

Allah Ta'ala says: "And (O women!) Remain resolutely in your homes." (Surah 33 Aayat 33)

HONOURING ISLAM & THE DEEN BY BANNING WOMEN FROM THE MASAJID

RESPONSE TO NURAAN DAVIDS

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CONTENTS

INTRODUCTION	2
THE ‘TITLE’ OF HER ARTICLE BETRAYS ISLAM	6
BANNING WOMEN FROM THE MASAAJID COMES FROM NABI SALLALLAHU ALAYHI WASALLAM.....	7
‘WE WANT TO PRAY IN MOSQUES TOO’.	10
SHAITAANI APPEALS	13
BLIGHTS HER OWN INTELLIGENCE	14
NO DISCRIMINATION	15
MAKKAH MUKARRAMAH	17
PATRIARCHAL	18
THE CONFINES OF THE HOME	21
THE QUR’AAN AND SUNNAH	23
EQUALITY	24
AUTONOMOUS INTELLECTUALITY	27
HISTORICAL ACCOUNTS	30
MALE INTERPRETIVE PRIVILEGE	33
HER SHAITAANI ADVICE	35
ACTING LIKE SOME BIG MUFASSIRAH	36
HER BASELESS ACCUSATIONS WHICH STINK OF KUFR	40
NEWS24	42
HER BETRAYAL OF ISLAM AND THE DEEN	43

INTRODUCTION

On 7 June 2018, an article titled ‘**How Muslims betray Islam by not allowing women in mosques**’ was published on News24 website, which is authored by some woman called *Nuraan Davids*, who, by implication, has imprudently accused the thousands of Fuqaha, Muhadditheen, Ulama and also the Sahaabah Radhiyallahu Anhum of betraying Islam by not allowing women in the Masaajid. And this is undoubtedly dangerous for one’s Imaan.

How can one ever say that Muslims are betraying Islam by not allowing women at the Masaajid, when the very first people to prohibit women from the Masaajid, were the Sahaabah??? People should contemplate before speaking or writing. Think before you ink!

Furthermore, according to all four Math-habs, it is not permissible for women to attend the Masaajid. She does not mention anywhere in her article the four Math-habs. This alone speaks volumes of her status in the Shariah!

After perusing her comments, we can comfortably say that her write-up has no academic worth as will be explained further on Insha Allah.

In fact, since she has intentionally ignored the Sahaabah Radhiyallahu Anhum as well as the four Math-habs, her editorial appearing on News24 is not even worth a look.

When one is not willing to submit oneself to the rulings of the Fuqaha who base their rulings on Qur'aan and Hadeeth, then this is a clear sign of deviation. And precisely it is observed that her comments are smothered in *Dhalaal* (deviation) and *Baatil* (falsehood).

However, it is not just an issue of her presenting her gratuitous opinions - albeit *Baatil*. There is another dimension to it. She has published her comments on NEWS24, which is Kufr Media. Her article is deliberately calculated to give the impression to Non-Muslims that women are allowed to attend the Masaajid and preventing them from the Masaajid is in fact against Islam as her title explicitly suggests!

Then it has been noticed that many Muslims have also circulated her column which shows that such deviation is on the increase amongst ignorant Muslims. Therefore, in addition to her propagation of *Baatil*, her viewpoint and perspective is utterly misleading.

Another reason why her shoddy article is so misleading is that she implies to be a follower of the Qur'aan and Sunnah. Thus, she avers in her article:

“What, therefore, does the Qur'an and the Sunnah (example of the Prophet Muhammad, PBUH) – the foundational source codes of Islam – say about women?”

Our response and comments to this question appear further on in this treatise. Thus, negative perspectives and misinformation have been flagrantly disseminated by Nuraan Davids who should really feel ashamed of herself if she is not a Shia, but a genuine Muslim.

