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IT IS HARAAM FOR WOMEN TO DRIVE

A Brother posed the following question to Madrasah Zakariyya:

WHAT IS THE FATWA ON LADIES AND GIRLS DRIVING CARS. WHAT DOES QURAAN HADITH AND FIQH SAY?

PLEASE GIVE A DETAILED RESPONSE.

THERE IS A HADEETH WHERE WOMEN ON HORSES ARE CURSED. DOES THIS NOT APPLY TO CARS AS WELL.

AND ARE THERE ANY HADEETH TO PROVE WOMEN DRIVING CARS?

YOU SPOKE OF HIJAB, BUT 99% OF TIMES WOMEN ARE WITH MALE COPS.

AND WHAT ABOUT THE INTERMINGLING AT THE COP STATION FOR THE LICENCE?

THE MADRASAH'S 'FATWA'

Darul Iftaa
DARUL ULOOM
ZAKARIYYA



دار الإفتاء
دار العلوم زكريا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وصلى الله على النبي الامي

Respected brother in Islam:

السلام عليكم ورحمة الله وبركاته

The answer to your query is as follow:

- A. There are few answers regarding this hadith where women on horses are cursed:
1. This Hadith is weak. Some have said that this Hadith has no foundation.
 2. This Hadith is against many hadith which are authentic.
 3. If we accept this hadith as credible, then too Ulama have mentioned that if women stay in the boundary of Sharia then is permissible for them to drive.

4. Or the hadith means that for women to drive around without any reason just for amusement is forbidden.
B. There are many Hadith that prove the permissibility of women driving vehicles:

عن عائشة، أن النبي صلى الله عليه وسلم كان إذا خرج أقرع بين قنصلته، فغارت القرعة لعائشة وحفصة، وكان النبي صلى الله عليه وسلم إذا كان بالليل سار مع عائشة يحدث، فقالت حفصة: ألا تركين النخيلة بعيري وأركب بعيرك، ننعربين وأنقلر؟ فقالت: بلى، فركبت: فحماه النبي صلى الله عليه وسلم إلى حمل عائشة وعنه حفصة، فلم عليها، ثم سار حتى نزلوا ... (صحيح البخاري رقم ٥٢١١)

Aisha (R.A) said whenever the prophet (S.A.W) would go on a journey, he drew lots amongst his wives. During one of his journey the lot fell for Aisha and Hafsa. When the night fell, the Prophet (S.A.W) would ride beside Aisha and talk to her. One night Hafsa said to Aisha, won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (In the new situation)? Aisha said yes (I agree). So Aisha rode Hafsa's camel. When the Prophet (S.A.W) came towards Aisha's camel, on which Hafsa was riding he greeted Hafsa and then proceeded (beside her) till they dismounted ... (Sahih Al Bukhari Hadith no 5211).

C. If a women vells herself according to sharia and the police stop her then it is permissible for her to talk as per necessity, but it is important to stay away from qvils. The same applies to intermingling at the cop station for the licence.

If you think there will be a fitna for women to drive then tell the women folk of our house to stay away from driving.

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(End of the 'fatwa')

OUR RESPONSE TO THE BROTHER

The 'fatwa' issued by Madrasah Zakariyya on this issue is a piece of haraam scrap paper. It is a fork-tongued attempt to make a kabeerah sin halaal. The one who issued the absurd fatwa should not be allowed to voice himself on Deeni issues. He is a *mudhil* (one who leads Muslims astray). He should be ashamed of himself for having written such bunkum in the name of the Shariah.

The nonsense he has written is an insult to intelligence. It is indeed lamentable that a mufti is so dim as to fail to understand what happens from beginning to end to a woman just in the process of obtaining a haraam driver's licence. Then after she has obtained her haraam licence, her feet are so slippery and loose, that it means absolutely nothing for her to slip in behind the wheel and plunge into the public domain in total violation of almost every requisite of Hijaab. This mufti is indeed a sign of Qiyaamah.

Driving for women is HARAAM. This is a brief response. If Allah Ta'ala permits, we shall issue a detailed rebuttal of the drivel in the absurd nafsani 'fatwa'.