Official Ruling (Fatwa) on Early and Forced Marriage, Pre-marriage Counselling, Comprehensive Gender and Health Education for the Youth and Gender-based Violence.
بعد مراجعة فتوى دار الإفتاء بالفلبين - وعدد ورقاتها ثمان وربة، والمتضمنة خمسة عشر بنداً - والمتصلة بالزواج المبكر والقرشري، وإجراء الفحص الطبي، وإعطاء النصيحة لراغبي الزواج قبل عقده، والتحقيق الصحي الشامل وحظر العنف القائم على النوع الاجتماعي.

وجدنا أن ما تضمنته هذه الفتوى لا يخالف الفهم الصحيح للقرآن الكريم، والسنة المشرفة وما شهدنا له من الأدلة بالاعتبار.

وأيし المـوفق،،،

أ.د/ شوق علاء

سفق جمهورية مصر العربية

[ملاحظة: نعتذر عن عدم قدرتنا على قراءة النص العربي بشكل طبيعي وأننا لا نستطيع تحويل النص إلى صيغة بسيطة للقراءة.]
In the name of Allah the Most Beneficent, the Most Merciful

Arab Republic of Egypt
Ministry of Justice
Dar Al-Ifta of Egypt
Office of the Mufti

After the verification of Fatwa (legal opinion) issued by the Dar Al-Ifta of the Philippines, containing fifteen paragraphs, regarding early marriage and forced marriage, pre-medical examination, pre-marriage counselling, comprehensive gender and health education, and gender-based violence.

We found that the content of this Fatwa does not contradict the correct way of understanding the Glorious Quran and the Noble Sunnah, and the proofs certified by the two in this respect.

"May Allah grant success"

His Eminence
Dr. Shauqi Ibrahim Allam
Mufti, Arab Republic of Egypt
• 4 November 2015
السلام عليكم ورحمة الله وبركاته وبعد...

بعد مراجعة الفتوى الصادرة عن دار الإفتاء بالفلبين عن الزواج المبكر والفسر وإجراء التحقيقات في موضوع الفقه، ونثقب الفتوى الصادرة عن الزواج قبل الطلاق والكشف الصحي الشامل، وحذر المعالج الذي جميعه على النزاع الاجتماعي، يperial فتوى من كبار علماء الدين، وخبراء الصحة بالمركز، وعندها تلقى الفقه من الفقهاء، وعندها تلقى الفقهاء.

وإذنا إذ نشيد بالجهد المبذول في إعداد هذه الفتوى - نؤكد ضرورة نشرها على نطاق واسع في العالم الإسلامي، ومرفق فائدة في نسخة السعادة الخيراء، والسلام عليكم ورحمة الله وبركاته...

مدير المركز

ر.أ.د جمال أبو السروين
Messrs/ Dar Al-Ifta of the Philippines

Peace, Mercy and the Blessings of Allah be with you

After the verifications of the Fatwa (legal opinion) issued by the Dar Al-Ifta of the Philippines on early marriage and forced marriage, pre-medical examination, pre-marriage counselling, comprehensive gender and health education for youth, and gender-based violence - through a Committee consisting of Prominent Shari’ah Scholars and Health Experts of the Center – we found that it is consistent with the correct understanding of the Holy Quran and the Noble Sunnah and consensus of the Jurists.

We commend the great effort in the issuance of this Fatwa. We likewise, affirm the importance of extensively disseminating it throughout the Islamic world.

Peace, Mercy and the Blessings of Allah be with you

Professor Jamal Abu El-Serour
Director
International Islamic Center for Population Studies and Research
Al Azhar University
11 November 2015
أسماء السادة الخبراء

من الناحية الشرعية
أ.د/ طه أبو كريمة
أ.د/ حاءد أبو طالب
أ.د/ عبد الله مبروك النجار

من الناحية العلمية
أ.د/ جمال أبو السور
أ.د/ شكري عبد العظيم
أ.د/ مرتفع محمود محمد
أ.د/ أحمد رجا عبد الحميد رجب
أ.د/ سراج الدين منصور

نائب رئيس جامعة الأزهر الأسقى وعضو مجلس البحث
الإسلامية
عميد كلية الشريعة والقانون الأسقى بجامعة الأزهر وعضو
مجلس البحث الإسلام
عميد كلية الدراسات العليا السابق وأستاذ بكلية الشرع
والقانون - جامعة الأزهر

