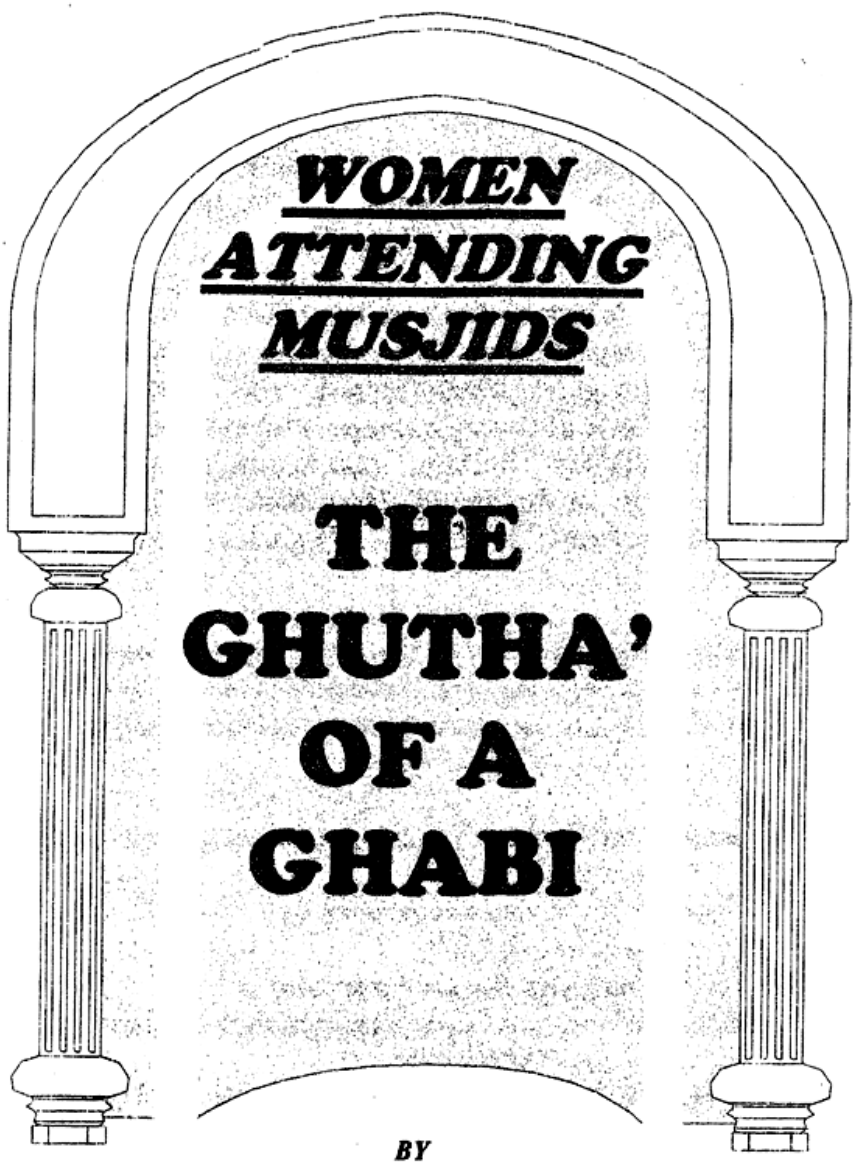


BY
THE INTERNATIONAL THAANVI ACADEMY OF ISLAMIC RESEARCH
P.O. BOX 673
RANDFONTEIN
1760
SOUTH AFRICA

GHUTHAA AND GHABI

Ghutha **means flotsam, the muck which swirls on floodwaters, debris, dirt, filth, and pure rubbish.**
Ghabi **refers to a man who is extremely dense in the brains. He lacks intellect. His mind is exceptionally dim.** ***Ghabi*** **is a man whose stupidity is conspicuous.** ***Ghabi*** **is a moron.**

This book is a refutation of one moron who has written some *ghutha* (rubbish) regarding Islam's prohibition of women from attending the Musaajid. About morons who write rubbish, especially on the issue of the prohibition of women coming to the Musaajid, Ibn Hajar Haitami (rahmatullah alayh), the illustrious authority of the Shaafi' Math-hab who flourished in the eight Islamic century states, in *Al-Fataawal Kubra, Volume 1:*

"Not a single one among the Muslimeem will hesitate in prohibiting women (from the Musaajid) except a GHABI (MORON) who lacks in the understanding of the subtleties of the Shariah."

In other words the moron blurts out nothing but rubbish (ghutha).

Rasulullah (sallallahu alayhi wasallam) said:
"The best Salaat of a woman is her Salaat in the innermost recess of her home."
Upholding the Prohibition decreed by Hadhrat Umar Ibn Khattaab (radhiyallahu anhu), the Khalifah of the time, Hadhrat Aishah (radhiyallahu anha) said:

"If Rasulullah (sallallahu alayhi wasallam) saw what the women have introduced (by way of mischief), he would most certainly prohibit them from the Musjid."

INTRODUCTION

An article, *Women Attending Mosques,* written by one modernist moron, was brought to our notice. The writer of the bunkum article has achieved nothing but portrayal of his total *jahaalat* (crass and gross ignorance) by delving in a topic about which he totally lacks understanding. It is abundantly clear from the trash he has written that despite his craving for setting himself up as a 'mujtahid', he has made a mess of the subject which he has selected to comment on. It is conspicuously clear that he lacks understanding of even the very basic rudiments of the methodology of the Shariah's process for the formulation of masaa-il.

It is truly demeaning for intelligence and more so for knowledge to respond to the *khuraafaat and ghuthaa (bunkum and rubbish)* which this modernist *jaahil* moronic 'gentleman' has written. The bunkum does not warrant an intelligent/academic response. Nevertheless, since laymen inebriated with western influences and overwhelmed by the libertine cult of this era, may find their shallow minds overwhelmed by the nonsense the *jaahil* has gorged out, we deem it prudent to offer a response. Silence will be misconstrued and many ignorant laymen may fall into the snare which shaitaan has laid through the medium of the ignorant, moronic writer.

Women and Musaajid is not an issue which has developed in this age. It has its origination in the very age of Rasulullah (sallallahu alayhi wasallam). It is not a subject which is cloaked in mystery and ambiguity. It is not a *mas'alah* which stands in need of the stupid 'ijtihaad' of stupid persons of the moronic category of this belated age in close proximity of Qiyaamah – an age regarding which Rasulullah (sallallahu alayhi wasallam) predicted the preponderance of *jahal murakkab (ignorance piled on ignorance)* – crass and gross ignorance dispensed by the *juhala* (morons and ignoramuses) who will themselves be in *dhalaal* (manifest kufr deviation) and likewise mislead other *juhhaal* into *dhalaal*.

The noble Sahaabah, the illustrious Aimmah-e-Mujtahideen and the Fuqaha of Islam of all Four Math-habs and of all ages, have spoken, discussed and issued the verdict on this practice. The

Ummah is thus not in need of the silly views of *juhhaal* upstarts and non-entities who crave for some cheap glory which their secular professions deny them, and which they therefore seek to extravasate from their indulgence in Deeni issues for which they are wholly unqualified.

With regard to such ignoramuses and morons who set foot into the domain of the Shariah for which they lack expertise in even the A, B, C of even the very elementary rudiments of the Shariah's methodology which determines academic issues, Hadhrat Umar Bin Khattaab (radhiyallahu anhu) said:

"Verily, the people of self-opinion are the enemies of the Sunnah."

And, about such *juhhaal* the Qur'aan Hakeem says:

"And among the people is he who disputes in the (Shariah) of Allah without any knowledge, and he follows every rebellious shaitaan."
(Aayat 3, Surah Hajj)

The writer of the bunkum article clearly comes fully within the purview of the aforementioned Qur'aanic criticism and stricture. His stark *jahaalat* is appalling. He believes that the Ummah was in manifest error and deviation from the time of the Sahaabah, and a miserable entity of his ilk has in this era managed to extricate the Ummah from its fourteen century 'error' All the Sahaabah, all the Aimmah-e-Mujtahideen and all the Fuqaha of all Math-habs have dwelt in 'error manifest' and 'deviation' in the stupid theory of kufr implied by the bunkum views of the lost soul.

We advise the moron to divest himself of his bloated misconception of 'ijtihad', an attitude with which shaitaan has subsumed him (the moron).

THE QUR'AAN IS NOT A TOY FOR THE JUHHAAL

The *jaahil* labouring under colossal self-deception believes himself to be qualified to resort directly to the Qur'aan and Hadith for resolving his own confusion and tumultuous mental agony

stemming from his stupidity. He thinks that the Qur'aan Majeed can be subjected to the opinion and baseless interpretation of just every ignoramus on earth, hence he suggests that to 'resolve' the imagined difference on the issue of women attending Musaajid, all the ignoramuses of the world should formulate their own opinion by subjecting the Qur'aan and Hadith to their base desires. The approbation of ignorance (of the Ahkaam of the Shariah) and his natural intellectual density has brewed for the moron a dangerous potion which eliminates Imaan – a potion of kufr.

He fails to understand that he is totally blind and that he has no option but to follow what the authorities have ruled since the time of the Sahaabah. The masaa-il of the Deen are not up for buffeting and mutilation to achieve a new mutated 'shariah' which could satisfy the palates of every Tom, Dick and Harry of the ilk of the moron who wrote the *ghuthaa'*.

For example, the ignoramus cites the Qur'aanic verse: *"If you differ in anything amongst yourselves, refer it to Allah and His Messenger....."* The moron is too stupid to understand that this gracious aayat does not entitle morons – the modernist *juhhaal* of our times to misinterpret the Verse to appease their whims and fancies. This aayat simply commands obedience to the Shariah. It does not command dismantling of the Shariah as the modernist *juhhaal* of our times have stupidly understood and practise. They practise such kufr dismantling of the Sharah under guise of the deception of 'reinterpretation' which by itself is kufr.

When there is difference among people, the Qur'aan instructs them to ascertain the Shariah's Ruling and directive on the issue of difference. Thus, the Qur'aan Majeed commands: *"And if you do not know, then ask the People of Thikr (i.e. the Authorities of the Shariah)."* This aayat as well as other verses of the Qur'aan do not confer on morons the right to dissect, mutilate and misinterpret the Qur'aan and Ahaadith to suit their whimsical and baatil opinion. The stupid kufr methodology of the morons when they differ with the Shariah is to submit the Qur'aanic verses to their personal stupid opinions. Then they resort to kufr interpretation, bending and

mutilating the Qur'aan to conform to their whims and fancies ignoring the fourteen century Practise of the Ummah, implying thereby that the entire Ummah from the time of the Sahaabah was lost in error and confusion. They are too stupid to understand that a difference which their corrupt opinion breeds is not a valid difference which could ever be entertained.

This particular moron speaks about the issue of women and Musaajid as if there is a difference of opinion of the authorities of the Shariah on this issue. The stupid modernists and the deviates are the ones who have created a difference which they tender in opposition to the 14 century law of Islam. Their imagined difference is bunkum. It has no validity. It is just like a moron claiming pork to be halaal, then believing that this is a difference in the Ummah. Differences produced by the corrupt whims and desires of *juhhaal* are of no consequence and have to be summarily rejected as rubbish.

Far from permission to resort directly to the Qur'aan for resolution, Allah Ta'ala commands: ***"And follow the path of him who turns to Me."*** If a man is ignorant or he dwells in doubt and deception or he seeks guidance, then the path for him is to submit to the authorities of the Shariah – to make Taqleed of the Aimmah-e-Mujtahideen as this verse and the thrust of the Qur'aan and Hadith command.

In the first instance those who had turned to Allah are the Sahaabah, then the Taabieen, then the Tab-e-Taabieen. These are the authorities of the *Khairul Quroon (the first three noble ages of Islam),* about which Rasulullah (sallallahu alayhi wasallam) said: *"Honour my Sahaabah, for they are your noblest. Then those who are next to them (the Taabieen), then those who are next to them (the Tab-e-Taabieen). Thereafter falsehood will become rampant."* Thus, the Shariah which existed in these three epochs of Islam is the finalized and perfected Shariah about which the Qur'aan Hakeem says:

"This day have I perfected for you your Deen, and completed for you My favour, and chosen for you Islam as the Deen."
(Aayat 4, Surah Maaidah)

It is total ignorance to view the Qur'aan in isolation of the *tafseer* presented by Rasulullah (sallallahu alayhi wasallam). Thus, the moron who has cited Qur'aanic verses which he submits to his fanciful and stupid interpretation is guilty of heresy (kufr). A view which has developed in this age of corruption and which differs with the authoritative ruling of the Shariah, is not a valid difference. It is not an acceptable difference of authoritative opinion. It is sheer Satanism to be rejected. The view of the permissibility of female attendance of the Musaajid is one such a view of Satanism which has to be rejected. It is a baatil view which seeks to negate the fourteen century Ruling of the Shariah.

The Qur'aan Majeed is not an object to trifle with. It is not a toy with which morons may amuse themselves and interpret to suit their diseased westernized palates. Toying with the Qur'aan, the moron writes: *"As instructed by the Prophet Sallallahu Alaihi wa Sallam, if a certain issue cannot be resolved using the Qur'aan then the Sunnah needs to be consulted."*

The moron is in no shape and has no qualification to resort to either the Qur'aan or the Sunnah. He has no understanding of the concept of the Sunnah. The age of *Ijtihaad* terminated with the ending of the *Khairul Quroon.* If morons in this age are unable to understand a Shar'i issue, then they are not entitled to negate the Shariah with their corrupt understanding of the Qur'aan and Sunnah. The explanation of the Sunnah stated by the authorities of the Three Noble Ages is the Sunnah to follow. All ignoramuses have to compulsorily submit to and accept the Shariah as it has been transmitted down the centuries from the time of the Sahaabah. There is no room for reinterpretation and for structuring a new Shariah. There is absolutely no scope for introducing new laws in the place of existing laws which have been reliably transmitted by authentic narration down the long corridor of Islamic history from the age of the Sahaabah.

FORMULATING MASAA-IL

The fundamental blunder committed by the deviated moron is that he considers himself capable of formulating a law by means of direct reference to the Qur'aan and Ahaadith. He is in no position to cite a Hadith and issue a fatwa on the basis of his corrupt understanding of the Hadith. These ignoramuses grab hold of a translation, cite a hadith and proclaim that specific hadith as the 'fatwa' to be followed. Their stupidity does not permit them any better understanding. There are many elements of Ilm to which narrations and Qur'aanic verses have to be submitted before a specific ruling could be formulated. But being ignorant of the various academic branches of Deeni Knowledge, the moron has acquitted himself most audaciously because fools rush in where angels dread to tread. He has made a pompous fool of himself by displaying so blissfully his own *jahaalat*.

The *jaahil* states that the Ahaadith show 'without doubt' that it is permissible for women to attend the Musaajid for Salaat. The moron does not understand that it *was* permissible once upon a time during the age of Rasulullah (sallallahu alayhi wasallam) just as it was once upon a time permissible to consume liquor. The moron has not understood that the Shariah during the age of Nubuwwat was in an evolutionary process. Certain issues were abrogated during his very lifetime, and certain other issues were introduced and others abrogated during the era of the Khulafa-e-Raashideen.