Keeping the above in mind, it is necessary to respond to her in the blessed words of Nabi Sallallahu Alayhi Wasallam:

“This Ilm (of the Shariah) will be borne by the pious of every successive generation. They (the Ulama-e-Haqq) will drive away from it (this Shariah) the interpolations of the deviates, the falsehood of the false-mongers and the interpretations of the ignoramuses.” (Mishkaat)

The above Hadeeth necessitates a response to her article. Nuraan David's interpretations of the women-Masjid issue is indeed amongst the *Ta'weelaat* of the ignoramuses.

In this regard, the Fatwa of Allamah Ibn Hajar Haitami Rahimahullah confirms the 'ignoramus' status of Nuraan Davids. He clearly states:

*“And, no one will hesitate in prohibiting women (from the Musjid, the Eidgah, the shopping malls, and emerging from the home in general) except a **ghabi (moron) who is a jaahil**, and who lacks ability in understanding the subtleties of the ShariahThe 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.” (Al-Fataawal Fiqhiyatul Kubra)*

Alhamdulillah, a refutation of Nuraan’s article is presented with the Fadhl of Allah Subhaanahu Wa Ta’ala, as Allah Ta’ala clearly says:

***“We fling the Haqq on Baatil.
Then it smashes it’s (i.e.
Baatil’s) brains out. Then
suddenly it vanishes.”
(Qur’aan)***

THE 'TITLE' OF HER ARTICLE BETRAYS ISLAM

Her article is entitled '**How Muslims betray Islam by not allowing women in mosques**'.

The very first Muslims who banned women from the Masaajid were the Sahaabah! So, were the Sahaabah betraying Islam? (*Astaghfirullah*) Let Nuraan Davids and her ilk answer this question without prevaricating?

Who were the first Muslims to ban women from the Musaajid? Were these Muslims, i.e. the Sahaabah Radhiyallahu Anhum, whom Allah Ta'ala and Nabi Sallallahu Alayhi Wasallam have praised, ever disloyal to Islam? (*Nauthubillah*)

Hazrat Aishah (Radhiyallahu Anha) and the Sahaabah prohibited the women from the Masjid. And so vehement was their prohibition that some Sahaabah would pelt the women with pebbles to prevent them from the Masjid. This is mentioned in authentic Ahaadeeth.

For example, Hazrat Abu Amr Shaibaani reports that he saw Hazrat Abdullah ibn Mas'ood (Radhiyallahu Anhu) expelling women from the **Masjid on the day of Jumu'ah by throwing pebbles at them.** [Musannaf Ibn Abi Shaybah]

Now what does Nuraan and her clique have to say about the action of Hazrat Abdullah Bin Mas'ood Radhiyallahu Anhu that was not opposed by a single Sahaabi???

There is Ijmaa' of the Sahaabah on the prohibition of women attending the Masaajid. Besides the Sahaabah (Radhiyallahu Anhum), the Salafus Saaliheen (pious predecessors) who came after them, prohibited women from the Masaajid too. The Taabi'een, their students, etc. also were against women attending the Masaajid.

The Fuqaha of the four Math-habs have presented the views of the Sahaabah when it comes to prohibiting women from the Masaajid. The Fuqaha have been quoted extensively in our first booklet titled *'Women attending the Eid Salaah'* which was in response to the Bid'atis of Habibia Soofie 'Mosque'. A copy of this booklet is available. Simply email us requesting a copy and Insha Allah the booklet will be emailed to you.

BANNING WOMEN FROM THE MASAAJID COMES FROM NABI SALLALLAHU ALAYHI WASALLAM

The fact that women were allowed to attend the Masaajid during the era and lifetime of Nabi Sallallahu Alayhi Wasallam is not denied. However,

the permission was not unconditional. The initial permissibility was restricted with a number of very strict conditions. In addition, all of these conditions are derived from *'The Sunnah'*.

Moreover, all of these conditions ceased to exist even in the Sahaabah's time which led to the Sahaabah banning women from the Masaajid! Today, it is much worse!