مدير المركز الدولي الإسلامي للدراسات والبحوث السكانية
بجامعة الأزهر - والرئيس السابق للاتحاد العالمي لاتحادات
أجهزة أمراض النساء والتوليد (فيجو)

نائب مدير المركز
أ.د/ رشوان أبو الريحان
أ.د/ محمود محمد
أ.د/ أحمد رجا عبد الحميد رجب
أ.د/ سراج الدين منصور
In the aspect of Shari‘ah:

- Dr. Taha Abu Kuraisha: Former Chairman of the Al-Azhar University and Member of the Islamic Research Academy;
- Dr. Hamid Abu Taleb: Former Dean, College of Shari‘ah and Law, Al-Azhar University and Member of the Islamic Research Academy;
- Dr. Abdullah Mabrook El-Najar: Former Dean of the College of Higher Learning and Professor of the College of Shari‘ah and Law, Al Azhar University;

In the aspect of Science:

- Dr. Jamal Abu El- Serour: Director of the International Islamic Center for Population Studies and Research, Al-Azhar University and Former President of the International Federation for Gynecology and Obstetrics (FEGO)
- Dr. Shukri Abdul Azeem: Deputy Director of the Center
- Dr. Merfat Mahmoud Muhammad: Professor of the Bio-Medical Research of the Center;
- Dr. Ahmad Raja Abdul Hamid Rajab: Professor of Reproductive Health of the Center
- Dr. Sirajuddin Mansour: Professor of Obstetrics and Gynecology of the Center
ACKNOWLEDGEMENT

The Dar-al-ifta Philippines expresses its heartfelt thanks to the following members of the Dar al-ifta and other Muslim religious leaders who facilitated and shared their brilliant ideas and deep insights in the formulation and issuance of this Fatwa on the Model Family in Islam, viz:

Muslim Scholars:

1. Ustadz SharifJul Asri Abirin
   Sulu Province
2. Ustadz Abdulsalam Alabat
   Cotabato City
3. Ustadz Jaafar Ali
   Cotabato City
4. Ustadz Mansor Ali
   Sultan Kudarat Province
5. Ustadz Abdulawahab Ayao
   Cotabato City
6. Ustadz Esmael Ebrahim
   Cotabato City
7. Ustadz Bajunaid Ibrahim
   Cotabato City
8. Ustadz Abdulwahid Inju
   Tawi-tawi Province
9. Ustadz Maher Malaguial
   Maguindanao Province
10. Ustadz Mohammad Pasigan
    Davao City
11. Ustadz Mahmoud Polangi
    Marawi City
12. Ustadz Abdul Hamid Saripada
    Lanao del Sur Province
13. Ustadz Saidali Ya’cob
    Lanao del Norte Province

Likewise, the Dar-al-ifta is deeply grateful to the Grand Mufti of Egypt for his generous endorsement of the fatwa and to the eminent religious scholars of the Al Azhar University of Egypt for their religious guidance and contributions for the enhancement of the fatwa.

We also wish to recognize the efforts of UNFPA Consultant Ustadz Esmael Ebrahim in consolidating all inputs on the fatwa and the substantive technical and administrative support provided by the Technical Working Group which was specifically created to assist in the formulation of the fatwa.
Technical Working Group:

1. Bai Mariam Ali  
   Executive Director, MOSEP
2. Ustadza Anisa Taha  
   Chairperson, Nuroos Salam
3. Bai Mariam Daud  
   Coordinator, Nuroos Salam
4. Ms. Hafsa Taha  
   Bookkeeper, BLMI
5. Ms. Florence Tayzon  
   Assistant Representative, UNFPA
6. Ms. Venus Samson  
   GBV Humanitarian Coordinator, UNFPA
7. Ms. Maria Fe Esmundo  
   Planning Officer I, Commission on Population
8. Ms. Marissa Duran  
   Admin-cum-Finance Associate, UNFPA

In the crafting of the fatwa, the Dar-al-ifta wishes to convey our sincere thanks to the following who were consulted during the process of fatwa formulation for providing rich and diverse perspectives:

1. Bangsamoro Medical Society
2. Bangsamoro Leadership Management (BLMI)
3. Bangsamoro Transition Commission
4. Bangsamoro Development Agency
5. Social Welfare Committee, MILF
6. Maguindanao Shariah Circuit Court
7. Department of Health- ARMM (DOH-ARMM)
8. Department of Education – ARMM (DEPED-ARMM)
9. Family Planning Organization of the Philippines (FPOP) – Socksargen Chapter

Finally, the Dar-al-ifta would like to thank the United Nations Population Fund (UNFPA) for their generous funding support and their partner, the Commission on Population (POPCOM), for facilitating the administrative and financial arrangements for the workshops and meetings on the fatwa.
السيرة المثالية في الإسلام

The Model Family in Islam

الحمد لله الواحد الأحد، الفرد الصمد، العليم الحكيم، الذي ليس كمثلى شئ، وهو السميع العليم، والصلاة والسلام على من لا نبي بعده، محمد بن عبد الله ومن تبعه بإحسان إلى يوم الدين. وبعد:

Praise be to Allah the One and Eternal, the All-Knowing, the Unique (none is like Him), the All-Hearing, All-Knowing, Blessing and Peace be upon Muhammad Bin Abdullah, the final Prophet of Allah, and upon those who follow his footsteps up to the Last Day. It follows:

هذه فتوى أصدرها دار الإفتاء بالبنغسلامورو عن الزواج المبكر و القسري. وإعطاء
نصيحة زوجية لراعي الزواج قبل عقده، والتقييم الجنسي الصحي الشامل للشباب، والعنف القائم على الجنس

This Fatwa (formal legal opinion) is issued by the Dar-al-ifta Bangsamor regarding early marriage and forced marriage, pre-marriage counselling for those who intend to get married prior to the solemnization of marriage, comprehensive gender and health education for youth, and gender-based violence.

من مفاهيم تعاليم الشريعة أو القانون الإسلامي مصلحة الفرد والمجتمع. ومن المؤكد أن هذه القوانين جاءت لحماية هذه المصالح ولتسهيل تحسين إكمال مطالبات الحياة البشرية. وقد أرسل الله سبحانه وتعالى نبيه (ص) رحمة للبشرية وإكمالا للسلوك والأخلاق. ومن ناحية أخرى تمر القرآن الكريم كرسالة كاملة عن الإسلام بما يشكل توجيهات ورحمة للمؤمنين.
Among the purposes of Shari‘ah or Islamic Law is the wellbeing of the individuals and the society. No doubt, that Shari‘ah has come to safeguard such wellbeing of individuals and society as well as to facilitate, improve, and provide the necessities and requirement of human life. Allah had sent His Messenger as Mercy to humanity to keep their behaviour and morality excellent. Besides, the Glorious Quran is distinct as an excellent Message of Islam comprehending orientations and mercy to the Believers.

"O Mankind, there has come to you an admonition from your Lord and a Healing for the (diseases) in your hearts, and for those who believe, a Guidance and Mercy," (Yunus: 57)

The Holy Prophet (peace be upon him) had exemplified such Mercy and Orientation and put into practical life. Hence, it became an instrument for virtual justice and equity, and for getting rid of partiality and discrimination, as well as to alleviate the sufferings from difficulties and adversities. These are manifestations of Allah’s Grace and recognition of the significance of the role played by man as vicegerent of Allah on the earth in safeguarding the interest and wellbeing of the individuals, the families and the society as a whole.

To achieve the objective of Shari‘ah, the Dar-al-ifta in the Philippines spearheaded series of consultations and meetings with various Islamic leaders all-over Mindanao regions in order to arrive at a consensus and resolve and address the problems related to early marriage, forced marriage, comprehensive gender and health education for the youth,
pre-marriage counselling for those who intend to get married prior to the solemnization of marriage, and gender-based violence.

وأيضا عقد ورشتي عمل في مدينة دايو في 11 إلى 13 نوفمبر 2014م و في 21 إلى 23 أبريل 2015م على التوالي للوصول إلى توافق الآراء بهذا الخصوص، وبعد استعراض شامل لمصادر مختلفة من القرآن الكريم و السنة النبوية الشريفة والرجوع إلى الفتاوى الأخرى من العلماء المسلمين في العالم الإسلامي، أجمعت دار الإفتاء في الفلبين على ما يلي:

After spearheading two workshops held at Davao City on 11-13 November 2014 and 21-23 April 2015 (Gregorian calendar) consecutively, with the purpose of arriving at a consensus on the subject matter, and after comprehensive examination of different sources from the Glorious Quran and the Noble Prophetic Sunnah, as well as referring to the other Fatawa (formal legal opinions) of Muslim Scholars in the Islamic world, the Dar-al-ifta in the Philippines has reached consensus as follows:

و ضع القرآن الكريم فانوا كاملاً للمسلمين ليطبقوه في حياتهم اليومية.
قال الله (33): "يا أهله الكتب قد جاءكم رسولنا بينكم لكتاب كبير وما كنتم تخفون من الكتاب ويعقوب عن كبر قد جاءكم من الله نور وكتاب مبين (15) يهدى به الله من أتباع رضوانه سبيل السلام وتخرجهم من الظلمات إلى النور بإذنه ويهديهم إلى ضرائر ممتنعين (16) المائدة

Setting-up the Glorious Quran as the perfect Law of the Muslims so that they have to put it into practical daily life:

"O People of the Book, There has come to you Our Messenger, revealing to you much that you used to hide in the Book, and passing over much (that is now unnecessary): There has come to you from Allah a (new) light and a perspicuous Book. Therewith Allah guides all who seek His good pleasure to ways of peace and safety, and leads them out of darkness, by His Will, unto the light - guides them to a Path that is straight. (Al-Maidah: 15-16)

الإسلام دين كامل و شامل ولذلك كان أفضل طريق حياة للجميع. وهو دين
عالمي ورحمة للعالمين.
Islam is perfect and comprehensive religion; therefore, it is no doubt that the best and ideal way of life for all, and it is universal religion as well as mercy for all mankind.

“This day I have perfected your ‘Din’ for you, completed My Favour upon you, and have chosen for you Islam as your ‘Din.’” (Al-Maidah: 3)

The Holy Prophet Muhammad (peace be upon him) is Mercy to the whole humanity.

“We sent you not but as a mercy for all creatures.” (Al-Anbiya: 107)

Surely, the Holy Prophet Muhammad (peace be upon him) is the excellent exemplar and model for the Muslims. Therefore, following his footsteps in every aspect of human life is binding.

“You have indeed in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Final Day, and who remember Allah much.” (Al-Ahzab: 21)

Islam urges the Muslims to take the Holy Prophet’s teachings such as moral, social, political, economic and any other aspect of human life.
"On the day We shall raise from all People a witness against them from among themselves, and We shall bring you as witness against these (your People) and We have sent down to you the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims." (An-Nahl: 89)

It is a part of Islam’s social teachings to firmly stand and strongly safeguard the family relationship, knowing that marriage is the sole Islamic family bond based on the heavenly legislation concerning relationship between man and woman. In fact, this family bond establishes a harmonious and peaceful life, mutual love and affection between the couple (which eventually results in mercy in the procreation of children).

"And among His Signs is this: that He created for you mates from among yourselves, that you may dwell in peace and harmony with them; and He has put love and mercy between your (hearts), Verily in that are signs for those who reflect." (Ar-Rome: 21)

In this context, the Council finds out that Islam had set up a procedure and fix solution for every aspect of human life, which is the regulation of the relationship of the family circle on the grounds of justice, love, and affection. Hence, on the basis of elaborate deliberations and careful studies on the Islamic stance regarding early marriage and forced marriage, comprehensive gender and health education for youth, and pre-marriage counselling for those who intend to get married prior to the solemnization of marriage, and gender-based violence, the issuance of this Fatwa is done.
الزواج المبكر

Early Marriage

Islam urges the Youth to get married when the necessary conditions are met. However, this urgency is not applicable to the pre-puberty age (still at childhood stage).

"Let those who find not wherewithal for marriage keep themselves chaste, until Allah gives them means out of His Grace." (An-Nur: 33)

In an authentic Hadith, Abdullah bin Mas'oud (May Allah be pleased with him) said: The Messenger of Allah (peace be upon him) told us:

"O ye young men, whoever among you can afford to get married has to do, knowing that it is most effective way of gaze-lowering and modesty safeguarding. But if one cannot afford, then he has to resort to Fasting for easier lust-control."

ما روي عن رسول الله (ﷺ) حينما تزوج عائشة بنت أبي بكر رضي الله عنها وهي صغيرة فان هذا الزواج أساساً أمر سماوي من الله سبحانه وتعالى إلى رسوله الكريم (ﷺ) وخاص به.