The Shar'i introductions by the Khulafa-e-Raashideen are not in conflict with the perfection and finalization of the Deen announced in the Qur'aan. The Qur'aan commands repeatedly: *"Obey Allah and obey the Rasool"*. This Rasool to whom the Qur'aan commands obedience, commanded the Ummah to submit to his Sunnah and the Sunnah of his Khulafa-e-Raashideen. Hence he declared: *"Make incumbent on you my Sunnah and the Sunnah of my rightly guide Khulafa."* Are there two distinct Sunnahs? There is only one Sunnah – the Sunnah of Rasulullah (sallallahu alayhi wasallam). The Sunnah of Sahaabah is equated to the Sunnah of Rasulullah (sallallahu alayhi wasallam). Nabi-e-Kareem (sallallahu alayhi

wasallam) did not say: "Obey me and my Sahaabah." He instructed the Ummah to obey His Sunnah and the *Sunnah* of the Sahaabah.

Rasulullah (sallallahu alayhi wasallam) was divinely made aware that after his demise there will be a need for the Khulafa-e-Rashideen to institute certain practices. Therefore, to give Shar'i validity to such new introductions by the Sahaabah, Rasulullah (sallallahu alayhi wasallam) equated the Sunnah of the Sahaabah to his Sunnah, and commanded obedience to the Sahaabah. Thus, a law introduced by the Khulafa-e-Raashideen may not be negated with a Hadith which superficially contradicts the accepted view and fatwa of the Khulafa-e-Raashideen.

The Sahaabah were the best Muslims to understand the Ahaadith. But morons will cite Hadith narrations to negate the practice of the very Sahaabis who's contradictory Hadith they narrate as evidence for their corrupt personal opinions. Consider the Hadith of Hadhrat Ibn Umar (radhiyallahu anhu) on the basis of which the moron claims that it is permissible for females to attend the Musjid. Hadhrat Ibn Umar (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: *"Do not prevent the maid-servants of Allah from going to the mosque."*

When the moron stumbled across this narration he was beyond himself with glee, duping himself with the belief that this Hadith is the final word in permissibility – allowing women to attend the Musjid. He has failed to comprehend that all the Authorities of the Shariah – the Muhadditheen, Fuqaha and Mufassireen – of all the three noble epochs of Islam were fully cognizant of this particular Hadith and all the other relevant Ahaadith pertaining to this subject. It is only an ignoramus suffering from compound *jahaalat* – ignorance piled on ignorance – who will audaciously venture a view in contradiction to the Rulings of all these illustrious Authorities of the Shariah.

The moron also basis his stupid 'fatwa' on the following Hadith of Hadhrat Abdullah Ibn Umar (radhiyallahu anhu): *"Ibn Umar reported: I heard Allah's Messenger (SAS) say: "Do not prevent women from going to the mosque when they seek your permission.*

Bilal b. Abdullah said: By Allah, we shall certainly prevent them. On this Abdullah b. Umar turned towards him and reprimanded him as harshly as I had never heard him do before. He (Abdullah b. Umar) said: I am narrating to you that which comes from the Messenger of Allah (May peace be upon him) and you (have the audacity to) say: By Allah, we shall certainly prevent them (Sahih Muslim)."

Who is in a better position to understand this Hadith than Hadhrat Abdullah Ibn Umar (radhiyallahu anhu), the narrator himself? Does the moron writer of the bunkum article believe that he has understood the Hadith better than Hadhrat Abdullah Ibn Umar (radhiyallahu anhu)? Despite Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) having narrated the permission, and despite the severity of his reprimand of his son, the moron is unaware or has deliberately selected to remain unaware of the fact that he (Hadhrat Abdullah Bin Umar) would personally prevent women from the Musjid to the extent of taking up a position outside the Musjid and pelting the women with pebbles, chasing them physically away from the Musjid.

Despite having narrated the Hadith of permission, he prevented women from coming to the Musjid for Salaat. Shall the Ummah now follow the ruling of Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) who prevented women from the Musjid, or shall the moron who cited the Hadith without understanding it be followed? If the silly opinion of every moron had to be accepted, there would be no Shariah left. This Deen would have suffered the same fate as the Shariahs of Nabi Musa (alayhis salaam) and Nabi Isa (alayhis salaam). But, Insha'Allah, this will not happen because morons will not be allowed to tamper with the Shariah. Their insidious kufr propaganda will be exposed and demolished.

It is most significant that such an eminent Sahaabi as Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) banning women from the Musjid despite narrating the Hadith of permission. In *Laamiud Duraari Sharh alal Bukhaari,* it is mentioned that Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) would stand by the Musjid, chasing

women out of the Musjid. It is clear that he was enforcing the ban which the Khalifah Hadhrat Umar (radhiyallahu anhu), his father, had enacted, and this was despite the fact that he narrated the initial permissibility and severely reprimanded his son as is mentioned above.

The moron has failed to understand that the reprimand for the son was not on the issue of the mas'alah of prohibition which his son had stated. Hadhrat Umar (radhiyallahu anhu) and Hadhrat Aishah (radhiyallahu anha) had also declared the prohibition. But Hadhrat Ibn Umar (radhiyallahu anhu) did not even imply any annoyance at the prohibition. On the contrary he was the most vociferous and forceful among the Sahaabah to enforce the ban on women attending the Musjid.

It was the audacity displayed by his son which had angered him. When he had narrated the Hadith, the attitude of his son displayed contempt for the Hadith, and such contempt is akin to kufr. The anger was thus imperative and correctly directed. Even today, if any one refutes the Hadith of initial permissibility with contempt, his Imaan will be eliminated. Fiqhi/academic arguments are presented to interpret the Hadith and to explain the circumstances of the permissibility. The Hadith is not audaciously rejected by word or by attitude. Furthermore, the interpretation which we mention here is neither our interpretation nor the interpretation of the Ulama of this era. It is the interpretation of the Sahaabah and of all the Fuqaha of the *Khairul Quroon* era, and the fatwa of prohibition based on such interpretation is the Sunnah of Rasulullah (sallallahu alayhi wasallam) since it was he who had commanded obedience to the Sunnah of his Sahaabah which he had equated to his own Sunnah.

In this regard Hadhrat Aishah Siddiqah (radhiyallahu anha) stated with great clarity: that if Rasulullah had to be present and observe what the women had introduced (by way of adornment), then he would most certainly have prevented them from attending the Musjid just as the females of Bani Israaeel were prevented. The salient aspects of Hadhrat Aishah's declaration are:

- Her declaration is one of the primary basis for the fatwa of prohibition
- She was well aware of the initial permissibility and the Ahaadith of Rasulullah (sallallahu alayhi wasallam). No moron can teach her a lesson in Hadith interpretation. Despite her awareness, she unhesitatingly declared that Rasulullah (sallallahu alayhi wasallam) himself would have banned women from the Musjid if he had observed the fitnah which had developed.
- All the Fuqaha took cognizance of this fatwa of Hadhrat Aishah (radhiyallahu anha). Not a single authority of the Shariah had argued against it. Only deviated morons harnessed by shaitaan to enact his plots in this belated century far, far isolated from the age of Nubuwwat, are so audacious as to refute or relegate into oblivion what Hadhrat Aishah (radhiyallahu anha) opined on this issue.
- Even the women of Bani Israaeel were banned after the initial permission to attend the Musjid.

It is further stated in *Laamiud Duraari: "According to Aishah, Ibn Mas'ood and a Jamaa'at (of the Sahaabah) women should be prevented from the Musaajid and that they make incumbent (for themselves) the innermost recesses of their homes (for Salaat)."*

On this issue it is of vital importance not to overlook the action instituted by Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) to prevent women from the Musjid despite him narrating the Hadith of permissibility. The Hadith of permissibility should be viewed in the light of the practical action taken by Hadhrat Ibn Umar (radhiyallahu anhu) to prevent females, and in the light of the declaration of Hadhrat Aishah (radhiyallahu anha), and in the light of the ban enacted by Hadhrat Umar (radhiyallahu anhu). The view of prohibition was not contested by the Sahaabah. But the moron feels sufficiently brave to refute the fourteen century prohibition.

CATEGORIES OF WOMEN

The moron avers that 'perhaps' the permissibility to attend Musjid does not apply to one category of women. He refers to this category as the girls of *khudoor* or those young girls who sit in purdah within their homes. The moron further displays his ignorance with his stupid categorization. Hijaab applies to all women. A slight concession is made for very old women – women beyond the age of marriage – women who do not constitute fitnah for men. While all women of all ages have to incumbently observe hijaab and remain glued within the precincts of their homes, the purdah is more emphasized for young girls.

His inference is devoid of substance. No authority of the Shariah upheld his inference. The discussion pertains to women in general. Concessions had applied to very old women. But later even old women were brought within the scope of the total prohibition due to the fitnah of the times – fitnah emanating from both men and women. The world is glutted with fussaaq, fujjaar, faasiqaat and faajiraat. Only insane morons and lustful fussaaq and fujjaar desire to pollute the Musjid and its environs with zina by campaigning for the 14 century Ban to be lifted.

The initial permissibility was conditioned with a number of very strict conditions. We have explained these conditions in our book, *Women in Musaajid.* Whoever desires a copy of this book, may write to us. Briefly these conditions are stated in *Laamiud Duraari* as well as in other kutub as follows:

"Ibn Daqeeq said that this Hadith (of initial permissibility) has been restricted by the Fuqaha with several conditions:

- *They should not apply perfume.*
- *They should emerge dirty (dressed shabbily).*
- *Attractive garments and jewellery also come within the scope of perfume (i.e. the prohibition applies to all kinds of adornment).*
- *There should be no mixing with males.*

In addition to the above, other conditions are also explained in the Ahaadith such as emergence in the darkness; the men remaining seated after Fardh until the women have departed.

Not a single one of these conditions is observed in this age of immorality, mischief, vice and fitnah in general. The moron must supplicate to Allah Ta'ala to cure his brains from the nafsaani insanity which has corrupted his understanding.

THE STUPID SYNTHESIS

Another example of the moron's corrupt interpretation is his averment that according to the Hadith women were allowed to attend the Musjid at any time of the day and night. Scuttling this baseless contention is the Hadith which specifically stipulates the permissibility with night time. In his baseless attempt to negate this stipulation, the moron fabricates a 'synthesis' by claiming that the specific Hadith implies that women should not be prevented from the Musjid 'even' if it is night. If it was permissible during the night time, then to a greater degree will the permissibility apply to the day time. This corrupt conclusion is the effect of the moron's corrupt understanding.

Surely the innumerable illustrious authorities of the Shariah among the Sahaabah and others have understood the Hadith better than the moron. No one had ever advanced this corrupt interpretation. On the contrary, the Hadith specifically restricts the initial permissibility to the night time. This Hadith clearly confirms that the permissibility to emerge was restricted to the night time. Assuming that there had been initial permission for even the day time, then the Hadith specifying night time will abrogate the initial daytime permission. There is thus no stupid synthesis of the two narrations to produce unrestricted permissibility to attend at any time.

In *Laamiud Duraari* the very contrary of the moron's baatil interpretation is expressed:

"Imaam Bukhaari's conditioning (the initial permissibility) in his heading of the chapter with night and darkness indicates that the

permissibility for women to emerge (to go to the Musjid) is restricted with this condition (i.e. night and darkness). Hence, the general body of Shurraah (Commentators) say that Imaam Bukhaari has indicated by means of the title (of night and darkness) that the mutlaq (general/unrestricted by the condition of night) narrations of this subject (i.e. women attending the Musjid) are restricted with this condition which he mentions in the Tarjamah (viz., the permissibility is restricted with night and darkness)."

The Fuqaha who have permitted old women to attend the Musjid restricted the permission with night time. They understood the condition as a curtailment of the permission, reducing it from general (*mutlaq*) to restrictive (*muqayyad*). They did not see any stupid 'synthesis' for giving impetus to unrestricted emergence.

In Muatta of Imaam Maalik appears the following Hadith: *"The woman who applies perfume must not be present with us for Isha'."* It is downright stupid to infer from this Hadith that it would be permissible for women to apply perfume and attend the Musjid during the day time while the same act is prohibited when attending the Musjid for Isha. This Hadith explicitly confirms that the initial permission was restricted to the night.

The following Hadith appears in Bukhaari Shareef:

"After Rasulullah (sallallahu alayhi wasallam) had made Fajr Salaat, the women would return thoroughly enshrouded in their jilbaabs (outer sheets). So thoroughly were they wrapped up that they could not be distinguished from the darkness."

The Fajr Salaat was performed in *Awwal Waqt* in total darkness which subsumed the figures of the women leaving the Musjid. Their black/dark outer wrappings made them almost invisible in the intense darkness of the night. This Hadith too refutes the silly interpretation of the moron. Rasulullah (sallallahu alayhi wasallam) said: *"A woman who applies perfume and passes by a gathering is like an adulteress."* This stricture applies to all times, whether night or day. In the context of visiting the Musjid, the mention of perfume with Isha', confirms that women in the initial stage used to attend the Musjid only during the darkness of the night.

REASONS FOR VISITING THE MUSJID

The moron venturing another corrupt opinion claims that women used to visit the Musjid for a variety of reason; hence it is permissible even in this day for them to utilize the Musjid for different activities. In refutation of this corrupt opinion it will suffice to say that none of the Shariah's laws is open for negotiation, reinterpretation and mutilation. The idea that just any moron has the right to extract Hadith narrations from the kutub and on the basis of his corrupt understanding submit the Ahaadith to his personal understanding, then formulate *ahkaam* which are in conflict with the laws which have existed in the Ummah from the time of the Sahaabah, is extremely ludicrous and tantamount to kufr.

It was the function of the Aimmah-e-Mujtahideen to formulate *ahkaam* on the basis of the Qur'aan and Ahaadith. The obligation of all others is to accept and follow. No one in this age has the right to interpret the Ahaadith and to develop a new 'shariah' in terms of his corrupt opinions.

The *ahkaam* pertaining to the Musjid are all recorded and explained in the kutub of Fiqah. The bunkum averments of the moron have absolutely no significance and must be summarily dismissed as the *wasaawis* of shaitaan.

The primary purpose of a Musjid is ibaadat. The Musjid may not be transformed into a marketplace or a guesthouse or a venue for any mundane activities. In fact, Rasulullah (sallallahu alayhi wasallam) said: *"Speaking in the Musjid devours good deeds just as cattle devour grass."* Occasional mundane acts which had been done in the Musjid are exceptions and not the rule. Prisoners may not be tied to the pillars and flogged in the Musjid despite such Shar'i flogging being a lofty act of ibaadat. Wudhu may not be made inside the Musjid despite Wudhu being an ibaadat of high merit and a vital introductory constituent of Salaat. You may not stand inside the Musjid and make an announcement about your lost valuables. You may not sit inside the Musjid to cut your toe-nails although this act is a command of Allah Ta'ala. You may not buy and sell inside a Musjid although trade is halaal and highly

meritorious. There are innumerable permissible and meritorious acts which are haraam inside the Musjid. But the moron trapped in the density of his brain fails to understand basic masaa-il of the Shariah, yet he sets himself up as a cardboard 'mujtahid'.