In addition, Nabi Sallallahu Alayhi Wasallam said: ***"O People! Prohibit your women from coming to the Masjid with decoration and coquetry."***

And this is precisely what the Ulama-e-haq are doing! They are prohibiting women from the Masjid as per the instruction of Nabi Sallallahu Alayhi Wasallam. When Nabi Sallallahu Alayhi Wasallam stipulated the permissibility with strict conditions, it is clear that if the conditions are not fulfilled, then according to Rasulullah (Sallallahu Alayhi Wasallam), women should be prohibited.

The Sahaabah did exactly this. They understood the Qur'aan and Sunnah better than anyone else. They understood the commands and prohibitions of Nabi Sallallahu Alayhi Wasallam better than anyone else did. Thus, it is in fact Kufr to imply that the Sahaabah were betraying Islam when they banned women from the Masjid. The Sahaabah Radhiyallahu Anhum took

their guidance from Nabi Sallallahu Alayhi Wasallam.

So, it is extremely dangerous to aver that one is betraying Islam by preventing women from the Masaajid. It should now be clear who are the ones actually betraying Islam in this age of ours.

Thus, all those who prohibit women from the Masaajid, are in fact honouring Islam. Moreover, accusing those who prohibit women from the Masaajid of betraying Islam, is in fact a betrayal of Islam itself. Thus, those clamouring for women to attend the Masaajid are in fact the actual ones betraying Islam because they think they understand the Shariah better than the Sahaabah whereas Nabi Sallallahu Alayhi Wasallam said: *“My Ummah will not enact Ijma’ on error”*.

The very title of her article betrays Allah Ta’ala, Nabi Sallallahu Alayhi Wasallam, the Sahaabah Radhiyallahu Anhum, the Fuqaha, the Aimmah-e-Mujtahideen, the four Math-habs, Islam and all Muslims who follow the Haq. Had she remained silent, and observed the injunctions of the Shariah pertaining to Hijaab, she would not have blundered by publicly exposing herself which is diametrically in conflict with the Shariah.

A refutation of the comments within her article has not yet even commenced, and already so many

discrepancies were found in just her title. This alone speaks volumes of her ‘integrity’...

‘WE WANT TO PRAY IN MOSQUES TOO’.

Nuraan Davids commences her article by stating: *‘Recently a group of Muslim women from Johannesburg and Durban were quoted saying "we want to pray in mosques too".’*

Response:

1. Firstly, Allah Ta’ala says that women should remain at home. It is the Law of the Shariah that women may not emerge from their homes except for needs which are deemed imperative by the Shariah. Emerging for Salaah is not a valid need for women. The Qur’aan and Hadeeth testify to this fact.

2. Secondly, it is in conflict with the exhortations of Nabi Sallallahu Alayhi Wasallam. Nabi Sallallahu Alayhi Wasallam encouraged women to perform Salaah at home.

Allamah Ibn Nujaim states: “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 Daqaa'iq has mentioned in Kaafi that the Fatwa of this era is impermissibility for women to attend any/all Salaat (in the Musjid/Eidgah) because of the prevalence of immorality.”

3. Thirdly, women who wish to pray in the Masaajid should reflect on the following – The Shaafi Faaqeeh, Allamah Ibn Hajar Haitami Rahimahullah states in his Fatwa:

“The statement of Ibn Khuzaimah who is among our Akaabir (senior) As-haab 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 (Salaat in Musjid-e-Nabawi) being equal to a thousand Salaat. This refers to 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.’”

Forthly, there is no emphasis in the Shariah for women to attend the Masjid for congregational Salaat. The fact of the matter is that there exists not even the weakest of weak Ahaadith which exhorts and encourages women to attend the Masjid.

