one of them. Verily, Allah guides not those people who are wrongdoing” (*al-Maida* 51).

“Ninth, if a person believes that some people are permitted to be free of the Law of Muhammad (peace be upon him), in the same way that Khidr was free of the law of Moses (peace be upon him), then that person is a disbeliever.

“Tenth, turning away from the religion of Allah, not learning it or applying it, [is also a form of disbelief]. The evidence for this is Allah's saying,

﴿ وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ بَيِّنَاتٍ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۚ إِنَّا مِنَ

[السجدة: ٢٢]

﴿ الْمُجْرِمِينَ مُنْفِقُونَ ۙ

“And who does more wrong than he who is reminded of the signs of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the sinners” (*al-Sajdah* 22).

“There is no difference with respect to all of the above whether the act is done jokingly, seriously or out of fear. The only exception is one who is coerced. All of them are from the greatest of the dangerous acts and they are also among the most common in occurrence. A Muslim must be aware of them and fear for himself concerning such actions. We seek refuge in Allah from that which brings about His anger and the painfulness of His punishment.”

Hypocrisy is of Two Types: With Respect to Belief and with Respect to Actions

Hypocrisy with respect to beliefs is of six types. The one who is guilty of any of them will be in the lowest pit of the Hell-fire. These are:

- (1) Denying or disbelieving the Messenger (صلى الله عليه وسلم).
- (2) Denying something that the Messenger (صلى الله عليه وسلم) presented or taught.
- (3) Having hatred for the Messenger (صلى الله عليه وسلم).
- (4) Having hatred for something the Messenger (صلى الله عليه وسلم) presented.
- (5) Being pleased if the religion of the Messenger (صلى الله عليه وسلم) is diminished or weakened.
- (6) Being displeased if the religion of the Messenger (صلى الله عليه وسلم) is strengthened or victorious

1. Questions Related to Aqidah (Faith).

The Ruling Concerning Visiting Graves and Using Them as a Means of Approach to Allah

Question 1: What is the ruling concerning visiting graves and seeking to get closer to Allah by means of mausoleums, and using sheep and wealth to get closer by them, such as visiting the mausoleum of al-Sayid al-Badawi, al-Husain and al-Sayidah Zainab.¹ Benefit us [by responding to our question], may Allah benefit you.

Response: The visiting of graves is of two types. The first type is legally sanctioned and desired. This is to visit the graves in order to supplicate for the deceased and to ask for mercy for them, and also to remember death and prepare for the Hereafter. This is based on the hadith of the Prophet (صلى الله عليه وسلم),

"زُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُكُمْ الْآخِرَةَ"

"Visit the graves as they remind you of the Hereafter."²

The Prophet (صلى الله عليه وسلم) and his Companions used to visit the graves. However, this practice is for men only and not for women. As for women, it is not sanctioned for them to visit the graves. In fact, they must be prevented from doing so as it is confirmed from

¹ The question is referring to a common practice in many parts of the Muslim world. The three mausoleums mentioned in this question are located in Egypt. People visit them and offer wealth or animal sacrifices thinking that doing so in the honor of those deceased people will bring them closer to Allah and make Allah pleased with them.—JZ

² Part of a hadith recorded by Muslim, Ahmad, al-Nasai, Abu Dawud and Ibn Majah with the last word being "death" instead of "the Hereafter." Ibn Majah also records something similar with the last word being "the Hereafter."—JZ