THE RULES AND REGULATIONS

The moron concedes that there were rules and regulations governing female attendance of the Musjid in the early days. The density of the moron's brains precludes him from understanding that not a single one of the regulations/conditions governing the initial permissibility exists in our age. Despite the piety of the majority of people (men and women) fourteen centuries ago, the Sahaabah deemed it necessary to prohibit women from the Musaajid. But in the present age of *fitnah* and *fasaad*, crime and immorality, this prohibition will have greater emphasis.

People are absolutely corrupt and immoral. There no longer exists any fear for Allah Ta'ala in the hearts of people. They will indulge in zina right inside the Musjid – zina of the eyes and zina of the heart. Men and women are extremely corrupt in this age. The Fuqaha have more than a thousand years ago ruled on prohibition on the basis of *fitnah* and *fasaad* – mischief and the immorality of people. Today, in this age of immorality the rules and regulations have no meaning. The moron is so dense in his brains that he is unable to understand that the prohibition is precisely based on the total absence of the rules and regulations which governed the initial permissibility during the age of Rasulullah (sallallahu alayhi wasallam).

As the time marches on and we reach the precincts of Qiyaamah, the immorality will increase. There is therefore no scope for introducing the initial permissibility. The only option is to be steadfast in observing the best course offered by Rasulullah (sallallahu alayhi wasallam), which is for women to remain at home and to perform their Salaat in the darkest corner of their home. The emphasis on women performing Salaat in their homes is stated with the greatest clarity by Rasulullah (sallallahu alayhi wasallam)

himself, hence the Fuqaha have inferred that the *Nahi* (negative instruction) in the Hadith stating 'do not prevent the maid servants of Allah', is not imperative. It is advisory, hence a woman even in the initial stage of Islam required the permission of her husband to attend the Musjid.

The moron's argument against the erection of a separating screen to separate men from women in the Musjid is superfluous. When the very act of females attending the Musjid is prohibited, the discussion about a screen is redundant and futile.

THE PERFECTION OF ISLAM

In another averment to which the moron applies his *baatil* interpretation, he alleges: *"...Islamic injunction wise this certainly was not the initial period of Islam. Islam was perfected before the Prophet Sallallahu Alaihi wa Salaam died. To say otherwise would be to go against the words of Allah Subhanahu wa Ta'ala. .....What we also see is that all the laws were finalized and all practices elucidated by the Prophet Sallallahu Alaihi wa Salaam before his death."*

This claim is baseless. *'All'* the laws and practices were not finalized during the lifetime of Rasulullah (sallallahu alayhi wasallam).

There is no dispute in the finalization and perfection of the Deen during the lifetime of Rasulullah (sallallahu alayhi wasallam). But the meaning given to this finality and perfection is not what the moron understands or portrays. The concept of the finalization of the Shariah means that morons are not permitted to intrude into the domain of Fiqah – the domain where the *Qur'aanic and Hadith Usool* operate for the formulation of *ahkaam*. It does not mean that Rasulullah (sallallahu alayhi wasallam) had during his lifetime determined and pronounced every *juz'i (particular)* mas'alah.

The *Usool* which the Aimmah-e-Mujtahideen, the Students of the Sahaabah, and their Students, in the initial epochs of Islam, had deducted from the Qur'aan and Ahaadith come fully within the Qur'aanic concept of the Finality and Perfection of the Shariah.

Hence Rasulullah (sallallahu alayhi wasallam) equated the Sunnah of the Sahaabah to his Sunnah. All the *Furuaat* (detailed masaa-il) structured on the basis of the Qur'aanic and Hadith *Usool* formulated by the Aimmah-e-Mujtahideen, are fully encompassed by the Qur'aanic concept of the Finalization and Perfection of the Shariah. What is, however, excluded from this Concept is the *baatil ta'weel* of morons.

Despite this moron conceding that the Shariah was completed and finalized during the very age of Nabi-e-Kareem (sallallahu alayhi wasallam), he deviates into self-deception and fabricates a new, baseless opinion which is at variance with the stance of the Ummah from the earliest age of Islam. To compound his *ghuthaa'* (rubbish and flotsam) the moron labours under the monstrous misconception of his entitlement to *Ijtihaad*. He sets himself up as a 'mujtahid', albeit a cardboard one. But this moron 'mujtahid' is unable to distinguish between left and right, light and darkness. Instead of acting like a muqallid, he bypasses the Fuqaha and attempts to formulate a law directly from the Qur'aan and Hadith.

If Finalization of the Shariah means what the moron has understood, it will follow that the introduction of *Assalatu Khairum minannaum* in the Fajr Athaan by Hadhrat Umar (radhiyallahu anhu); the institution of the 20 raka't Taraaweeh in Jamaat as we perform today, and which was by the order of Hadhrat Umar (radhiyallahu anhu), and the introduction of the second Athaan on Jumuah introduced by Hadhrat Uthmaan (radhiyallahu anhu), etc., are all *baatil*. Yet the Ummah, including every Sahaabi, has adhered to these practices ever since their introduction after the demise of Rasulullah (sallallahu alayhi wasallam).

Furthermore, there are innumerable *Furoouat and Juz'i* masaa-il which were not proclaimed by Rasulullah (sallallahu alayhi wasallam), but which the Fuqaha formulated on the basis of the Qur'aanic and Hadith *Usool* propounded by the Aimmah-e-Mujtahideen. These masaa-il pertain to even the acts of ibaadat such as Salaat, Tahaarat, Saum, etc. These *masaa-il* which were not proclaimed by Rasulullah (sallallahu alayhi wasallam) are not

beyond the parameters of the Qur'aanic concept of the Finalization and Perfection of the Shariah.

Rasulullah (sallallahu alayhi wasallam) himself prepared the ground for this type of *Ijtihaad* which would ensure that the *masaa-il* formulated by the true authorities of the Shariah would come within the concept of Finalization.

On the occasion when Rasulullah (sallallahu alayhi wasallam) dispatched Hadhrat Muaaz Bin Jabal (radhiyallahu anhu) to Yemen as governor, he (sallallahu alayhi wasallam) instructed him to resort to *Ijtihaad* when the need develops for formulation of masaa-il. It is palpably clear from the Mantle of Ijtihaad which Rasulullah (sallallahu alayhi wasallam) bestowed to Hadhrat Muaaz Bin Jabal (radhiyallahu anhu) that the need would develop for him to formulate such masaa-il which are not to be found in exactitude in either the Qur'aan or the Sunnah. If perfection and finalization of the Shariah mean what the moron has understood, it will follow that the masaa-il which Hadhrat Muaaz Bin Jabal (radhiyallahu anhu) was instructed to formulate if he could not locate them in the Qur'aan or Sunnah, would fall beyond the ambit of this concept whereas they come fully within the purview of Rasulullah's command thus within the confines of the concept of Finalization and Perfection of the Shariah as declared in the Qur'aan Hakeem.

The 'new' *masaa-il* in reality are all within the confines of the Finalization concept since they are all structured on the *Usool* which stem from the Qur'aan and Ahaadith. But this domain is not the pasture where morons are allowed to graze. Their baatil interpretations of whim and fancy are the effects of corrupt brains enslaved to the nafs. Hence we find this moron not having the haziest idea of *Usool*. He simply blurts out any rubbish which invades his mouth. He is stupendously ignorant of the many elements of *Usool-e-Fiqh* to which the illustrious Fuqaha submitted issues.

The enactment of the prohibition on female attendance of the Masaajid is not the effect of whimsical fancy nor has it been structured on baseless interpretation. It is grounded in the solid

Usool which the Aimmah-e-Mujtahideen have extracted from the Qur'aan and Hadith. When a permissibility is encumbered with evil factors or if the permissibility leads to the commission of evil, then such permissibility becomes a prohibition. Thus, the Qur'aan Majeed prohibits not only zina, but every stepping stone leading to zina. Therefore, if an initial permissible act leads to zina, it will be prohibited.

Similarly there are valid grounds for the prohibition of the initial permissibility pertaining to women going to the Musjid. Only a moron of the type who gorged out the *ghuthaa'* in his article is capable of denying the real fitnah of immorality of these times. In fact, the Sahaabah had foreseen this fitnah, hence they enacted the prohibition despite the initial permissibility. Perhaps the moron is a Shiah. Shiahs are inveterate enemies of the Sahaabah. Only morons with Shiah tendencies will read error and deviation in the directives of the senior Sahaabah such as Hadhrat Umar, Hadhrat Ibn Mas'ood, Hadhrat Ibn Umar, Hadhrat Aishah and others (radhiyallahu anhum).

The current social decadence and moral depravity and the almost total abandonment of proper Shar'i hijaab dictate that the emphasized preferred option of women performing Salaat in the innermost recesses of their homes announced by Rasulullah (sallallahu alayhi wasallam) and promoted by the Sahaabah, be instituted, and that the opinion stated by Hadhrat Aishah (radhiyallahu anha) and the prohibition declared by Hadhrat Umar (radhiyallahu anhu) be maintained.

The moron failed to even understand the significance of the acceptance of Hadhrat Umar's ban by the Sahaabah. The Sahaabah did not oppose him when he enacted the prohibition. If he had erred, there would have been vehement and resolute opposition by the Sahaabah. But the moron cannot produce a single voice of dissent among the Sahaabah.

When Hadhrat Umar (radhiyallahu anhu) was informed during his Khilaafat that his governor, Hadhrat Huzaifah (radhiyallahu anhu) had married a Jewish lady, he (Hadhrat Umar) ordered him to

divorce her. When Hadhrat Huzaifah asked if he had committed an unlawful act, Hadhrat Umar (radhiyallahu anhu) said that he was not making a halaal act haraam, but he was ordering him to divorce the woman. Hadhrat Huzaifah (radhiyallahu anhu) immediately complied with the order of Ameerul Mu'mineen. The marriage was permissible. The Qur'aan Majeed grants this permission. But in the view of Hadhrat Umar (radhiyallahu anhu) this permissibility in relation to Hadhrat Huzaifah (radhiyallahu anhu) was fraught with danger, hence he ordered the divorce.

The moron accuses Hadhrat Umar, Hadhrat Ibn Umar, Hadhrat Ibn Mas'ood, Hadhrat Aishah and the numerous other Sahaabah (radhiyallahu anhum) who prohibited women from the Musjid or who supported Hadhrat Umar's ban – he accuses all these illustrious Sahaabah of making 'haraam' what Allah and His Rasool had made halaal. This perfidious implication surely expels the moron from the fold of Islam. He is an enemy of the Sahaabah, and an enemy of the Sahaabah is the enemy of Rasulullah (sallallahu alayhi wasallam). It is this perfidy that does not make him even baulk at the rubbish he trumpets regarding the Sahaabah.

When a permissibility is proscribed on account of valid reasons, it will not be said that the prohibition is in conflict with the order of the Shariah. It is in fact in compliance with the Shariah in view of the fact that the permissibility is proscribed on the basis of the principles of the Shariah, and all such principles are the effects of the Qur'aan and Ahaadith. But the moron is too stupid to understand these simple issues.

This explanation is adequate to show that the prohibition on women visiting the Musjid is a valid Shar'i enactment and is not in conflict with the initial permissibility which the Sahaabah and all Authorities of the Shariah had proscribed in the light of the *Usool of Fiqh* which all stem from the Qur'aan and Hadith.

THE GLARING STUPIDITY OF THE MORON

Flaunting his stark stupidity, the moron contends that since at the time of Rasulullah's demise women were allowed to visit the

Musjid, and that was a time after the 'completion and perfection of the religion', that position was the final immutable law concerning this issue. He adds: *"There is not a single hint of any change from this position leading up to or in the last sermon of the Prophet Sallallahu Alaihi wa Salaam."*

Confound the hints. There is explicit and abundant evidence in the explicit pronouncements of the Sahaabah and the enactment of the prohibition that the initial permissibility was *not* the final immutable position on this question. The moron implies that he understands the aayat of finality and perfection better than all the Sahaabah, the Aimmah-e-Mujtahideen and the Fuqaha.

THE 'MISCHIEF' OF THE MORON

The moron setting himself up as an adversary of the Sahaabah and all the Fuqaha who have prohibited women from visiting the Musjid, denies the validity of the reason of 'fitnah (moral mischief) for the enactment of the prohibition. He contends that the fitnah had existed even during the time of Rasulullah (sallallahu alayhi wasallam), but women were still allowed to come to the Musjid. Attempting to justify his stupid interpretation by rejecting the grounds of 'mischief' of the women and 'mischief' of the men as valid basis for the prohibition, the moron states:

"Ironically this exactly was the attitude of Abdullah Ibn Umar regarding womens attendance at mosques. Whenever someone stated prohibition and gave a reason for not allowing the women to go to the mosque, his answer vigorously and simply was: I am narrating to you that which comes from the Messenger of Allah (may peace be upon him) and you (have the audacity) to say: By Allah, we shall certainly prevent them..."

The moron has failed to understand the cause of Hadhrat Ibn Umar's anger and its target. The moron's mention of *'whenever someone stated prohibition'* is erroneous. There was no multiple enactment of this episode. It happened once with his son, and the same episode is narrated differently by different persons. But the moron seeks to create the idea that whenever Hadhrat Ibn Umar

(radhiyallahu anhu) was questioned about Hadhrat Umar's prohibition, he would respond with a tirade to refute the ban. Far from this. On the contrary, as mentioned earlier, Hadhrat Ibn Umar (radhiyallahu anhu) would personally enforce the ban. He would stand outside Musjid Nabawi and physically chase away the women. How does the moron reconcile Hadhrat Ibn Umar's practical action with his anger directed to his son on the issue of women visiting the Musjid? We have already explained the purpose of his anger earlier on.

It is also interesting that the moron has conveniently opted for silence and concealment regarding Hadhrat Ibn Umar's action to prevent women from the Musjid. While the moron cites the narrations of Hadhrat Ibn Umar (radhiyallahu anhu) –the narrations which he believes supports his baatil cause – he conceals the other side of the coin which dispels any ambiguity from the view of Hadhrat Ibn Umar (radhiyallahu anhu). It is manifestly erroneous and a display of total *jahaalat* to present in defence of the practice of women in Musjids the Hadith narrated by Hadhrat Ibn Umar (radhiyallahu anhu) when he was of the opposite view. A man of intelligence will find an intelligent reconciliation for the apparent conflict between Hadhrat Ibn Umar's practical measures and the Hadith which he narrated. But the moron concealed the part which militates against and refutes his view of permissibility, or perhaps the moron is genuinely ignorant of Hadhrat Ibn Umar's practice on this issue.