5. The best Masjid for a woman is her home. Hazrat Umme Salmah (Radhiyallahu Anha) reports from Nabi (Sallallahu Alayhi Wasallam), “*The best Musaaqid for women are the innermost corners of their homes.*” [Imaam Ahmad / Baihaqi / Kanzul Ummaal]

Hazrat Ibn Mas`ood (Radhiyallahu anhu) also stated, “*No woman performs a Salaat more beloved to Allah Ta`ala than (the Salaat which she performs) in the darkest corner of her home.*” Tabraani reports this narration in Kabeer and all the narrators are authentic. [Majmauz Zawaaid]

6. Women in this age emerge from their homes adorned, etc. Nabi Sallallahu Alayhi Wasallam had instructed the Sahaabah to ban such women from the Masaajid.

7. Accordingly, the Sahaabah banned women from the Masaajid. The Fuqaha and the Ulama-e-Haq accept this fact. According to the Shariah, it is Haraam for women to attend the Masaajid. The Fatwa of Hazrat Ayesha Radhiyallahu Anha is clear and categorical. Hazrat Aisha Radhiyallahu Anha has said:

‘If Rasoolullah Sallallahu Alayhi Wasallam knew what the women had innovated after him, he would have prevented them from the Musaaqid just as how the women of Bani Israaeel were prohibited’

(BUKHARI)

Those who truly love the Sahaabah and who understand the worth and value of the Sahaabah will not find any problem with the prohibition of women attending the Masaajid. After all, there is none who could have understood the Sunnah better than the Sahaabah Radhiyallahu Anhum.

8. Besides the prohibition, it is unintelligent for women to say that they wish to perform Salaah at the Masaajid when Nabi Sallallahu Alayhi Wasallam has said that the Salaah of a woman performed individually is twenty five times more virtuous than her Salaah performed with Jamaat.

So, the answer to women who wish to pray in the Masaajid is: ***No! You may not pray in the Masaajid! If you want to pray in Masaajid, then your home is your Masjid.***

SHAITAANI APPEALS

Nuraan Davids further states:

‘This was a response to attempts to prevent women from listening to the reciting of the Qur'an while attending evening prayers - as is customary during the month of Ramadan - at a Johannesburg mosque. Sadly, their appeals are not new.’

Preventing women from the Masaajid is exactly what the Sahaabah had done. There is Ijmaa’ of the Fuqaha

on the prohibition of women attending the Masaajid! Despite their Shaitaani appeals, they have failed to prove the permissibility of women attending the Masaajid.

Nuraan Davids has failed to explain **‘how Muslims betray Islam by not allowing women in mosques’**. May Allah reward all those who reject their Shaitaani appeals. Aameen.

BLIGHTS HER OWN INTELLIGENCE

Blurting out emotionalism without thinking, she says: *‘The "women in mosques" campaign is one which has continue to blight not only the treatment of Muslim women in South Africa, but raises critical concerns and questions about the untold harm that Muslims themselves inflict upon Islam.’ (This is a verbatim quote – JAMIATNC.)*

Those who allow women to the Masjid do not realize the untold harm they are causing to none but themselves. The Law of Islam is clear: It is **Haraam** for women to attend the Masaajid! Nuraan Davids should not blight her intelligence by speaking drivel. Speak facts and quote the Fuqaha – do not utter emotional twaddle.

NO DISCRIMINATION

Once again, Nuraan claims: *‘The appeals by Muslim women to be afforded space within the precincts of a sacred space is a mere symptom of the greater marginalisation, exclusion and discrimination meted out by Muslim men.’*

This argument is baseless. The Fuqaha prohibited women from the Masaajid and the Sahaabah also banned women from the Masaajid. The Shaitaani arguments of *‘greater marginalisation, exclusion and discrimination’* are only cited by those who lack impartiality on the topic of women attending the Masaajid.

Once again, Nuraan fails to provide solid Shar’i evidence for her claims of **‘Muslims betraying Islam by not allowing women in mosques’**. Nuraan should watch her tongue as it is clear that she is blurting out statements without understanding their implications. She really needs to learn who the illustrious Sahaabah Radhiyallahu Anhum were before she too becomes a Shia Kaafir with her very her own tongue if she is already not one of them.