As what was narrated with respect to the Messenger of Allah (peace be upon him) regarding his marriage to A’ishah (May Allah be pleased with her), the daughter of Abu Bakr as young girl, was a special case for him (peace be upon him) as it was a marriage in accordance with Heavenly instruction. Hence, it was prearranged by Allah. The Hadiith went, more or less, like this:
“A’ishah (may Allah be pleased with her) said: “The Messenger of Allah told me”: “I have seen you in a dream with an angel in a silk battlement and told me, this is your wife. So I uncovered your face and indeed it was you.” So I said: “Allah will conclude this with you.” (Narrated by Imam Bukhari)

As regards the question on the reasonable age of a marriageable woman, Islam takes into account the interest and comfort of the couple. Apart from this, Islam considers mind-maturity and intellectual-integrity as conditions in principle on marriage. In view of this, addressing this problem has to be entrusted and referred to the Experts and Specialists on Medical, Social, and Psychological Sciences to decide what is the appropriate age for getting married, to safeguard the wellbeing of both the husband and wife. The injunction of the Glorious Quran goes like this:

“Make trial of orphans until they reach the age of marriage; if then you found sound judgment in them, release their property to them; But consume it not wastefully, nor in haste against their growing up. If the guardian is well off, let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When you release their property to them, take witness in their presence: But All-sufficient is Allah in taking account.” (An-Nisa: 6)

أوسي الأطباء المونوفون من شعب مورو بأن العمر المناسب لزواج الرجل المسلم هو 20 عاما و للمرأة 18 عاما. وبناءً على رأي هؤلاء الماهرين الطبيين فإن هذا العمر يفي بمتطلبات سن البلوغ وسلامة العقل والتفكير.
The reliable Medical Doctors of the Bangsamoro had recommended that the appropriate marriageable age of a male is 20 years, and a female is 18 years. Based on these opinions of the Experts on Medical Science, no doubt that, the required puberty age such as mind-maturity, and intellectual-integrity will sufficiently avail.

As regards the ideal age of a marriageable woman, the Council respectfully takes into account the interest and comfort of the couple, knowing that Islam does not precisely fix any marriageable age.

"Make trial of orphans until they reach the age of marriage; if then you found sound judgment in them, release their property to them; But consume it not wastefully, nor in haste against their growing up. If the guardian is well off, let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When you release their property to them, take witness in their presence: But All-sufficient is Allah in taking account." (An-Nisa: 6)

Footnote:

In addition to mind-maturity and intellectual-integrity among females, the health basis of Medical Experts at Al-Azhar University in Egypt that the recommendable marriageable age in females is 18 years since it is the reproductive developmental stage wherein the ossification and fusion of pubic bones are completed in most females. This ossification and fusion are vital health indicator because it marks the maturity of reproductive health among females in preparation for safe or low-risk pregnancy and labor.

Then again, the said Medical Experts reiterated that Islam does not precisely fix any marriageable age but instances where the bride is below 18 years of age, the couple is free to avail contraceptives through informed choice to delay temporarily the primigravida if the Shar'iah conditions on preventing pregnancy are met.

Dr. Tato M. Usman, MD, MPAIM
Member, Philippine Delegates to Al-Azhar University, Egypt
The Council has unanimously ruled that the widow or divorcee has more right for herself than her guardian. This is based on the authentic Hadith narrated by Abdullah bin Abbas that the Messenger of Allah (peace be upon him) said:

"The widow or divorcee has more right for herself than her guardian and the consent of the virgin woman has to be taken, knowing that her silence is her consent." (Narrated by Imam Muslim)

Footnote

Another proof that the widow or divorcee has more right for guardianship to herself in marriage than her guardian is explicit in the Glorious Qur’an.

"So if a husband divorces his wife (irrevocably), he cannot, after that, re-marry her until after she has married another husband and he has divorced her..." (Al-Baqarah: 230)

The above quoted verse is explicit that the widow or divorcee (in an irrevocable and absolute divorce) is the one who marries another husband.

H. E. Abuhuraira Udasan
Mufri, Dar-al-ifta Bangsamoro
The Council has unanimously resolved that a virgin woman, who has reached the age of puberty with sound mind and integral intellect, will not be compelled to marriage without her consent. This is emphasized by the Hadith narrated by Abu Huraira:

“The widow or divorcee should not be married without expressing her consent. The virgin woman should not be married without giving her consent. They asked the Holy Prophet (peace be upon him) on how would she gives her consent: He (peace be upon him) said: ‘Silence is her consent’.”