Despite the existence of the moral *fitnah* during the time of Rasulullah (sallallahu alayhi wasallam), it was minimal in relation to later developments. Clarifying the confusion which the moron attempts to create on this issue, Hadhrat Aishah (radhiyallahu anha) said on the occasion when women complained to her about the ban imposed on them by Hadhrat Umar (radhiyallahu anhu): *"If Nabi (sallallahu alayhi wasallam) had known what Umar now knows (of the condition of women), he would not have granted you permission to emerge (i.e. from your homes to attend the Musjid)." (Jaamiur Rumooz)*

The moron is not in a better position than Ummul Mu'mineen, Hadhrat Aishah (radhiyallahu anha) to judge the degree of mischief prevailing during the age of Rasulullah (sallallahu alayhi wasallam) and during the time after his demise. Hadhrat Aishah's statement: *'If Nabi (sallallahu alayhi wasallam) had known..."* clearly confirms an increase in the *fitnah*. She clearly implied that the *fitnah* now was greater than the *fitnah* which the moron contends existed during the time of Rasulullah (sallallahu alayhi wasallam).

She further emphasized that women of Bani Israaeel were banned from the Musjid because of this self-same moral fitnah. This ban testifies to the initial permissibility for even the women of Bani Israaeel. But such initial permissibility did not prevent the enactment of prohibition. The same reasoning applies to this Ummah. Furthermore, all the Sahaabah and the Fuqaha who uphold the prohibition base it on the existence of the *fitnah* which the moron is too stupid to understand. While the moron denies that the *fitnah* could constitute a valid basis for the prohibition, the Sahaabah and all Authorities of the Shariah who proclaim the prohibition, base it on this valid reason.

The moron is either too stupid to read the kutub of Fiqh or he is deliberately concealing what all the Fuqaha say regarding the prohibition. Is it possible that all the Fuqaha and the Sahaabah who have enacted the prohibition on the basis of the element of mischief were in deviation and in manifest error while this moron of this belated age has managed to unearth the truth and save the Ummah from the 'deviation' which he by implication attributes to the Sahaabah and the Fuqaha who have banned women? This moron appears to be a Shiah disguised as a 'Sunni', hence he avers:

"Did Umar Radhi Allahu Anhu have the right to prohibit all women,..." If we accept that Umar Radhi Allah Anhu had the right to prohibit all women, then we are accepting the fact that he had the right to make haraam what Allah Subhanahu wa Ta'ala had made halaal.....but what if an action of a particular companion or the Ijma' (consensus of opinion) of the companions on a particular issue is directly opposed to that implemented by Allah and his

prophet. Who do we follow? Do we follow the companions or Allah and his Prophet?"

This averment gives insight into the mind of kufr of the moron. The hypothesis of the moron is absurd. It is devoid of substance. There is no reality in it. It is stupid and vile to present a supposition which violates the clear declarations of Rasulullah (sallallahu alayhi wasallam), viz., *"My Ummah will not enact Ijma' on error"* : *"If there had to be a Nabi after me, it would have been Umar."*; *"Make incumbent on you my Sunnah and the Sunnah of my Khulafa Raashideen"*, etc. Only a moron whose brain is impregnated with kufr ventures such Shiah suppositions of kufr.

A Consensus of the Sahaabah can never be in conflict with the command of Allah Ta'ala or of Rasulullah (sallallahu alayhi wasallam). It is a total impossibility dictated by Imaan. It was never contended that the action or view of a 'particular companion' is binding on the Ummah. There is no conundrum here. The reason why it will not be binding is because in opposition to the view of that one Sahaabi there will be the views and fatwas of innumerable other Sahaabah, hence acceptance of the view of one group of Sahaabah and setting aside the other view are on the basis of the *Usool* and within the confines of the Sunnah. And this is the function of only the Fuqaha, not of morons.

But the ban enacted by Hadhrat Umar (radhiyallahu anhu) on female attendance of the Musjid is not the view of a solitary Sahaabi who was opposed by numerous other Sahaabah with a conflicting view. The moron while denying 'Ijma', has miserably failed to show a single Sahaabi who had opposed Hadhrat Umar's ban. Hadhrat Ibn Umar (radhiyallahu anhu) did not present his narration in opposition to or in refutation of Hadhrat Umar's ban. It was merely the narration of a Hadith of Rasulullah (sallallahu alayhi wasallam). Despite him narrating the Hadith, we find Hadhrat Ibn Umar (radhiyallahu anhu) practically instituting measures to prevent women from coming to the Musjid.

The moron who displays distinct Shiah tendencies says: *"The phrase 'appearance of mischief' implies that there was no mischief at the time when women were allowed to visit mosques and sometime later mischief began. This assumption is wrong. .....Suffice it to say that, it is agreed by all that it was a period of extreme decadence and promiscuity. In the midst of this polluted environment Allah sent the Prophet Sallallahu Alaihi wa Sallam, the benefactor of humankind, the last Prophet.....The moral struggle began, and we notice that right from the beginning, as part of the regeneration of the society, and elimination of injustice and immorality, the women were allowed to attend the mosque. The Prophet Sallallahu Alaihi wa Sallam did not wait until all mischief was removed before allowing the women to pray with the men."*

This contention is a direct assault on the integrity and Fatwa of Hadhrat Aishah (radhiyallahu anha). Ummul Mu'mineen Hadhrat Aishah (radhiyallahu anha) was the first among the Sahaabah to publicly proclaim the *illat (raison d'etre)* of moral mischief for the prohibition.

The vile shiah moron in this averment equates the 'noblest age' – the age of Rasulullah (sallallahu alayhi wasallam) – with the age of pre-Islam Jaahiliyyah. He thus describes Rasulullah's age as *'a period of extreme decadence and promiscuity; a polluted environment"*. But Rasulullah (sallallahu alayhi wasallam) said: *"The best of ages is my era, then the next era, then the next era."* He also said: *"Honour my Sahaabah, for verily they are your noblest, then those of the next age, then those of the next age. Thereafter falsehood will be rampant."*

The *mubaarak (blessed) suhbat (companionship)* of Rasulullah (sallallahu alayhi wasallam) swiftly transformed a person emerging from the sewers of Jaahiliyyah into a paragon of Taqwa and moral excellence. To convey the impression that the Sahaabah were still trapped in a 'polluted environment of extreme decadence and promiscuity' is the effect of hidden kufr – the kind of kufr embedded in the hearts of shiahs. This moron is betraying the same shiah tendency.

The moron dwells in confusion and presents figments of his imagination as 'proof' for his baseless contentions. It should be remembered that the issue of women visiting the Musjid was related to the Madinah era – the post Hijrat (Migration) phase of Nubuwwat. After devoting 13 years to the moral and spiritual training and upliftment of the Sahaabah in Makkah Mukarramah, came the command for migration. By this time, the Sahaabah had reached very lofty stages of morality and spirituality. They were now qualified to establish an Islamic empire across the world. Most certainly they were not at this time suffering of "extreme decadence and promiscuity' nor were they living in a 'polluted environment' in Madinah Tayyibah as the shi'i moron attempts to peddle.

The ladies who were visiting the Musjid in Madinah as well as the males with the exception of the munaafiqeen such as the moron, were all morally purified, intellectually and spiritually mature. And, the occasional episode of mischief does not negate the general state of piety of the Sahaabah society in Madinah Tayyibah. The moron implies with the concoction fabricated by his convoluted brains that he is more aware of the situation than Hadhrat Aishah (radhiyallahu anha) and the other senior Sahaabah who fully supported the ban enacted by Hadhrat Umar (radhiyallahu anhu).

Hadhrat Aishah (radhiyallahu anha) did not imagine a deterioration in the morals of the people from the lofty stage of Taqwa which she had observed during the time of Rasulullah (sallallahu alayhi wasallam). She was stating a fact of certitude. She upheld the Ban on the basis of the deterioration of morals. The 'mischief' had become marked in relation to the situation of Taqwa which had prevailed during Rasulullah's time. It was thus a relative issue.

The moron's hypothesis postulates that even in the Madani period the Sahaabah had not reached the lofty stages of Taqwa which the Ummah believes. The people of mischief during the Madani era were the munaafiqeen, not the Sahaabah of Taqwa. The moron casts a kufr aspersion on Rasulullah (sallallahu alayhi wasallam) by implying that he had failed in his mission. This is a

Shiah belief. Shiahs believe that the Sahaabah, except three or four, had never been morally and spiritually transformed into what we believe are paragons of Imaan and Taqwa, but that all of them – Nauthubillaah! – had become *murtadd* after the demise of Rasulullah (sallallahu alayhi wasallam).

The moron with his shiah theories is subtly attempting to dethrone the Sahaabah from their pedestal of Authority. The Sahaabah are the very first and most powerful foundational pillar of Islam. Minus the Sahaabah there is no Islam. Minus the Sahaabah there is no Qur'aan and no Sunnah. Fault and destroy the integrity of the Sahaabah and the entire Edifice of Islam collapses. Therefore Hadhrat Umar (radhiyallahu anhu) said: *"Verily, the people of (baseless) opinion are the enemies of the Sunnah."* And this is what the moron is.

The primary target of Shiahs, modernist deviates and *zindeeqs* of a variety of hues is always the Sahaabah. The plot is to ruin their integrity and demote their lofty stage so that the ground may become fertile for sowing the seeds of the false interpretations of the morons and *zindeeqs*. Condemning the Sahaabah, the Shi'i writer, Murtaza Mutahhiri says: *"....the fundamentals of Islam were violated at the hands of these very people who had served Islam for a long time..... Everything that has gone before proves that the instructions given by the Prophet (S) to the Muhajirun and Ansar did not reach a level which would have been necessitated by the conscious, intellectual and political preparation required to guide the future path of the Da'wa and the process of change which had been instigated by the Prophet(S)."*

The Shi'i priest, Baqir Sadr writes: *"....we find that it is necessary to accept the existence of a large trend, from the very lifetime of the Prophet who inclined towards ijtihad and circumstantial considerations in determining their interests, above strict adherence to the religious texts. This trend was represented by a daring group of important Companions like Umar b-al-Khattab, who disputed with the Messenger (S) and made judgements contradicting the text in many subjects, believing that he had the right to do so. .....we*

mean by ijtihad the making of judgements in contradiction to the text or acceptance of such a judgement."

The moron who wrote the bunkum article on women and the musjid betrays in his writing these shiah concepts of kufr. He therefore dismisses outright the pronouncements of the senior Sahaabah and stupidly attempts to submit the Ahaadith to his own silly interpretation It is precisely for this reason –his shiah leanings – that the moron has postulated his absurd hypothesis of the possibility of the Ijma' of the Sahaabah being in conflict with the laws of Allah Ta'ala.

In the face of the explicit stance and ruling of the Sahaabah on the prohibition based on moral turpitude, the peroration of the moron on his denial of *fitnah* is plain bunkum. Even if it be assumed that there was an absence of mischief, then too the ban announced by Hadhrat Umar (radhiyallahu anhu) and accepted by the Sahaabah and the entire Ummah for the past 14 centuries, remains valid and cannot be questioned. The authority of the Ijma' enacted by the Sahaabah ushers this prohibition into the realm of immutability. No one has the right to question the wisdom of the Rulings of the Sahaabah, least of all the moron displaying his Shiah tendencies.

AN EXCEPTION OF THE MORON

In a clear self-contradictory averment, the moron alleges: *"It is only those women who refuse to follow the rules and regulations laid down by Allah Subhanahu wa Ta'ala that are to be prohibited."* In support of this view, the moron presents the following Hadith: *"Hazrat Aisha (RA) says that once the Holy Prophet (SAS) was in the mosque when a woman from the clan of Muzainah came, walking in a coquettish manner, with full decoration. The Holy Prophet said: "O people, prohibit your women from coming to the mosque with decoration and coquetry."*

The moron, in view of this explicit Hadith, is compelled to concede that *fitnah (the 'decoration and coquetry mentioned in the Hadith)* constitutes a valid reason for prohibiting women from the Musjid. In this age of moral decadence and shamelessness all women "refuse to

follow the rules and regulations", hence in terms of his own admission, women should be prohibited from attending the Musjid.

Rasulullah (sallallahu alayhi wasallam) himself had explicitly issued the prohibition on the basis of the *fitnah*. But when Hadhrat Umar, Hadhrat Aishah and other Sahaabah (radhiyallahu anhum) years later practically observed the 'decorations and coquetry' introduced by the women, and on this basis issued the prohibition as commanded by Rasulullah (sallallahu alayhi wasallam), the moron implies that they had acted in contravention of Allah's command by transforming halaal into 'haraam'.

In the later centuries the Fuqaha had discerned considerable deterioration in the morals of the people. The 'decoration and coquetry' of women had increased manifold. In addition to this *fitnah*, there had developed a new *fitnah* as well, and that is the *fitnah* from the side of the fussaaq and fujjaar men who visit the Musjid as well. Thus the prohibition ordered by Rasulullah (sallallahu alayhi wasallam) was a logical and a Shar'i effect and a necessary corollary of the combination of these evils and fitnah. The Sahaabah and the Fuqaha of all ages were merely giving effect to the order of Rasulullah, viz., ***"O People! Prohibit your women from coming to the mosque with decoration and coquetry".***

In this 21st century of immorality, kufr, fisq and fujoor, almost every woman who goes to the Musjid does so with "decoration and coquetry". While the huge shabby and ugly jilbaabs of the Sahaabi ladies were so large as to enshroud two women, the present day mock 'burqahs' and abayas are attractive, expensive, and adorned to draw the gazes of the fussaaq and fujjaar.

While the Sahaabi ladies wrapped in their shabby jilbaabs went to the Musjid in such darkness that even after leaving the Musjid they could not be distinguished nor could the one lady recognize the other one due to the intensity of the darkness, the *faajiraat* (immoral women) of this age project and exhibit themselves in the driving seats of vehicles. They drive to the Musjid fully adorned (decoration and coquetry), enter the Musjid in full view of the fujjaar males and strut *"in coquettish manner"* to attract gazes. They remain in the

limelight. There is no darkness to enshroud them. The Musjid is radiantly lit. Then they emerge together with the males, mingling in the foyer and outside, some even chatting lewdly with men. The vile scenario prevailing in this day is jahannum when compared to the simple, small set-up of the hut and mud brick settlement around the small date-palm Musjid of Rasulullah's era.

None of the rules mentioned in the Ahaadith and conceded by the moron are observed today. Almost all women emerge from their homes like adulteresses. All of them apply perfume and haraam aphrodisiacs. In the absence of these rules, the prohibition commanded by Rasulullah (sallallahu alayhi wasallam) acquires imperative importance.

This Hadith and the materialization of the evil mentioned therein knock out the very bottom from the stupid argument of the moron. In fact there is no real need to pursue the refutation further because the moron has no option but to concede that Rasulullah (sallallahu alayhi wasallam) himself had commanded prohibition. In view of the 'decoration and coquetry' which the Fuqaha term '*fitnah*', it will be contumacy akin to kufr to disregard Rasulullah's command of prohibition.