Hazrat ibn Mas’ood (Radhiyallahu Anhu) used to say, *“Expel them (i.e. the women) from the Masjid, just as Allah Ta’ala had expelled the others.”* [Majmauz Zawaa'id - Haafidh Haithami said that all the narrators

are authentic and reliable] Does Nuraan Davids know who is Hazrat Abdullah Bin Mas'ood Radhiyallahu Anhu? Learn before publicizing one's ignorance.

The arguments of '*greater marginalisation, exclusion and discrimination meted out by Muslim men*' are not Islamically academic.

On the contrary, '*the appeals by Muslim women to be afforded space within the precincts of a sacred space*' are symptoms of:

- their ignorance of Islamic Law,
- lack of knowledge of the status of the Sahaabah,
- defiance to the Fuqaha,
- shamelessly ignoring the Qur'aan, which clearly states that women must stay at home.
- openly opposing the encouragement of Nabi Sallallahu Alayhi Wasallam for women to perform Salaah at home,
- signs of Salafiism since they are not willing to submit to the Fuqaha and the four Math-habs,
- and dangerous implications of a Shia mentality in view of them not being able to accept the authority of the Sahaabah which has been a despicable trait of the Shias since the beginning of their vile existence on earth.

MAKKAH MUKARRAMAH

Presenting another superficial argument, Nuraan states:

“On a superficial level, it is easy to poke fun at the absurdity of excluding women from any mosque. The men, who enjoy the comfort of plush prayer mats as they pray to "their Lord", while knowing that their mothers, wives, sisters and daughters are placing their heads onto the cold slabs of a courtyard, are the very same men who usher these same women into the sacred spaces of two of Islam's holiest mosques: al-Masjid al-Nabawi in Medina, also known as the Prophet's mosque, and al-Masjid al-Haram, home of the Ka'aba in Mecca.”

This is not an academic argument. Men ushering their women into Masjidun Nabawi Sallallahu Alayhi Wasallam or into Masjidul Haraam, is not a *daleel* to usher women all over the show! When a woman performing Salaah in her home is more virtuous than performing Salaah in Masjidun Nabawi, then what does one's intelligence say regarding other Masaajid?

It is as though these people (who clamour for women attending the Masjid) regard themselves as being more virtuous than Nabi (Sallallahu Alayhi Wasallam) and that their Musaajid hold greater virtue than Masjid-e-Nabawi! The Sahaabah used to even

throw pebbles at the women who attempted to attend Masjidun Nabawi Sallallahu Alayhi Wasallam.

Women must place their heads on the warm Musallahs of their homes. Who told these shameless women to emerge from their homes in conflict with the Shariah to the Masjid?

Her statement, “*cold slabs of courtyard*” can be viewed as an affront and insult at the Hadith which states that the woman’s salaah in her courtyard is better than her Salaah in the Masjid!

Excluding women from the Masaajid is not absurd. Had it been an absurdity, then the Sahaabah would have not banned and even pelted the women with pebbles to drive them away from the Masaajid!

Nuraan’s arguments are absolutely absurd. No wonder, the Shariah does not accord any significance to the array of qualifications, degrees and plaudits acquired from kuffaar universities. The brains and thinking of most of these university graduates are like the Kuffaar. This is the effect of the educational brothels, viz. the universities and colleges.

PATRIARCHAL

Blurting out nonsense, she states:

“On the other hand, the exclusion and marginalisation of Muslim women feed into a greater

normative-patriarchal narrative that women are defined primarily (at times, solely) in relation to her private space, and hence, the private responsibility of the family. In this regard, her status as the custodian of Islamic values are seemingly held in check through secluded domesticity. “

Islam has a patriarchal ideology. We request Nuraan to read and study with an open mind the booklet titled ***‘The Patriarchal Ideology of Islam’*** published by the *International Thaانvi Academy of Islamic Research*.

If after reading this book, Nuraan still cannot understand the patriarchal ideology of Islam, then she should go for a check-up.

