

Q: 7 – Title: I want to ask you can the woman go for work..For going in Tablighi Jamat or Haj Is it nesscessary that I need to ask my parents permission..Is applying for Loan permissible with or without Interest.

Question

I want to ask you can the woman go for work

I wanted to ask you question regarding going in Tablighi Jamat or Haj. Is it nesscessary that I need to seek parents approval before going in this journey. What if my parents say no for this. And Is applying for Loan permissible with or without Interest.

Answer

In the name of Allah, Most Gracious, Most Merciful
Assalaamu `alaykum waRahmatullahi Wabarakatoh

You have asked regarding three issues:

Are women allowed to work?

Can a person go for Hajj or Tabligh Jamat without the approval of his parents?

Is it permissible for a person to take loans whether the loan is interest bearing or non-interest bearing?

1. Shariah has given women the right to earn her own income irrespective of anyone providing for her or not. On the same note, Shariah desires for a woman to remain in the confinements of her home and look after the domestic affairs. Also, modesty is an essential part of Deen more so for a woman. Shariah has never made it compulsory upon women to work. If she is a daughter, Shariah has made the father responsible to provide for his daughter. If she is a wife, the husband is made responsible. If she is a mother, the son has to take care of her. If she is a sister, the responsibility is put upon the shoulders of her brother. If she has no immediate relatives, then Shariah has made it that her far relatives must look after her. In a case where she has no relatives at all, the Islamic government has to take this responsibility. Never does Shariah force a woman to go out in the work field and provide for herself, thereby making it easier upon her to maintain her shame and modesty.

Nevertheless, Shariah does permit a woman to acquire her own income. However, in all cases Shar'ee purdah must to be adopted. The ideal approach would be for her to work from home so that she does not have to leave the confinement of her house. If she must leave the house, then such work should be taken which allows her to adhere to Shar'ee purdah. It will be impermissible for her to take up such work in which she is interacting with non-mahram males without a Shar'ee purdah.

Fatawa Mehmoodia (19/184) Jamia Farooqia

Aap Kay Masa'il Aur Unka Hal (8/69) Maktaba Ludhyanwi

2.

Islam teaches us to have the highest amount of respect for our parents. Allah Ta'ala says in the Qur'an:

وَمَا يَكْفُرُ لَكُمْ بِهِ اللَّهُ مُتَّبِعَةً سُنَّتُ الْأَوَّلِينَ وَلَا بَأْسَ الْكُفْرَانِ
وَمَا يَكْفُرُ لَكُمْ بِهِ اللَّهُ مُتَّبِعَةً سُنَّتُ الْأَوَّلِينَ وَلَا بَأْسَ الْكُفْرَانِ
وَمَا يَكْفُرُ لَكُمْ بِهِ اللَّهُ مُتَّبِعَةً سُنَّتُ الْأَوَّلِينَ وَلَا بَأْسَ الْكُفْرَانِ
(23 –17) وَمَا يَكْفُرُ لَكُمْ بِهِ اللَّهُ مُتَّبِعَةً سُنَّتُ الْأَوَّلِينَ وَلَا بَأْسَ الْكُفْرَانِ

Your Lord has decreed that you worship none but Him, and do good to parents. If any of them

or both of them reach old age, do not say to them: uff (a word or expression of anger or contempt) and do not scold them, and address them with respectful words. (17-27)

It is clear from the above ayah that the status of parents in the eyes of Shariah is after the rights of Allah. To please the parents and keep them happy is a virtuous deed while disobeying them or causing them any discomfort is a grave sin.

Therefore, one should try his utmost to please the parents and keeping them happy. The issue of going out in Tabligh jammah without the approval will depend on the person's situation. If the parents are weak and are in need of the services of their son and none other is present to look after them, then it will not be appropriate for the son to leave the parents and go in Tabligh Jamat. If the parents are not weak but are preventing the son from participating in Tabligh Jamat due to them not having the importance of Deen and in worldly affairs they would approve of him going for few days, then he will not be considered to be disobeying them if he goes out in Jamat. It is permissible for him to go in Tabligh Jamat without his parent's approval. Tabligh Jamat is one of the methods to learn about Islam and Imaan and one will not be guilty of disobedience if he goes out in Jamat.

As for going to Hajj without the approval of the parents, it also depends on a person's condition. If Hajj has become compulsory upon him and it is possible for him to make arrangements so that his family and parents are taken care of, then it is incumbent for him to go for Hajj. It will be incorrect for the parents to stop him from an obligatory act.

If the Hajj is not Fardh but optional and his parents are not in physical need of him, but are preventing him due to other reasons, then too he will not fall in disobedience if he goes for Hajj. If the parents are physically weak and there is none other who can look after them, then it will not be appropriate for him to go for Hajj without their approval.

Whatever the case may be, one should always be soft and gentle with the parents. One should always have the attitude to make khidmah of their parents and strive to win their approval before doing any actions. With wisdom one should try to explain to the parents of the importance of deen if they are not inclined towards deen.

Fatawa Mehmoodia (4/254) Jamia Farooqia

Aap Kay Masa'il Aur Unka Hal (7/278) Maktaba Ludhyanwi

3. To be involved in Interest is forbidden and a means for the wrath of Allah. Allah Ta'ala says in the Qur'an:

وَالَّذِينَ يَدْعُونَ إِلَى الْفِتْنَةِ أُولَئِكَ هُمُ الرِّبَايَةُ وَأُولَئِكَ هُمُ الْمَكْرُوهُونَ وَالَّذِينَ يَدْعُونَ إِلَى الْفِتْنَةِ أُولَئِكَ هُمُ الرِّبَايَةُ وَأُولَئِكَ هُمُ الْمَكْرُوهُونَ
(278-279/ 2) وَالَّذِينَ يَدْعُونَ إِلَى الْفِتْنَةِ أُولَئِكَ هُمُ الرِّبَايَةُ وَأُولَئِكَ هُمُ الْمَكْرُوهُونَ

O you who believe, fear Allah and give up what still remains of riba, if you are believers. But if you do not (give up), then listen to the declaration of war from Allah and His Messenger.

However, if you repent, yours is your principle. Neither wrong, nor be wronged. (1/278-279)

Interest is highly detested in Sharai that Nabi (Sallallahu Alaihi Wasallam) has cursed any type of involvement with it. It is narrated in a Hadith:

وَالَّذِينَ يَدْعُونَ إِلَى الْفِتْنَةِ أُولَئِكَ هُمُ الرِّبَايَةُ وَأُولَئِكَ هُمُ الْمَكْرُوهُونَ وَالَّذِينَ يَدْعُونَ إِلَى الْفِتْنَةِ أُولَئِكَ هُمُ الرِّبَايَةُ وَأُولَئِكَ هُمُ الْمَكْرُوهُونَ
وَالَّذِينَ يَدْعُونَ إِلَى الْفِتْنَةِ أُولَئِكَ هُمُ الرِّبَايَةُ وَأُولَئِكَ هُمُ الْمَكْرُوهُونَ

Jabir (Radhiyallahu Anhu) narrates that Rasulullah (Sallallahu Alaihi Wasallam) cursed the one who receives interest and the one who lends it and the one who writes the transaction and those who are witness to it. They are all the same. (Sahih Muslim)

It is unlawful to be involved in interest bearing loans. Loans that are free from interest are

lawful.

And Allah knows best

Wassalam

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