PROHIBITION COMMANDED BY RASULULLAH (SALLALLAHU ALAYHI WASALLAM)

The moron has also been compelled by circumstances to mention the following Hadith:

"Abu Hurairah (RA) said that he heard his friend Abul Qasim (i.e. the Messenger of Allah (SAS) say, "The prayer of a woman who has perfumed herself to go to the mosque is not accepted till she bathes as she would for sexual defilement."

Subhaanahallah! Proof for the prohibition gushes from the mouth of even the moron – the enemy of the Sunnah! Even *ghusl-e-janaabat* becomes 'incumbent' on a woman who goes to the Musjid perfumed, adorned and with coquetry. This is the real condition of women – most women in this age. This *fitnah* reinforces the prohibition declared by Ameerul Mu'mineen, Hadhrat Umar Bin

Khattaab (radhiyallahu anhu) and upheld by the Ijma' of the Sahaabah, more than fourteen hundred years ago. Surely, uncorrupted intelligence will understand the colossal deterioration in the morals of the people from what they were 14 centuries ago to what they are today in this age of libertinism, immorality and vice. Only a moron with shiah tendencies will deny the rot of female 'decoration and coquetry' and the malady of male fisq and fujoor of this immoral age. All the proscriptions of Rasulullah (sallallahu alayhi wasallam) regarding 'decoration and coquetry' are totally ignored by the women of this age, yet the moron opines that Rasulullah's command to prohibit women be disregarded.

Thus, there is not the slightest vestige of doubt to fault the ban issued by Hadhrat Umar (radhiyallahu anhu) and in the view that the initial prohibition has greater validity in the present age of fisq and fujoor.

Even the condition of men remaining seated while the women get up and depart, is not observed anywhere in Musjids where women attend. In this regard, the moron quotes the following Hadith:

"Narrated Umme Salama (RA): Whenever Allah's Messenger (SAS) completed the prayer with Taslim, the women used to get up immediately and Allah's Messenger (SAS) would remain at his place for sometime before getting up. (The sub-narrator (Az-Zuhri) said, "We think, and Allah knows better, that he did so, so that the women might leave before men could get in touch with them)." In which co-prayer mosque is this condition today fulfilled?

Thus, it will be clear to all men of intelligence and those who seek the truth that the situation prevailing in these times demand that Rasulullah's command to prohibit women be given practical expression.

HADHRAT AISHAH'S FATWA

In a futile attempt to negate Hadhrat Aisha's categorical assertion of the existence of *fitnah* which constituted the valid basis for the prohibition as commanded by Rasulullah (sallallahu alayhi wasallam), the moron avers: *" ... and rulings cannot be built on*

assumption. Since Aisha Radhi Allahu Anha assumed when saying "Had the messenger of Allah Sallallahu Alaihi wa Salaam known, he would have..." it could be said: "He did not know so he did not prohibit". And to continue with this ruling, Aisha Radhi Allahu Anha did not authorize prohibition. And also Allah Subhanahu wa Ta'ala knowing what the women would be up to would have revealed to his Prophet that he prohibits them."

This is another direct assault on the integrity of Ummul Mu'mineen, Hadhrat Aishah (radhiyallahu anha). The moron here is saying that Hadhrat Aishah's averment is baseless. Her averment is in fact authorization and confirmation of the prohibition. But the moron is too dense in his sensorium to understand what the Fuqaha understood from Hadhrat Aishah's statement. While the moron denies authorization of the prohibition by Hadhrat Aishah (radhiyallahu anha), Ibn Hajar Haitami, the illustrious Shaafi' Faqeeh and Muhaddith states: *"Thus, this is the **Fatwa** of Ummul Mu'mineen in the noblest of ages."*

This bunkum provides additional confirmation for the nonsense of the moron's views. The ruling of prohibition in the first place was not structured on an 'assumption'. It was the effect of the prevailing situation. Hadhrat Aishah's statement: *"If the Messenger of Allah (SAS) had seen what new things the women have introduced (in their way of life) he would have definitely prevented them from going to the mosque, as the women of Bani Isra'il were prevented,"*

She made a statement of fact. She was referring to the existing position of the deterioration of morals and of the rise in 'decoration and coquetry', and the prohibition was declared on this real basis, not on any assumption. Her assumption with regard to what she thought would have been the reaction of Rasulullah (sallallahu alayhi wasallam) if he too had observed the prevailing 'decoration and coquetry', was not farfetched. Her *firaasat* rises from the Fountain of Rasulullah's *Suhbat and Tarbiyat.* It only reflected what Rasulullah (sallallahu alayhi wasallam) himself had commanded as mentioned in the Hadith: ***"O People! Prohibit your women from coming to the Musjid with decoration and coquetry."***

Since the 'decoration and coquetry' had become a fact of real life, Hadhrat Aishah (radhiyallahu anha) was merely echoing the prohibition commanded by Rasulullah (sallallahu alayhi wasallam). It was thus not the formulation of a *hukm* for the future based on the assumption that the *fitnah* will still develop.

In every age that the Fuqaha have prohibited females from going to the Musjid, the *raison d'etre* was always the existence of the fitnah in real life at the time of the prohibition.

The Divine Scheme of Law envisaged by Allah Ta'ala for the Ummah precludes inclusion of every future development in the revealed Law. Every future *juz'i mas'alah* or developing expedient is not covered by the Qur'aan and Sunnah. The Qur'aan and Ahaadith have made ample provision for all future developments by its inbuilt structure of *Usool* which the Aimmah Mujtahideen among the Sahaabah, Taabieen and Tab-e-Taabieen formulated. Allah Ta'ala knew of all the future inventions of scientific technology. He knew of the computer and the rockets, etc., etc. But He did not order His Nabi (sallallahu alayhi wasallam) to issue specific instructions pertaining to each and every particular future contingency / development. Only a moron expects such revelation. It is therefore stupid and superfluous for the moron to contend that if the future actions of women/men had warranted the prohibition, Allah Ta'ala would have revealed the prohibition to Rasulullah (sallallahu alayhi wasallam). This idea confirms the *jahaalat* of the moron and displays how little he knows of the *Usool* of the Shariah. There are divine principles in place – in the Shariah – to contend with any future development.

Furthermore, Rasulullah (sallallahu alayhis wasallam) did issue specific instructions regarding the question of women attending the Musjid. He commanded that in situations of *fitnah* women should be prohibited from coming to the Musjid. There is therefore absolutely no validity in this argument of the shiah moron. The modernist morons with their insistence on female emergence are in diametric negation of Rasulullah's exhortation to women to remain at home and perform Salaat in the remotest spots inside their homes. They

have assumed upon themselves to propagate against this exhortation and to encourage women to act in total conflict of what Nabi-e-Kareem (sallallahu alayhi wasallam) himself commanded and exhorted.

THE MORON AND HIS MARKETS ARGUMENT

In a stark portrayal of his ignorance, the moron says: *"And if their actions warranted the necessity to prevent them from the mosque, then this prevention should apply to such as going to the markets first."* That is precisely the view of the Shariah. The prohibition on emerging from the home to attend markets, supermarkets, hypermarkets, prowling the streets like prostitutes, and the like has greater emphasis than the prohibition on going to the Musjid. It has always been our contention that when it is not permissible for women to go to even the Musjid for the Fardh Salaat, then to a far greater degree will the prohibition apply to the market and other public places. There is also no validity in this stupid argument of the moron. It does not create even a slight kink in the stance of those who proclaim prohibition.

The Qur'aanic command strictly prohibiting women from emerging from their homes, states:

"And, remain resolutely within your homes, and make not a display of yourselves such as the displays of Jaahiliyyah."

There are numerous Ahaadith pertaining to Hijaab which preclude female emergence from the home. The marketplaces are described by the Hadith as the 'worst places'. The marketplace is the haunt of Shaitaan. It is a venue for fussaaq and fujjaar. As far as possible women should never visit such evil places, especially the supermarkets, hypermarkets and malls which are centres of vice and immorality.

The prohibition of going to the Musjid, vastly emphasizes the prohibition of women visiting the marketplaces. Only as a very last resort will a woman be allowed to go to a marketplace, then too enshrouded in a large shabby outer cloak. Never will it be permissible for women dressed in finery and perfumed like the

numerous 'adulteresses' of today to visit the marketplaces. This argument of the moron is downright stupid. No one who prohibits his womenfolk from the Musjid claims that it is permissible for them to attend the hypermarkets and other dens of vice.

SOME WOMEN

The moron further says: *"And also these actions described by Aisha Radhi Allahu Anha that took place involved some women and not all of them and therefore the prohibitions should apply to the appropriate ones."*

The moron's conclusion is ludicrous. Hadhrat Aishah's statement has general application despite the *fitnah* being the act of a few. In her opinion she had summed up the general situation of women, hence when the women complained about the ban imposed on them by Hadhrat Umar (radhiyallahu anhu), she commented: *"If Nabi (sallallahu alayhi wasallam) had known what Umar now knows (i.e. of the condition of the women), he would not have granted you permission to emerge (for going to the Musjid)."Jaamiur Rumooz*

Arabi states in Sharhut Tirmizi: *"Aishah (radhiyallahu anha) and Ibn Mas'ood (radhiyallahu anhu) are of the opinion that women should be prevented from the Musaajid and that they should incumbently cling to the dark corners of their homes (when performing Salaat)."* Thus, the reference is not to 'some women'. It applies to all women even if all the women did not perpetrate the *fitnah*. Posting guards at the Musjid doors to examine every woman entering, and to sift and sort out the *faajiraat* is a well neigh impossible task. A rule is issued taking into consideration the general situation.

Furthermore, the view of the moron has no reality in opposition to the view of Hadhrat Aishah, Hadhrat Umar, Hadhrat Ibn Mas'ood, Hadhrat Ibn Umar and the numerous other Sahaabah (radhiyallahu anhum). The prohibition was enacted for all women. Further arguing his case for the prohibition of 'some women', the moron says: *"Imam Ibn Hajar has mildly stated "And also Allah Subhanahu wa Ta'ala knowing what the women would be up to,*

would have revealed to his Prophet that he prohibits them." To put this bluntly, those who take the saying of Aisha (RA) to apply to all women, permanently, till the day of judgement are implying that Allah Subhanahu wa Ta'ala did not know what was coming in the future, or he knew but forgot to inspire the Prophet to convey the message to us."

Hadhrat Umar, Hadhrat Aishah and the other Sahaabah applied the prohibition to all women. The Aimmah-e-Mujtahideen and the Fuqaha of all ages applied the initial prohibition introduced by Hadhrat Umar (radhiyallahu anhu) to all women. Therefore, in terms of the shiah moron's reasoning, all the Sahaabah and the illustrious Fuqaha of all ages are guilty of the kufr he has imagined.

That the Sahaabah did ban all women is undeniable. That Hadhrat Aishah (radhiyallahu anha) was referring to the ban preventing all women is undeniable. Are they then guilty of the kufr which the moron is ascribing to them with his ludicrous reasoning?

As for this particular averment of Ibn Hajar, it is devoid of Shar'i substance. If the moron, i.e. the modernist writer of the bunkum article, can find it plausible to refute the stand of the Sahaabah and of all the Fuqaha of all ages, there is absolutely no inhibition for setting aside Ibn Hajr's erroneous statement. It simply lacks substance. We choose to offer Taqleed to the Sahaabah and the Fuqaha, not to Ibn Hajar, especially when his statement clashes with the Fatwa of the Jamhoor Fuqaha.

THE ARGUMENT OF THE OPTIONS

It is undeniable that Rasulullah (sallallahu alayhi wasallam) had imposed a number of stringent conditions for the initial permissibility. It is also undeniable that he had encouraged women to perform Salaat at home, stating the far greater merit of her Salaat in the innermost recess of her home. Likewise it is undeniable that he had commanded men to prohibit their women from the Musjid when they adorned themselves. The cumulative effect of these factors constrained the Sahaabah to introduce measures to restrict the women from coming to the Musjid despite the initial

permissibility. Hadhrat Aishah's opinion in this regard is of decisive importance for the enactment of the prohibition. The Fuqaha of Islam accord priority to her view.

Refuting this stance of the Sahaabah and the Fuqaha, the shiah moron says: *"Such a stance sends the message that the Prophet Sallallahu Alaihi wa Sallam was somehow prevented from prohibiting the women from attending the mosques and could only express his dislike.....To imply that Allah and his Prophet's position on this matter were somehow compromised is to go against the cardinal principles of belief in Allah."* Then the moron asks: *"What was stopping Allah Subhaanahu wa Ta'ala to instruct the Prophet to convey to the world that women are to be prohibited from attending the mosques?"*

The stupidity of the moron is starkly portrayed in this rubbish he has gorged out. It is not a question of anything 'stopping Allah Ta'ala'. It is simply an issue which pertains to the domain of the Fuqaha to issue the appropriate fatwa when required. If the situation had remained as it was during the time of Rasulullah (sallallahu alayhi wasallam), Hadhrat Aishah (radhiyallahu anha) would not have ventured her comment and opinion as she had done nor would Hadhrat Umar (radhiyallahu anhu) have prohibited women, nor would Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) have physically driven women away from the Musjid nor would the other Sahaabah nor the Fuqaha have issued their fataawa of strict prohibition. The prohibition is the effect of developing circumstances and is subject to the *Usool* which the Fuqaha formulated on the basis of the Qur'aan and Ahaadith.

The talk of 'what stopped Allah Ta'ala' or the suggestion of compromise by Rasulullah (sallallahu alayhi wasallam) are the blasphemies of morons with shiah tendencies. Let us ask the moron: What had stopped Allah Ta'ala (Nauthubillaah!) from instructing Rasulullah (sallallahu alayhi wasallam) to add *Assalatu Khairum minan naum* to the Fajr Salaat? What had stopped Allah Ta'ala (Nauthubillaah!) from instructing Rasulullah (sallallahu alayhi wasallam) to add the second Athaan of Jumuah? And, what had

stopped Allah Ta'ala (Nauthubillaah!) from instructing Rasulullah (sallallahu alayhi wasallam) to institute the 20 raka't Taraweeh Salaat in Jamaat? What did stop Allah Ta'ala (Nauthubillaah!) from instructing Rasulullah (sallallahu alayhi wasallam) to implement Three Talaaqs in one session to be three Talaaqs? Why was this ruling left for Hadhrat Umar (radhiyallahu anhu) to implement two years into his Khilaafat? And what had stopped Allah Ta'ala (Nauthubillaah!) from instructing Rasulullah (sallallahu alayhi wasallam) to once and for all inform the Sahaabah of the thousands of new developments until the Day of Qiyaamah and the Fatwa for each new development for the proper guidance of the Ummah? Truly, the argument if 'what was stopping Allah Ta'ala' is pure bunkum spawned by the mind of the shiah moron.