Allah Ta'ala has established patriarchy for mankind since the creation of Hazrat Aadam (Alayhis Salaam). Hazrat Hawwaa (Alayhis Salaam) was his subordinate, and according to the authentic Ahaadith of Rasulullah (Sallallahu Alayhi Wasallam) she was created from the left rib of Nabi Aadam (Alayhis Salaam).

Nuraan does not explain what she means by *‘exclusion and marginalisation of Muslim women’*. What are women excluded from? What Shaitaani marginalisation is Nuraan ranting about?

If she is referring to women being excluded and marginalized away from the Masjid, then

Alhamdulillah, we Muslims – the real ones – do not see anything wrong with it as the Sahaabah excluded women from the Masaajid in times much better than this immoral age of ours.

Nabi Sallallahu Alayhi Wasallam said: *“Women have no share in emerging from their homes, except in cases of need.”* This is proven from the Qur’aan too. The Fuqaha have explained these facts.

In another Hadeeth, it is mentioned: *“Women are objects of concealment. When she leaves her home, Shaitaan lies in ambush for her.”*

Secluded domesticity is a praiseworthy quality for women.

Hazrat Anas (Radhiyallahu Anhu) said: *“The women came to Rasulullah (Sallallahu Alayhi Wasallam) and said: “O Rasulullah, the men have surpassed us with virtue and in Jihad in the Path of Allah, for we have no (such) deed by which we can acquire the deed of the Mujaahideen in Allah’s Path.” Then Rasulullah (Sallallahu Alayhi Wasallam) said: “Whoever among you **stays within her home** will obtain the virtue of the Mujaahid in the Path of Allah.” (Musnad Al-Bazzar)*

What does Nuraan Davids have to say about all the above words of Nabi Sallallahu Alayhi Wasallam if she is a genuine Muslim???

THE CONFINES OF THE HOME

Uttering rubbish, Nuraan ignorantly avers:

“But, of course, Islam does not relegate Muslim women to the confines of their home; this is the work of patriarchal Islam, and every Muslim (men or women) has a responsibility to contest it.”

What does she mean by ‘Patriarchal Islam’? Patriarchal Islam is treasured in the Qur’aan. We follow the Islam of the Qur’aan and the Sunnah. Fortunately, there is only one Islam which is a patriarchal Islam without doubt. It is Allah’s Patriarchal System. Nabi Sallallahu Alayhi Wasallam taught Patriarchal Islam to the Ummah.

Therefore, we do not know which religion Nuraan follows as Islam stands for Patriarchy. A person, who frowns upon patriarchal Islam, is obviously not a Muslim. Never can such a person be a Muslim, because he or she openly opposes and rejects the Shariah with such an unacceptable stance.

The statement *‘Islam does not relegate Muslim women to the confines of their home’* is a blatant lie. Allah Ta’ala “relegates” women to the confines of their home. The Qur’aan clearly states: ***“And (O Women!) remain resolutely in your homes.”***

Nabi Sallallahu Alayhi Wasallam said: *“The closest a woman is unto Allah is in the innermost corner of her home.”* Thus, it should be clear that according to the Qur’aan and Sunnah, women are confined to their homes. Islam elevates women to the confines of their homes – they are not ‘relegated’.

Nuraan speaks of the Qur’aan and Sunnah, but she does not know what is in the Qur’aan and Sunnah. And if she knows all of the above, and still contests or rejects it, then we have to inform her that she has expelled herself from Islam by her own words and actions – not by us!

She should thus decide what she wants – the patriarchal narrative which comes directly from Allah Ta’ala and Nabi Sallallahu Alayhi Wasallam which takes one to Jannah or the western Kufr concept of ‘equality’ and ‘female exhibition and exposure’ which sends one to Jahannam – where Shaitaan and his followers will everlastingly remain!

