

WOMEN VISITING GRAVEYARDS

Written by Administrator -

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QUESTION

Is it permissible for women to visit the graveyard? A Mufti from the U.K. says that it is permissible? A South African mufti says that there is 'scope' for women to 'occasionally' visit graveyards. This mufti lists three conditions for the permissibility:

- *Hijab should be adhered to*
- *There should be few or no people in the graveyard*
- *No Shar'ee laws such as intermingling, should be violated.*

We have always understood that just as it is not permissible for women to visit Musjids, so too it is not permissible for them to visit graveyards. Please comment.

ANSWER

The 'muftis' of this age are not muftis. They are cranks and quacks. They lack in *Aql*. They lack expertise in issuing fatwa, yet they proudly proclaim themselves to be attached to some Darul Ifta. They fail to understand when and how to apply the principles, and they dig out texts from the kutub to foster and even solidify existing

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fitnah

and

fasaad

. Due to their liberalism, inclination to westernism, and lack of *suhbat of the Saaliheen*, they are what the Fuqaha term, *maajin* 'muftis', i.e. buffoon, moron.

The mufti who enumerated the three conditions brazenly displays the moronity to qualify himself for the '*maajin*' title. None of the three conditions are met in this age, and never will these conditions be satisfied until the Day of Qiyaamah. On the contrary, the *fitnah* and *fasa*

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will increase and degenerate by leaps and bounds. The only thing these muftis who claim permissibility for a haraam act, have achieved, is to portray their *jahaalat* and their inaptitude. They are not fit to issue fatwa.

The conditions for permissibility mentioned in the kutub are not to effect nafsani hallucination. In addition, these muftis are out to court the pleasure of the juhala, shameless women who are addicted to prowling in the public domain.

Rasulullah (Sallallahu alayhi wasallam) said: "*Allah curses females who visit the quboor.*" This is the fundamental basis on which a genuine mufti will issue the Fatwa of Prohibition. He will not resort to Fiqhi technicalities and imaginary scenarios to extravasate permissibility for a deed which is impregnated with *fitnah*

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. The stupid muftis of today fail to take lesson from the ban which the Sahaabah had enacted on women, preventing them from the Musajjid despite that age having been *Khairul Quroon*, and despite the females having been *Waliahs*, and despite Rasulullah (Sallallahu alayhi wasallam) having permitted them. It was still the noble age when many of the noble Wives and the vast majority of Sahaabah with their exceptionally pious wives were living.

Today, even men are mugged in graveyards. Women have been raped in graveyards. There is no safety on the roads, leave alone in a quiet graveyard where there may be no people, and when it is the time that the *maajin* character advises women to emerge from their homes in conflict with the Qur'aanic prohibition, to visit the graveyard.

Initially it was permissible for women to move out of their homes to attend to real needs locally without an accompanying mahram. While a mahram is a Waajib condition for permissibility of travel by a woman, today it is Waajib that she has a mahram with her even if she goes to visit someone in the same street. The terrible explosion of crime, does not permit a woman to go about even locally without a mahram. By what stretch of intelligence and Imaani logic can a mufti ever issue a fatwa to permit women to go to graveyards in today's scenario of absolute *fitnah* and *fasaad*? Furthermore, the *fitnah* is not restricted to crime and dangers. A primary *fitnah* is the woman herself. That is why the Hadith says that the whole of a woman's body is *aurah*, and when she emerges, the Devil casting surreptitious glances at her lies in ambush to utilize her for *fitnah* and *fasaad*. That is why according to the Hadith *la'nat* settles on a woman who rides a horse and drives a vehicle, and that is why Rasulullah (Sallallahu alayhi wasallam) described women as

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Habaailush shaitaan (Traps of the Devil).

The moron muftis who disgorge just any disingenuous *ghutha* which they call 'fatwa' miserably fail to take cognizance of the factors which prohibit women from visiting the graveyards. They do not even understand the logistics for a woman to reach the graveyard in this age. How do these muftis propose women should go to the graveyard? With mahrams or without?

If she has to go with a mahram, then why? She is not going on a journey. The only reason will be to protect her against criminals. Thus, if there is such a danger which necessitates a mahram to accompany her locally for a non-essential visit outside the home, then it is adequate grounds for a fatwa of prohibition.

If there is no need for a mahram, then how should she go? Private or public transport? Public transport is unimaginable for a Muslim woman. If private transport driven by her or some other *f aasiqah*, then this act too is haraam. The haraam is thus compounded. Exposing her to the danger of being alone in the graveyard, driving a vehicle, intermingling on the roads, etc., are compounded haraam.

Thus, in both scenarios – with or without a mahram, it is haraam for a woman to visit the graveyard. Furthermore, the moron mufti acquits himself with staggering stupidity by suggesting, as a condition for the permissibility, that there should be few or no people at the

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graveyard. What is the meaning of a few people? And from which finger did the mufti suck this condition? What assurance will the prospective female visitor have that the 'few' people will be only females? There are no separate times for men and women for visiting graveyards. Even if there happen to be a few people, the women will incumbently exposed to the males. This is in violation of Hijaab which the *maajin* mufti says is a condition for the validity of the permissibility.

And, how will she know that there will be no people present on her arrival at the graveyard. Further, if there are no people on her arrival, what prevents people arriving after her arrival?

The third condition for the permissibility suggested by the mufti is that "*no Shar'ee laws are violated*". From the very moment she leaves home to go to the graveyard, she will be in violation of the Shariah. Her emergence (kh *urooj*) from her home, her driving a vehicle, exposure to the public in the streets, exposure to people in the graveyard and exposure to the danger of being mugged or worse, and the threat of Divine Curse settling on her, are all factors in violation of the Shariah.

Denial of the existence of real *fitnah* attendant to females visiting the graveyards and being in the public domain is either the effect of gross ignorance or satanism. When the Sahaabah banned women from the Musaaqid 14 centuries ago on the basis of *fitnah*, what conclusion will a healthy *Aql* arrive at in this evil age in which *fitnah* and *fasaad*

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preponderate?

There is absolutely no scope for permissibility. It is haraam for women to visit graveyards just as it is haraam for them to go to the Musaaqid, thikr functions, jalsah functions, walimah functions, and any other type of function.

29 Rabiul Awwal 1440 -7 December 2018