Then on the question of the baseless implication of 'Allah and Rasulullah's positions being compromised' (Nauthubillaah!), let us draw the moron's attention to the following Hadith in Bukhaari Shareef:

"Ibn Zubair (radhiyallahu anhu) narrated: Aishah (radhiyallahu anha) said to me that Nabi (sallallahu alayhi wasallam) said to her: 'O Aishah! If it was not for the fear of your nation (i.e. the Quraish) lapsing into kufr, then certainly I would demolish the Ka'bah and erect for it two doors: a door for people to enter and a door for them to exit. Then Ibn Zubair did so."

Rasulullah (sallallahu alayhi wasallam) had expressed the desire to restore the Ka'bah to its original form as built by Nabi Ibraaheem (alayhis salaam). However, for the fear of the objections and possible *irtidaad (apostasy)* of the new converts after the conquest of Makkah, he abandoned the plan. But Hadhrat Ibn Zubair (radhiyallahu anhu) fulfilled this wish after the demise of Rasulullah (sallallahu alayhi wasallam).

Does this abstention imply that Allah Ta'ala and His Rasool (sallallahu alayhi wasallam) had compromised their position? In terms of the convoluted logic of the shiah moron, it does Nauthubillaah! But not so according to the Ahlus Sunnah.

We find here that for a valid reason Rasulullah (sallallahu alayhi wasallam) abstained from giving expression to his desire to restore the Ka'bah to its original form as Nabi Ibraaheem (alayhis salaam) had constructed it. Dictated by the valid reason – whatever it may be – Rasulullah (sallallahu alayhi wasallam) left the Ka'bah in the form erected by the Mushrikeen of Makkah despite his dislike for it. It was left to Hadhrat Ibn Zubair (radhiyallahu anhu) to alter the Ka'bah. There are other similar examples too which according to the logic of the moron would come within the purview of his compromise theory.

There were valid reasons why Allah Ta'ala did not instruct Rasulullah (sallallahu alayhi wasallam) to make known to the Sahaabah numerous *ahkaam* which still had to be enacted after the demise of Nabi-e-Kareem (alayhis salaam). Similarly there were valid reasons – whatever they may be – for the prohibition of female attendance not being made final during the age of Rasulullah (sallallahu alayhi wasallam). It was left for a later time when there were valid reasons for the enactment of the prohibition. Thus the argument: *Why was the prohibition not enacted by Rasulullah (sallallahu alayhi wasallam) himself,* is palpable nonsense and *ghutha.*

The moron's contention that women have been given the 'freedom of choice' to perform at home or in the Musjid, is another piece of his bunkum. That choice applied to the time when the prohibition had not come into force. Furthermore, that 'choice' was heavily circumscribed by a number of strictures which discouraged women from the Musjid. Rasulullah (sallallahu alayhi wasallam) had emphasized that the Salaat of a woman in the remotest corner of her home is superior to performing Salaat in his Musjid behind him. Since the prohibition has Shar'i status, the initial 'freedom of choice' has terminated.

The moron asks the following nonsensical question which has absolutely no relationship with the discussion although he laboured painfully to forge a link: *"So in present times, where fewer men are coming to the mosque for prayers, should we pass a fatwa that*

men's prayers at their homes are not accepted?" Yes, such a fatwa will be valid for such vile fussaaq who perform Salaat at home without valid reason. Their Salaat is not accepted because they defiantly disregard the compulsory injunction of performing Salaat with Jamaa't at the Musjid. By non-acceptance in this context is meant that the thawaab of the Salaat is nullified and to aggravate this nullification is the added major sin which they commit for disregarding Allah's command.

TWO STUPID ANALOGIES

The moron tenders two stupid analogies in comical style with the intent of mocking the Jamhoor Sahaabahs' and Fuqahas' prohibition. In his first stupid analogy the moron argues in favour of the abolition of the right of beating the wife – the right which Allah Ta'ala explicitly states in the Qur'aan. It is a right on which there exists no difference of opinion.

The moron's argument is that just as the prohibitionists have taken away women's right of going to the Musjid because of their *fitnah* so too should men's right of beating grossly disobedient wives be taken away on account of another type of *fitnah*, viz., abuse/excessive beating/assault, and also because Rasulullah (sallallahu alayhi wasallam) was not in favour of beating despite the Qur'aanic permission.

The moron's conclusion by way of this analogy is a tit for tat. If women's right to visit the Musjid is to be proscribed, then the same should apply to men's right of beating their wives. The analogy is palpably false. There is absolutely no resemblance between the two injunctions. The reasons for proscribing the initial permissibility of women visiting the Musjid has already been dealt with. Repeating it here will be an act of redundancy. If it is established in some place that men in general are abusing the permission granted by the Qur'aan to beat wives, and that their beating has degenerated to cruelty, then there will be no objection to a fatwa prohibiting men in general from beating their wives. Beating wives is not an incumbent command. It is a permission. If the Muftis issue a fatwa to proscribe

this permission on the basis of valid reasons, then such a fatwa will have Shar'i validity. But the right cannot be proscribed or prohibited on the basis of the prohibition pertaining to female attendance of the Musjid. The moron with his stupidity has therefore not scored any points with his nonsensical analogy.

His second stupid and comical analogy which in reality is no analogy, but absurd and convoluted reasoning, is the idea that if women are allowed to go shopping, visit friends, go to places of prostitution such as universities, go shopping to buy lewd clothing, then they should also be allowed to go to the Musjid. In tendering this stupid reasoning he fails to understand that the people who permit their wives and daughters to prowl around beyond the sacred precincts of the home to execute the immoral misdeeds enumerated above, have absolutely no objection to their females attending the Musjid. The ones who prohibit their females from the Musjid, prohibit to a greater degree prowling in the marketplaces and dens of vice and prostitution. They do not allow their daughters to attend universities or go around shopping in malls, etc. The moron has thus misdirected his stupid analogy.

THE FATWA OF THE HANAFI MATH-HAB

Since we are the followers of the Hanafi Math-hab, it devolves upon us to state the Fatwa of our Math-hab for the guidance of the Ummah.

(1)**Tabyeenul Haqaaiq, Vol. 1, pages 139 and 140:** "They should not attend congregations, i.e. in all Salaats, whether they (the women) are young or old. This is the verdict of the Mutakh-khireen (Fuqaha of the Ahnaaf) because of the rise of *fasaad* in our times. .....The accepted verdict in our age is prohibition for all (Salaats) because of the change in the times. Precisely for this reason did Aishah (radhiyallahu anha) say: "If Rasulullah had seen of the women what we have seen, then most assuredly he would have forbidden them from the Musjid just as the women of Bani Israaeel were prohibited. Women have introduced (in their lives) adornment,

perfume and wearing jewellery. It was for this reason that Umar (radhiyallahu anhu) had forbidden them (from attending the Musjid). The changing of the *ahkaam* because of the changing of the times cannot be denied, e.g. it is permissible to lock the Musjid in our age (whereas originally this was not permissible)."

(2)**Mabsoot of Imaam Sarakhsi, Vol. 16, page 37:** "Verily, during the time of Rasulullah (sallallahu alayhi wasallam) and Abu Bakr (radhiyallahu anhu) women used to attend jama-aat (for Salaat). However, Umar (radhiyallahu anhu) prohibited this, and he was correct (in so doing)."

(3)**Al-Ikhtiyaar Ta'leelil Mukhtaar, Vol. 1, page 139:** "During our times nothing of it (i.e. whether the women attending the Musjid are young or old) is permissible because of the fasaad of the times and the rampancy of immorality."

(4)**An-Nihaayah:** "Our Fuqaha base the prohibition of women attending the Musjid on the prohibition declared by Hadhrat Umar Ibn Khattaab (radhiyallahu anhu). When he discerned the fitnah (mischief) which women had initiated, he forbade their emergence."

(5)**Allaamah Aini (rahmatullah alayh) of the 8th century says:** "If Aishah (radhiyallahu anha) could observe the innovations and evils which the women of this age (i.e. the 8th century of Islam) have introduced, her rejection (of women attending the Musjid), would be more vehement. The interval between the era of Aishah's rejection and Rasulullah's time is very little. The wrongs which the women during the time of Aishah (radhiyallahu anha) had introduced were insignificant compared to the evils which they have introduced during this age (i.e. the 8th century)."

(6)**Al-Muheetul Burhaani:** "The Ruling is prohibition for all Salaats because of the spread of fitnah of the age."

(7)**Al-Jauharah:** "The verdict (Fatwa) today is prohibition of women's presence (in the Musjid) for all Salaat because of the prevalence of mischief."

(8)**Munazzal:** "The Fatwa today is that it is forbidden for women to attend the Musjid for all Salaats because of the appearance of fitnah."

(9)**Al-Kifaayah:** "The Fatwa today is prohibition of females attending (the Musjid) for all Salaats because of the spread of fitnah."

(10) **Mufti Kifaayatullah states in his treatise, *The Prohibition of Women Attending Gatherings and Public Lectures:*** "The Ruling of our Companions is that which the author of Badaius Sanaai has said. In this there is a consensus of opinion that a woman cannot attend Eid or Jumuah Salaat. In fact, she is prohibited from attending any/all Salaat (in the Musjid). This ruling is based on the Qur'aanic aayat: *'And remain resolutely in your homes...'*. The emergence of women from their homes is a cause of *fitnah*." It is further stated in Badaai: 'Women are not allowed to attend Salaat with Jamaat. The proof is in the narration of Hadhrat Umar (radhiyallahu anhu) wherein he prohibited women from emerging from their homes."

(11) **Fataawa Alamghiri, Vol. 1, page 93:** "The Fatwa of these times is that it is impermissible for women to attend (the Musjid) for any Salaat because this is an era of social decay and fitnah."

(12) **Bahrur Raa-iq, Vol. 1, page 380:** "Women should not attend the Jamaat (Salaat) in view of the aayat: *"And remain resolutely in your homes...'* and the Hadith of Rasulullah (sallallahu alayhi wasallam) that the Salaat of a woman in the innermost corner of her home is better than her Salaat in the courtyard of her house, and her Salaat in the courtyard of her house is better than her Salaat

in the Musjid, and her home is better for her than the Musjid. The author of Kanzud Daqaaiq has mentioned in Kaafi that the Fatwa of this era is impermissibility for women to attend any/all Salaat (in the Musjid) because of the prevalence of immorality."

(13) **Allaamah Badruddin Aini states in Sharah Kanz:** "Women, be they young or old, are prohibited from attending the Musjid for Jamaat Salaat because this is an era of social decay and immorality."

(14) **Ad-Durrul Mukhtaar, Vol. 1, page 397:** "It is not permissible for women to attend Salaat in congregation, whether it be Jumuah or Eid or a lecture, even if she is old and even if it is night time. This is the final ruling on this issue. Due to the state of immorality, this ruling has been given."

All the kutub of the Hanafi Math-hab register a firm, resolute uncompromising prohibition on women attending the Musjid for Salaat or for lectures in this era of fitnah and fasaad – evil and immorality of men and women. The Prohibition is based on the *Dalaa-il* of the Qur'aan and Sunnah. Only morons and immoral liberals of this age deny this irrefutable reality of the Shariah.

THE SHAAFI' MATH-HAB

It will be prudent to state the Shaafi' view as well. Miscreants and morons have an evil habit of misleading people by ascribing falsities to the Shaafi' Math-hab. The Shaafi' Fuqaha are just as vehement and resolute in prohibiting women from the Musjid as the Hanafi Fuqaha.

(1)**I'aanatut Taalibeen, Vol. 2, page 5:** "Yes, it is Makrooh (i.e. forbidden) for women of adornment to attend the Musjid with males because of the Hadith in Bukhaari and Muslim narrated from Aishah (radhiyallahu anha) who said: 'If Rasulullah (sallallahu alayhi wasallam) had to see what women have initiated (today), then most

certainly he would prohibit them from the Musjid just as the women of Bani Israaeel were prohibited." And this prohibition is on account of the *fitnah* in it (in their emergence from their homes to attend the Musjid).

The text of Sharh states: 'It is Makrooh (reprehensible and forbidden) for a woman to attend Jamaat of the Musjid if she is young even if she dons shabby (unattractive/old) garments, and even if she is not young, but with her there is something of beauty or the fragrance of perfume.' And it is the duty of the Imaam or his representatives to prevent them (from the Musjid)."

(2)**Al-Iqnaa li Shurabeeni, Vol. 1, page 164:** "It is Makrooh for the women of beauty (adornment) to attend (the Musjid) with males because of the Hadith of Aishah (radhiyallahu anha) narrated in Bukhaari and Muslim....."

(3)**Al-Majmoo', Vol. 4, page 172:** "When a young woman or even an old women who can be a cause of lust, intends to attend the Musjid, it is Makrooh for her. It is also Makrooh for her husband or wali to allow her (to attend the Musjid).

If it is such an old woman who is not desirable (i.e. she is not a cause of lust for others) and if there is no *mafsadah* (fitnah/mischief) either for her or for others, then it is preferable for the husband to allow her if she seeks permission. But if he refuses (to give permission) then it is not haraam for him (to refuse)."

(4)**Al-Majmoo', Vol. 5, Page 13:** Explaining the prohibition, it is said: " .....and because the fitnah and the ways of evil in these times are abundant contrary to the initial era (of Islam)."

(5)**Kifaayatul Akhyaar, Vol. 1, page 149:** "If Rasulullah (sallallahu alayhi wasallam) had to see what women have introduced, he would most certainly prohibit them from the Musjid just as the women of Bani Israaeel were prohibited.' This then is the *Fatwa* of Ummul Mu'mineen in the best of ages. Then what should

be (the fatwa) in this corrupt time of ours? Verily many others (Fuqaha) besides Hadhrat Aishah (radhiyallahu anha) had also prohibited women from attending the Musjid – others, e.g. Urwah Bin Zubair (radhiyallahu anhu), Qaasim, Yahya Ansaari and Maalik... And this (difference of opinion regarding women's attendance) applied to that (early) age. But during this era of ours, not a single Muslim will hesitate to prohibit women except a *ghabi* (an ignoramus/moron whose brains are dense) who lacks understanding of the deeper wisdom of the Shariah. He seeks proof from the *zaahiri daleel* (i.e. he looks at only the text/the words) without understanding its meaning.....The correct version is resolutely Tahreem (i.e. it is haraam for women to attend the Musjid). And the Fatwa is according to it."

(6)**Haashiyataan, Vol. 1, page 222:** ".....the likes of young women of adornment or old perfumed women, and it is haraam for a married woman to go to (the Musjid) without the permission of her husband, and it is haraam for him to permit her because of *fitnah* from her or on her."

(7)**Bujairmi alal Khateeb, Vol. 2, page 107:** "Women should not attend Jamaat (in the Musjid) whether they are young or old because of the spread of *fasaad* (evil, immorality). .....The fatwa today is on prohibition for all.....This includes (the daily) Jamaat Salaat, Eid, Istisqaa and gatherings of lectures, especially the lecture programmes of the *juhhaal* (the cardboard muftis and paper molvis) who masquerade as Ulama whilst their motive is carnal lust."