Contesting the Qur’aan and Sunnah is Kufr which is undoubtedly the ‘responsibility’ of Shaitaan and his followers. Patriarchal Islam is proven from the Qur’aan and Sunnah. Muslim women must cling to their homes. Only Kuffaar and Zindeeqs contest the Qur’aan and the Sunnah. And Nuraan is one of them!

THE QUR'AAN AND SUNNAH

Nuraan states:

“What, therefore, does the Qur'an and the Sunnah (example of the Prophet Muhammad, PBUH) – the foundational source codes of Islam – say about women? Chapter 33 ('The Confederates', verse 35) states:

For Muslim men and women – for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast [and deny themselves] for men and women who guard their chastity and for men and women who engage much in Allah's praise – for them has Allah prepared forgiveness and great reward.

This verse not only confirms the equality between men and women but locates this equality within an ethical human condition. It also confirms the autonomous intellectuality and spirituality of Muslim women.”

This Aayat nowhere proves that women may attend the Masaajid. We have mentioned above several Ahaadeeth and the Qur'anic Aayat pertaining to women remaining indoors, etc. Yet, two Aayats preceding this Aayat is the aayat which states that women must cling to their homes. Why has Nuraan

deliberately ignored this Aayat? Simply because it goes against her grain?

Allamah Kaasaani Rahimahullah states: “The Fuqaha have unanimously agreed (enacted *Ijmaa`*) that indeed there is no concession for *Ash-shawaabb* to emerge (*khurooj*) for Jumu`ah, Eidayn and Any Salaah because of the statement of Allah Ta`ala: **(And (O Women) remain firmly in your homes)**’ And the command of *qaraar* (remaining steadfast in the home) is a prohibition of roaming/travelling/parading around and on the grounds that their *khurooj* is indisputably a *sabab* (means) of *fitnah*. And *fitnah* is ***haraam*** and whatever leads to ***haraam*** is also ***haraam!!!***” (Badaai us Sanaai)

While it is possible for women to surpass men in piety (Taqwa) – in fact, many women had surpassed millions and billions of males in this field – and attain closer divine proximity than men attain, their status in terms of the Shariah remains the same. The inequalities listed in the booklet ‘*The Patriarchal Ideology of Islam*’, and many more, will remain as decreed by Allah Ta’ala.

EQUALITY

Nuraan presents her personal ‘*Tafseer*’ of the Aayat 35 of Surah Ahzaab as follows:

“This verse not only confirms the equality between men and women but locates this equality within an ethical human condition. It also confirms the autonomous intellectuality and spirituality of Muslim women.”

From which Tafseer Kitaab did Nuraan find the above opinion? Which authority of the Shariah has stated that there is equality between men and women? Which authority of the Shariah has ever claimed what Nuraan has averred in respect to this Aayat? We can comfortably say that this is Nuraan’s personal opinion.

Hazrat 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 Qur’aan states: ***“For men is a rank over women.”*** We believe what the Qur’aan says – not what Nuraan says.

We quote from the *‘Patriarchal Ideology of Islam’* for Nuraan Davids and her ilk:

‘Rasulullah (Sallallahu Alayhi Wasallam) said: ***"Never ever will prosper a nation who assigns its affairs to a woman."*** This is undeniable patriarchy. It is the product of Allah's ordained patriarchy for the Muslim Ummah.

Again, Rasulullah (Sallallahu Alayhi Wasallam) said: ***"Relegate them to the back as Allah has placed them at the back."*** Women have to compulsorily take the back seat.

It is haraam for them to strip themselves of Imaani hayaa to rub shoulders with males in the public domain, and it is haraam for the lewd fussaaq men to promote any concept which violently clashes with the Qur'aanic system of Patriarchy.

Hazrat Umm-e-Salmah (Radhiyallahu Anha) said to Rasulullah (Sallallahu Alayhi Wasallam): ***"O Rasulullah! We (women) do not hear at all Allah Ta'ala mentioning women with regard to (the virtues) of Hijrat (Migration)."***

To comfort and assure the women that their good deeds will not go to waste, and that they too will be rewarded in the Aakhirah in the same way as men will be rewarded, the following aayat was revealed:

"Then their Rabb responded to them: Verily I shall not destroy the deed of any worker among you, male or female..."