“Al-Khunsa daughter of Khuddam Al-Ansariah said: ‘I was a virgin and was wedded by my father under compulsion. So I complained to the Messenger of Allah (peace be upon him) and he said: ‘Do not wed her under compulsion’.”

“A’ishah (Allah be pleased with her) said that once a young woman came to her and said: ‘My father wedded me to his nephew to cover his (nephew’s) vile while I hated so.’ A’ishah told me to wait for the Messenger of Allah. Upon his arrival (peace be upon him) I told him the problem, so he (peace be upon him) called her father, but gave the choice to the young woman whether to revoke or condone their marriage. The young woman said: ‘O Messenger of Allah, I respect the decision of my father, but I just want to draw the women’s attention that fathers have no right to pressure their daughters to marriage’.”

“Ibn Abbas relates that a young virgin woman approached the Holy Prophet (peace be upon him) and told him that she was wedded by her father under compulsion. The Holy Prophet (peace be upon him) gave the choice whether to revoke or condone the marriage’.”
Pre-marriage Counselling

The Council agreed the importance of marriage in life and urges those who intend to get married to have Physical (i.e. Medical) Examination prior to the solemnization of their marriage, although it is not a condition for the legality of marriage, if the required conditions fixed by the Shari’ah are met.

Footnote

Although Pre-marriage counselling is not a condition for the validity of marriage, it was discussed at Al-Azhar University in Egypt that it is a prerequisite in some Muslim governments like Egypt, Indonesia and Malaysia among others to give way to Premarital Medical Examination. Its prime objective is to screen and detect contagious, hemolytic and hereditary diseases that may be transmitted to his/her spouse or may be acquired by their children that may be prevented if detected prior to marriage.

Among the contagious, acquired or hereditary diseases, include Human Immuno-deficiency Virus (HIV), Hepatitis-B, ABO incompatibility, Thalassemia and other related diseases. These can be done through laboratory examinations and other ancillary diagnostic procedures in some health facilities.

Dr. Tato M. Usman, MD, MPAIM
Member, Philippine Delegates to Al-Azhar University, Egypt
The Council finds out the protection of the five necessities (religion, life, intellect, progeny, and wealth) as part of the Shari'ah purposes. In view of this, the Council recommends the resolute action on setting up a program for comprehensive gender and health Education for youth and their other related affairs to be put into the curriculum of public and private educational institutions, taking into account the intellectual receptivity of the student at every stage of their studies. This also plays important role in orienting and teaching the Muslim youth to keep them more guided and responsible. Subsequently, they become youth of honesty, integrity, and awareness. Of course, the choice and developing of the subjects (put into the educational curriculum) should be consulted with the Dar-al-Ifta.
The Council emphasizes the sublime status of woman in Islam. It also affirms that gender-based violence and other forms of abuses against women are absolutely against the principle of the Shari’ah.

“And among His Signs is this; that He created your mates from among yourselves, that ye may live in tranquility with them, and He has put love and mercy between your (hearts). Verily in that are Signs for those who reflect.” (Ar-Rome: 21)

“They are garments and you are their garments…” (Al-Baqarah: 187)

“O ye who believe, you are forbidden to inherit woman against their will, nor should you treat them with harshness, that you take away part of the dower you have given them – except where they have been guilty of open lewdness. On the contrary, live with them on a footing of kindness and equity. If you take a dislike to them, it may be that you dislike a thing, and Allah brings about through it great deal of good.” (An-Nisa: 19)

“Abu Huraira said that the Holy Prophet (peace be upon him) said: ‘Deal with them in kindness.’ He also said: ‘No believer, male or female can deceive you if he/she hates her behavior, but appreciated by other’. ”

“Abu Huraira also said that the Holy Prophet (peace be upon him) said: ‘The best in Faith is the best in behaviour, and the best of you is the best to their women’. ”

Allah Almighty knows best.

H.E. ABUHURAIRA UDASAN
Mufti, Dar-al-ifta Bangsamoro
List of Names of Dar Al-Ifta Bangsamoro

H.E AbuHuraira Abdulrahman Udasan
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Ustadz Usman Omar
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