THE 'FATWA' OF MORONS

In the Shaafi' kitaab, *Kifaayatul Akhyaar, Vol.1, page 149,* the opinion of morons is vehemently criticized. The author, Ibn Hajar Haitami (rahmatullah alayh) citing the famous Hadith of Hadhrat Aishah (radhiyallahu anha) which constitutes a fundamental basis for the decree of Prohibition, states:

"If Rasulullah (sallallahu alayhi wasallam) had seen what women have introduced, then most assuredly he would prohibit them from the Musjid just as the women of Bani Israaeel were prohibited." (Then he comments): 'This, then is the fatwa of Ummul Mu'mineen during Khairul Quroon (the Best of Ages – the Age of the Sahaabah). Then what should it be during this corrupt age of ours? (i.e. many centuries after Khairul Quroon with immorality on the ascendancy). Others besides Aishah (radhiyallahu anha) too have stated the prohibition of women attending the Musjid.

Among them are Urwah Bin Zubair (radhiyallahu anhu), Qaasim, Yahya Ansaari, Maalik, and Abu Hanifah once, then at another time he gave permission (for old women during Fajr, Maghrib and Isha). Similarly, Abu Yusuf prohibited it. This (prohibition) with some differences applied to that age (the Khairul Quroon). However, with regard to our age (i.e. the 8/9th century), no one among the Muslimeen will hesitate in (the fatwa) of prohibiting women, except ***a moron lacking in the understanding of the subtleties of the Shariah.*** *Verily he (the moron) argues (and seeks proof) with the literal text and he applies it literally without understanding its meaning and without taking into account the wisdom (and understanding) of Aishah (radhiyallahu anha). .....And, the Fatwa is on this (i.e. prohibition). And Allah knows best."*

Ibn Hajar Haitami (rahmatullah alayh) has made it abundantly clear that only a **moron** – a person with a dense brain whose intellectual channels are clogged with stupidity – looks at the text and simply ascribes to it a literal effect in terms of the apparent meaning. He is blind to the many factors and circumstances which fetter the text of the Hadith. The density of his brain precludes the **moron** from understanding the Fatwa of Wisdom issued by Hadhrat Aishah (radhiyallahu anha) and the wisdom of Hadhrat Umar's prohibition, and the verdicts of the Mutakh-khireen Fuqaha of all Math-habs.

The **moron** is too ignorant to understand the differences between the era of Rasulullah (sallallahu alayhi wasallam) and the present absolutely corrupt age of moral depravity in which immorality, fisq and fujoor preponderate. It is only a ***ghabi*** **(moron)** who fails to understand that not a single condition which Rasulullah (sallallahu alayhi wasallam) stipulated for the initial permissibility exists today. Women who leave their homes to prowl in the public and to even attend the Musjid and listen to lectures do not observe even one of the exceptionally stringent conditions which were attached to the initial permissibility.

The very Hadith in which the term *tafilaat* appears is repugnant for the women of today as well as for the **moron**. In this Hadith Rasulullah (sallallahu alayhi wasallam) while allowing women to go to the Musjid instructed that they should emerge 'dirty' *(tafilaat)*. They must be dressed and appear dirty and shabby. Perfume is haraam when they emerge from their home. Their dirty, shabby jilbaab should be so big as to conceal two women. Their emergence used to be in intense darkness. The darkness enshrouded them to such an extent that even one woman could not recognize the other one. No one could see them walking in the intense darkness. The men would remain seated after Fardh until all the women had departed. The women would not perform Sunnat Salaat in the Musjid. And, above all, it was the Noblest Age in the history of mankind, graced by the presence and guardianship of Rasulullah (sallallahu alayhi wasallam).

When the Fuqaha had prohibited women on account of the moral corruption of society many centuries ago, what does intelligence demand of this present age of *fisq, fujoor* and *shaitaaniyat?* Only **morons** who desire gratification for their lusts advocate female emergence from the sanctity of their homes.

The differences among the early Fuqaha regarding young and old women applied to that early era in which piety still reigned supreme. Nevertheless, young women and even old women who could appear attractive to old men, were debarred from the Musjid.

But as the moral decadence increased, the Fuqaha prohibited all categories of women from attending the Musjid.

It is sheer insanity to accept what the **morons** and cardboard 'muftis' of today have to say and to reject what the illustrious Fuqaha of all centuries had decreed. The **moron** seeks to overshadow and cancel the opinion of the Sahaabah and the Fuqaha with his stupid opinion devoid of all Shar'i substance. Is it possible that all the Fuqaha of the past fourteen centuries had dwelt in error while this **moron** who lacks expertise in even Istinja masaa-il has unearthed the correct view? Has the entire Ummah of the past fourteen centuries lived in deviation?

THE INITIAL PERMISSIBILITY AND THE ULTIMATE PROHIBITION

A Clinching Ruling of the Shaafi' Math-hab

Ibn Hajar Haitami (rahmatullah alayh), the eighth century authority of the Shaafi' Math-hab has elaborately presented this Prohibition in *Al-Fataawal Fiqhiyatul Kubra.* He has argued the case from all angles, and has resolutely confirmed the prohibition for all categories of women on account of the confirmed fitnah. The pandemic of fitnah has been incremental and there is no hope of it receding. Extracts from his lengthy detailed elaboration are as follows:

"With regard to the statement of Rasulullah (sallallahu alayhi wasallam): *"Do not prevent the female servants of Allah from the Musjid"*, and similar other Ahaadith on this topic, it is obvious that this permission is regulated by conditions which the Ulama have explained. These conditions have been obtained from the Ahaadith. They are: The woman must not be perfumed nor adorned with jewels which make sounds. Her garments should not be attractive. There should be no mingling with males. The woman should not be young or like a young woman who can be a cause of fitnah. There should be no fear of mischief in the road. .....If even one of these

conditions is lacking, then she will be prohibited (from going to the Musjid or anywhere else).

The condition for permissibility of emerging is the non-existence of fitnah and this is obvious. When emergence is haraam (because of fitnah), then prohibiting (women) is Waajib (on the husband or the guardian).

Furthermore, the statement of Hadhrat Aishah (radhiyallahu anha) reinforces prohibition, for she said: *'If Rasulullah (sallallahu alayhi wasallam) had seen what the women have introduced, he would prohibit them from the Musjid just as the women of Bani Israaeel were prohibited.'*

What she (Hadhrat Aishah- radhiyallahu anha) had deducted is supported by the statement of Imaam Maalik (rahmatullah alayh), viz., 'The fataawa (verdicts) for people will be in accordance with the immorality which they have introduced.' The meaning of Imaam Maalik's statement is what Aishah (radhiyallahu anha) had intended. In other words, if a person introduces such an act for which the Principles of the Shariah dictate a decree other than the decree which had existed before the innovation, then a new decree will be applied according to what has been introduced, not in accordance with what had existed prior to the introduction. .....

This is supported by her Hadith narrated by Ibn Maajah: 'While Rasulullah (sallallahu alayhi wasallam) was seated in the Musjid an adorned woman entered the Musjid walking proudly showing off her beauty in the Musjid. Then said Rasulullah (sallallahu alayhi wasallam): 'O people! Forbid your women from wearing garments of beauty and from pride in the Musjid, for verily, Bani Israaeel were cursed when their women dressed beautifully and swaggered in the Musaajid.'

When a woman emerges only in this manner, she shall be prevented. ..... (The prohibition) is further supported by the statement of Ghazaali in Al-Ihya. He said: 'It is Waajib to prohibit women from attending the Musaajid for Salaat, for gatherings of knowledge and thikr when there is fear of fitnah, for verily Aishah

(radhiyallahu anha) had prohibited them. It was then said to her: 'Verily, Rasulullah (sallallahu alayhi wasallam) did not prohibit women from jamaa-aat (gatherings in the Musjid).' She then said: 'If Rasulullah (sallallahu alayhi wasallam) had known what the women have introduced after him, he would most certainly have prohibited them.'

The statement of Ibn Khuzaimah who is among our Akaabir (senior) Ashaab supports this: 'The Salaat of a woman in her home is superior to her Salaat in the Musjid of Rasulullah (sallallahu alayhi wasallam) despite it being equal to a thousand Salaat. This means the Salaat of men, not of women. Therefore, when it (her Salaat in her home) is superior (than even 1000 Salaat of men who perform in Musjid Nabawi), then the motive which brings her out of the home is either riya (show) or pride, and this is haraam.

Among the worst evils is the mingling of the ignoramuses among the masses. Men with their wives with exposed faces mix with other men during Tawaaf. Also among the evils is what the women of Makkah and others do when they intend to perform Tawaaf and enter the Musjid. They adorn themselves and use very strong perfume which can be smelt from a distance. With this they distract the attention of the people, and this constitutes a cause for attracting gazes towards them, leading to different kinds of moral corruption. We supplicate to Allah to guide the rulers to eradicate these evils, Aameen! Now ponder! You will find the situation categorically demanding prohibition even with regards to Tawaaf when women perpetrate acts leading to fitnah. Thus, this situation further supports what she (Hadhrat Aishah –radhiyallahu anha) had said earlier. ..... (In view of the appalling moral decadence) how can prohibiting her not be incumbent.....and how can it be said that emergence (from the home) is permissible for her. This cannot be in the Shariah.

Among the haraam acts is their (women's) brushing against men in the Musjid and the road. Rasulullah (sallallahu alayhi wasallam) said: *"It is better for a man to brush against a mud-soiled pig than his shoulders brushing against a woman who is not lawful for him."*

Narrated by Tabaraani. ..... Therefore if you say: 'What, do you prohibit women from the Musaajid, places of Eid Salaat and visiting the quboor besides the Qabar of Nabi (sallallahu alayhi wasallam)? My response is: 'How is it possible for me not to say so when there is consensus on this (prohibition) because of the non-existence of the conditions of permissibility for *khurooj* (i.e. emergence from the home to attend the Musjid, etc.). And that (the conditions for permissibility) during the age of Rasulullah (sallallahu alayhi wasallam) were piety and moral purity.'

Among the Mutaqaddimeen, the two noble and illustrious Shaikhs and Imaams: Shaikh Taqiuddeen Al-Haseeni and our Shaikh Alaauddeen Muhammad Bin Muhammad Bin Muhammad Al-Najjaari –May Allah cover them with His mercy – have (also) stated this (as explained above). That which both these illustrious Shaikhs have stated is adequate for a person who abandons his desire. Some have inferred that the view of *Tahreem* (i.e. haraam for women to attend the Musjid) and the claim of consensus on prohibition are in conflict with the (Shaafi') Math-hab. But it is not so. On the basis of what I explain from the kutub of the Math-hab, etc. their purpose is clarified, and it explains that there is no conflict (with the Math-hab) in what they have said.

That which they (the two illustrious Shaikhs) have said is that, verily, ***the Fatwa in this age is the prohibition of women's emergence (from their homes to attend the Musjid, etc.). None, but a moron subservient to his base desires will hesitate in this (i.e. in accepting that it is prohibited for women),*** for verily, the *ahkaam* change with the changing of the people of the age. This is the correct version according to the Ulama of the *Salf* and *Khalf* of the Math-habs.

Tahaawi said that the command for their emergence was in the initial period of Islam so that the Muslims may appear large in number in the eyes of the enemies. It is mentioned in Sharh Ibn Daqeequl Eid: 'Verily, in that time (the initial period of Islam) the people of Islam were in numerical inferiority, hence there was a need to emphasize the emergence of women and (even) the females

of *khudoor* (young girls who remain within their homes). ..... It is mentioned in Musannaf of Ibnul Attaar that going to the Musjid in the darkness at the time of safety from harm and fitnah, was permitted during the era of Nabi (sallallahu alayhi wasallam) and for a while during the time of the Sahaabah. Thereafter this (emergence from the homes to go to the Musjid) was prohibited because of the (fitnah) which women had introduced such as adornment, perfume, and their mischief with men. Then he (the Author of Musannaf) mentioned the Hadith of Aishah (radhiyallahu anha) in which appears the prohibition of females. .....It is appropriate (i.e. necessary) for a man not to aid his wife or any woman under his jurisdiction to emerge from her home. ..... This (i.e. their attending the Musjid in the initial period of Islam) has been prohibited for other eras because in their attendance there are many acts of haraam corruption.

And, he (i.e. Imaam Ghazaali) said in Al-Ihya: 'It is Waajib to prohibit women from attending the Musaajid for Salaat and gatherings of thikr when there is fear of fitnah. These then are the different views of the Ulama according to the changing times.

When there is the incidence of fitnah, then (their attendance) is haraam without any doubt. The meaning of fitnah is zina and its introductory steps such as looking (at females), privacy with them, touching, etc.

At the time of the prevalence of haraam acts, the correct view is *absolute haraam,* and a Faqeeh does not hesitate in this (i.e. in issuing the fatwa of haraam). .....The correct version is that the Fatwa is absolute prohibition." *(Al-Fataawal Fiqhiyatul Kubra)*

It is significant that Ibn Hajar Haitami (rahmatullah alayh) has branded the rejecter of prohibition a ***moron (ghabi).*** Only **morons** attempt to utilize their corrupted intelligence to cancel *ahkaam* of the Shariah which have existed since the earliest age of Islam and which all the Authorities have confirmed.

The differences of the early Fuqaha are restricted to 'old women' – old grandmothers – who are beyond the age of marriage and who do not constitute fitnah for even old men. This is clearly stated in the kutub of the Shariah. As far as young, middle-aged and such old women who flaunt beauty and adornment or exercise an attraction are concerned, there is consensus of the Fuqaha of all Math-habs that it is not permissible for them to attend the Musjid. However, the **moron** deceptively labours to confuse people with this slight difference. After the *Khairul Quroon* era, the prohibition was extended to even old women because of the fitnah of the times - the fitnah of the women and the fitnah of the men.

As far as the present age – the 15th Islamic century/the 21st century of the Christian era – is concerned, immorality is total. Moral depravity, shamelessness, lewdness, abandonment of hijaab, etc. are the order of the day. Under no circumstances will it ever be permissible for women to attend the Musjid in these times. The position is worse in the Haramain Shareefain. The rulers being immoral are permitting the perpetration of immorality and fitnah right inside the sacred precincts of the Holy Musaajid. The evil is appalling, particularly during Tawaaf. The authorities have grossly failed in their obligation of maintaining strict segregation and separation of Tawaaf times for the sexes.

THE MORON'S ADVICE TO DISCARD THE SHARIAH

Revealing his true anti-Islam and *nifaaq* colours, the moron states: *"Most Muslims adhere to the four schools of thought. Thus, it is hard to ignore the suggestion that perhaps some of the confusion regarding women and mosque has been caused by the contradicting positions taken by these schools of thought. If such is the case, then we have no option but to encourage everybody to follow Allah Subhanahu wa Ta'ala's advice and revert to the Quran and Sunnah, leaving all our preconceived ideas and cultural influences behind."*

Firstly, who does this dimwit, *ghabi and jaahil* think he is? This insignificant, stupid speck of stupidity, too big for his boots, believes that he has the authority to instruct the Ummah to abandon the Taqleed of the Sahaabah which reached them via the great Aimmah-e-Mujtahideen, and then to make 'taqleed' of this moron wallowing in *nifaaq* and *jahaalat*. His *jahaalat* is appallingly obscene. The Four Math-habs are the Math-habs of Rasulullah (sallallahu alayhi wasallam). These Math-habs are the inheritance acquired from the Sahaabah. The whole of Islam is contained in the Four Math-habs. The Ummah has been following the Shariah through the medium of the Four Math-habs since the time of the Sahaabah. It was the Sahaabah who tutored the first and highest level of Aimmah-e-Mujtahideen. The Math-habs stem directly from the Sahaabah. But this munaafiq moron is too stupid – too dense in his brains to understand what Islam is and that there is no Islam minus the Four Math-habs.

Neither is it possible to follow the Qur'aan nor the Sunnah without making Taqleed of the Math-habs. The Muhadditheen themselves, who had compiled the Sunnah, are followers of the Math-habs. The great Ulama of all centuries followed the Math-habs. But this jaahil/ghabi (ignoramus/moron) 'advises' Muslims to abandon *the* Islam which has been transmitted to them from the Sahaabah, and to fabricate a new brand of kufr 'islam' based on his stupid desires and crass and gross ignorance.

On the issue of Women in Musaajid, there is no confusion among the Mathaahib. If there is any confusion, it exists in the dense brains of the moron. The Rulings of the Math-habs are structured on solid *Usool* of the Qur'aan and Sunnah. Rulings change with circumstances while the *Usool* remain unchanged. But the *ghabi/jaahil* is too stupid to understand this. How is it possible for the Ummah to abandon Islam which has been practised for the past fourteen centuries and opt for the stupid *baatil* of an upstart moron and ignoramus who lacks expertise in even the masaa-il of Tahaarat and Salaat?

The density of his brains is conspicuously displayed by his suggestion that 'cultural influences' have played a role in the determination of the Shariah's prohibition on the emergence of women from their homes to attend the Musjid or any other public places. This weird averment portrays just how ignorant the moron is of the methodology of the Fuqaha in the formulation of Shar'i Rulings.

Furthermore, if anyone should attempt to refer directly to the Qur'aan Majeed for an answer regarding female emergence, he will discover a categorical prohibition, for the Qur'aan declares:

"And remain resolutely (glued) within your homes and make not a display of yourselves as the exhibition of jaahiliyyah." This emphatic prohibition will constrain the ignoramus who refers to the Qur'aan, to discard the Ahaadith on this subject because of the apparent conflict. The Ahaadith will not be able to override this emphatic prohibition stated in the Qur'aan. The Ahaadith are secondary to the Qur'aan which is the primary source of the Shariah, and which no moron has the right to override with any Hadith. Thus, any preconceived notion which ignoramuses glean from the Ahaadith must be discarded and only the categorical prohibition stated in the Qur'aan accepted for practice.

Only the illustrious Fuqaha had the qualification and inherent expertise to blend the Qur'aan and Ahaadith to conform to the command: *"Obey Allah and His Rasool."* This is not a domain for morons.

We again advise the moron to read the Fatwa which Hadhrat Ibn Hajar Haitami (rahmatullah alayh), the illustrious Shaafi' Faqeeh and Muhaddith, has pronounced for ignoramuses of the ilk of this moron who has written his ludicrous *ghutha* on this question. Ibn Hajar stated with much emphasis that the ignoramus who ventures the suggestion that it is permissible in these eras of corruption and immorality for women to emerge from their homes to attend the Musjid, is a *ghabi (moron)* and a *jaahil.*

THE MORON'S PRINCIPLE OF DEDUCTION

The moron has invented a weird and absurd principle for his 'jurisprudence' of *jahaalat.* That principle is: *An act may be justified on the basis of a sin.* For example: If it is said that pork is haraam, then the moron's 'jurisprudential' *qiyaas of jahl* presents the following syllogism: *Pork is meat. Mutton and beef are meat. People eat mutton and beef. Mutton and beef are halaal. Therefore pork too is halaal.* This is the kind of 'logical deduction' to which the moron resorts to gain a quotient of permissibility for the haraam act of female emergence from their homes. Thus, he argues: *Women are allowed to go to the marketplaces and universities. Musjids are holy places. Therefore women should be allowed to attend Musjids.*

This type of 'logical' deduction is the product of the brains of a moron who is too stupid to understand that a ruling cannot be based on a haraam act. Those who maintain that it is prohibited for women to attend the Musjid, do not say that it is permissible for them to visit marketplaces, universities, casinos and brothels as the moron has inferred. The issue of attending the Musjid cannot be argued on the basis of the haraam act of visiting the marketplace and the university. In fact, the latter is worse than the former. Visiting the marketplace and attending a university are more evil for women than attending the Musjid. This 'logical' deduction of the moron only portrays the density of his brains. He has only exposed his own ignorance by this type of stupid reasoning.

QARDAWI IS NOT A 'HANAFI' – QARDAWI IS A GHABI

THE QUESTION OF WOMEN IN MUSAAJID

Before we explain the meaning of ***GHABI,*** let us cite the statement of Hadhrat Ibn Hajar Haitami (rahmatullah alayh), the illustrious Faqeeh and Muhaddith of the Shaafi' Math-hab. He flourished in the eighth Islamic century. Ibn Hajar states in his famed *Al-Fataawal*

Kubral Fiqhiyah, Vol. 1, page 204, which we reproduce here for the benefit of the ***Ghabi:***

أطال الكلام فى ذلك بما حاصله أنه ينبغى القطع فى زماننا بتحريم خروج الشابات وذوات الهيآت لكثرة الفساد والمعنى المجوز للخروج فى خير القرون قد زال وأيضا فكن لا يبدين زينتهن ويغضضن أبصارهن وكذا الرجال ومفاسد خروجهن الآن محققة وذكر ماص عن عائشة رضى الله عنها ونقله عن غيرها أيضا ممن مر ذكرهم ثم قال ولا يتوقف فى منعهن الا غبى جاهل قليل البضاعة فى معرفة أسرار الشريعة قد تمسك بظاهر دليل حملا على ظاهره دون فهم معناه مع اهمالهم فهم عائشة ومن نحا نحوها ومع اهمال الآيات الدالة على تحريم اظهار الزينة وعلى وجوب غض البصر فالصواب الجزم بالتحريم والفتوى به اهـ وهذا حاصل مذهبنا

الفتاوى الفقهية الكبرى ج 1 ص 204

Translation: "It is appropriate in our age (i.e. the 8th century) to categorically decree haraam the emergence of young and adorned women because of the abundance of fasaad (mischief/vice/immorality). The factor which made lawful (female) emergence during the Khairul Quroon (the age of Rasulullah – sallallahu alayhi wasallam), the Sahaabah and Taabieen) has most certainly disappeared, and also has disappeared (what is mentioned in the Qur'aanic verse): 'They (women) should not reveal their beauty and they should lower their gaze." And, similarly is it with the men. The evils of female emergence now is categorical. Then there has been mentioned what Hadhrat Aishah (radhiyallahu anha) said (regarding prohibition of women attending the Musjid)……..And, no one will hesitate in prohibiting women (from the Musjid and emerging from the home in general) except a ***ghabi who is a jaahil****, and who lacks ability in understanding the subtleties of the Shariah ……..The correct verdict is categorical Tahreem (i.e. haraam for women to come to the Musjid), and this is the Fatwa. And, this in a nutshell is our (Shaafi' Math-hab)."*

Thus, according to Hadhrat Ibn Hajar Haitami Shaafi' (rahmatullah alayh) and according to all the Fuqaha of all the Math-habs, the one who calls for women to attend the Musjid, especially

in this immoral, libertine age of zina, fisq and fujoor, is a ***ghabi, a jaahil, one who is dim and dense in the brains and due to these intellectual maladies is unable to understand the deeper meanings of the Shariah.***

The lost soul, Qardawi who has lost the path by straying from *Siraatul Mustaqeem*, who has called for women to come in their droves to the Musaajid is such a ***ghabi and a jaahil*** mentioned and described by Hadhrat Ibn Hajar Haitami (rahmatullah alayh). Just imagine an 84 year old senile ***ghabi and jaahil*** deceptively proclaiming himself to be a 'Hanafi', then stupidly and ludicrously saying that he could not complete his silly talk because of the absence of women. Did this senile ***ghabi and jaahil*** come to pollute this country with a quest for women? If he is in need of women, did he have to initiate his search for them in the House of Allah from which the Shariah has banned them? If this modernist, deviated ***ghabi/jaahil*** is in search of women here in South Africa, he should prolong his stay and wait for the World Cup event where there will be tens of thousands of women of a variety of hues, immoral persuasions, gaits, styles, fashions parading with immoral pomp. He must not look for women in the Musaajid of South Africa. There are numerous immoral haunts where the ***ghabi/jaahil*** masquerading as a Hanafi can find women. The Musjid is not a place to look for women.

Then to complicate the corruption which the ***ghabi/jaahil*** is propagating, is that the Reverend Abraham Bham, the Cross-Worshipper, has provided the Musjid's platform to *this* ***senile ghabi/jaahil*** to propagate his *ghutha (rubbish, flotsam, jetsam and bunkum).* It is time that the Ulama in Gauteng give this miserable Reverend a humiliating boot. Those Ulama in Gauteng who style themselves 'Jamiatul Ulama' should hang their heads in shame. They have allowed this vile Reverend to hijack the Musjid and offer its platform to a ***ghabi/jaahil*** who lacks understanding of the *Usool* of the Shariah, hence he has displayed such colossal ignorance of the mas'alah of the prohibition of women from the Musaajid.

And, what has happened to the tongues of the numerous other Ulama and Muftis who are aware of the fourteen century prohibition but who have opted for silence or who pretend to be dumb. In fact they have become like dumb devils, for they come within the full scope of the Hadith: *"He who remains silent regarding the Haqq is a dumb shaitaan."* The Ulama of the Jamiats and the Ulama of the Daarul Ulooms are fully cognizant of the prohibition which has been in this Ummah since the age of the Sahaabah, yet they are contented to see the Shariah being mutilated and misinterpreted by the likes of the ***ghabi/jaahil*** aided and abetted by Reverend Bham and the miserable clique called UUCSA. These are all shayaateen whose mission it is to dismantle the Shariah which Rasulullah (sallallahu alayhi wasallam) and the Sahaabah handed to the Ummah and which has reached us by way of authoritative and reliable narration reliably transmitted from generation to generation. The silent Ulama must open their mouths and stop behaving like dumb devils. They must stand up for the Haqq and not allow stupid morons *(men of ghabaawah)* like the Qardawi ***ghabi/jaahil*** to speak from Musjid platforms.

These modernist ignoramuses such as the ***ghabi/jaahil*, the Reverend and the UUCSA clique** only mislead the masses with their falsehood. According to all four Math-habs it is not permissible for women to attend the Musjid. The *juhala (ignoramuses)* of our age masquerading as Ulama such as the ***ghabi/jaahil***, the Reverend and others of his ilk, having failed to understand the *Nusoos* on this mas'alah, cite Ahaadith and statements of the Fuqaha out of context and partially to mislead the masses and to hoodwink them into believing that it is permissible for women to attend the Musjid.

Three books on this subject are available: *(1) WOMEN IN MUSAAJID (2) LADIES TABLIGH JAMAAT* and *(3) THE GHUTHA OF A GHABI.* These three booklets present a detailed elaboration of the Shariah's prohibition of women attending the Musjid. All the misconceptions and falsehood of the modernist

juhhaal **are adequately answered and refuted in these three books. Whoever is interested, may write for these books.**

In the Arabic passage mentioned at the beginning of this *Naseehat*, Hadhrat Ibn Hajar Haitami (rahmatullah alayh) states the categorical Ruling of the Shariah, viz., it is not permissible for women to attend the Musjid. And this is the Ruling of all Math-habs.

The only rank which Qardawi holds is the rank of *ghabaawah and jahl* which Ibn Hajar Haitami ascribes to those who deny the Shariah's prohibition and the ban on them attending the Musjid enacted by Hadhrat Umar (radhiyallahu anhu). A ghabi is a moron.

Hadhrat Aishah (radhiyallahu anha) said: *"If Rasulullah (sallallahu alayhi wasallam) had seen what the women have introduced, he would most certainly prohibit them from the Musjid."*

Hadhrat Umar (radhiyallahu anhu), the second Khalifah, prohibited women from the Musjid. Not a single Sahaabi differed with him. Hadhrat Abdullah Ibn Umar and Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhuma) would pelt women with pebbles, chasing them away from the Musjid.

All the conditions which were attached to the initial permissibility of women attending the Musjid during the age of Rasulullah (sallallahu alayhi wasallam) have long ago – many centuries ago – disappeared. It is for this reason that the Sahaabah and all the authorities of the Shariah prohibit women from the Musaajid.

We again repeat what Hadhrat Ibn Hajar Haitami of the eighth century said: *"No one will hesitate in the prohibition of women (from attending the Musjid) except a ghabi who is a jaahil and who lacks the ability to understand the subtleties of the Shariah."*

We advise the *ghabi/jaahil* to terminate his search in the Musaajid for women. He should divert his gaze elsewhere for his obnoxious search.

THEY LEAD ASTRAY –

THEY ARE THE "WORST UNDER THE CANOPY OF THE SKY"

Rasulullah (sallallahu alayhi wasallam) said:
"Verily, I fear for my Ummah the aimmah mudhilleen."

'Aimmah Mudhilleen' are such evil persons masquerading as Ulama whose primary function on earth is to mislead the Ummah with their 'fatwas' of the nafs. They are in league with Shaitaan-in-Chief (Iblees). With their methodology of baseless interpretation, they plot to dismantle the sacred Shariah of Islam which the Ummah has inherited from the Sahaabah of Rasulullah (sallallahu alayhi wasallam). Thus, we find these *GHABIS* who pose as sheikhs and molvis propagating in diametric contradiction of the teachings of Islam which have existed in the Ummah since the age of the Sahaabah. About the Sahaabah, our Nabi (sallallahu alayhi wasallam) said:

"Honour my Sahaabah, for verily, they are your noblest. Then those after them (the Taabieen), then those after them (the Tab-e-Taabieen). Thereafter will be the rise of falsehood."

This 'falsehood' which Rasulullah (sallallahu alayhi wasallam) predicted is being peddled by the likes of Qardawi and the numerous other *ghabis (morons)* who follow the kuffaar and Shaitaan into the 'lizard's hole'. Hadhrat Ibn Hajar Haitami (rahmatullah alayh), the illustrious Shaafi' authority of the eighth Islamic century, condemning the likes of Qardawi and his ilk, said in *Al-Fataawal Kubral Fiqhiyah:*

"And no one will hesitate to prohibit women (from the Musjid and emerging from the home in general) except a ghabi (moron) who is a jaahil (ignoramus), and who lacks ability in understanding the subtleties of the Shariah."

Rasulullah (sallallahu alayhi wasallam) said:

"There will dawn an age .....when their ulama will be the worst under the canopy of the sky. From them will emanate fitnah and this fitnah will rebound on them."