It is the total patriarchal tenor of the Qur'aan which constrained Hazrat Umm-e-Salmah to obtain clarification from Rasulullah (Sallallahu Alayhi Wasallam). The patriarchal style of the Qur'aanic response to Hazrat Umm-e-Salamah's query is significant. Whilst a female had posed the question, the Divine Response employs only masculine pronouns. The Divine Response of several lines which were in response to a lady's question and which was for the sake of appeasing the ladies, mentions masculine terms 15 times. Only once is the word, '*female*' used in this aayat, and that was for the assurance of the ladies. The patriarchy in the Qur'aan is strongly affirmed by this verse, as well as the tenor of the entire Qur'aan.

The Qur'aanic command for the permissibility of polygyny and the Sunnah of Rasulullah (Sallallahu Alayhi Wasallam) and of the Sahaabah in this regard loudly affirm the patriarchy of Islam.

AUTONOMUS INTELLECTUALITY

Nuraan also spoke about '*autonomous intellectuality and spirituality of Muslim women*'.

While primarily *Nuqs fil Aql (Intellectual Deficiency)* is the inherent attribute of females, there are also males who are plagued with this malady. In relation

to women, *Nuqs fil Aql* is not a malady. It is the natural attribute of femininity.

For Nuraan Davids, we quote this wonderful piece for intellectual refreshment:

“Confirming the intellectual deficiency of women, Rasulullah (Sallallahu Alayhi Wasallam) said that women are *Naaqisaatul Aql* (Defective of Intelligence). In substantiation of woman's intellectual deficiency Rasulullah (Sallallahu Alayhi Wasallam) cited the aforementioned Qur'aanic aayat in which the testimony of two females is ordained.

Rasulullah (Sallallahu Alayhi Wasallam) also stated female deficiency in the Deeni sphere. When he was asked to explain their Deeni deficiency, Nabi (Sallallahu Alayhi Wasallam) cited the monthly haidh cycles of women. The relevant authentic Hadith confirms the *Aqli (intellectual)* and *Deeni* (religious) deficiencies of women. In this regard, Rasulullah (Sallallahu Alayhi Wasallam) said:

"O Assembly of Women! Give Sadqah (in abundance), for verily I see you (women) to be the majority of the inmates of the Fire." Then the women said: 'Why, O Rasulullah!' He said: "You curse in abundance and you are ungrateful to (your) husbands. I have not seen anyone from among

(those of) deficient intelligence and deficient Deen usurping the intelligence of (even) a man of (great) sagacity than you (women)." Then the women asked: 'What is the deficiency of our Deen and our intelligence, O Rasulullah?' He said: "Is not the testimony of a woman the equivalent of half the testimony of a man?" They responded: 'Undoubtedly, it is so.' He said: "Then that is (on account of) the deficiency of her intelligence. Is it not that when she menstruates, she does not perform Salaat nor fast?" They said: 'Yes, undoubtedly it is so.' He said: Thus, that is the deficiency in her Deen."
(Bukhaari, Vol.1, page 44)

Rasulullah (Sallallahu Alayhi Wasallam) indicated that only four females had been bestowed with perfect intellectual ability: Hazrat Maryam (Alayhis Salaam), Hazrat Aasiyah (Rahmatullah Alayha), Hazrat Khadijah (Radhiyallahu Anha) and Hazrat Faatimah (Radhiyallahu Anha).

Indeed the Patriarchy is profound in this address of Rasulullah (Sallallahu Alayhi Wasallam). What clearer and more forceful evidence does one need for the Patriarchal system ordained by the Qur'aan!

Due to the intellectual and Deeni deficiencies which are their natural attributes for which Muslim

women hold no shame, nor apologize, and on account of their physical weakness, and also because of the their natural home role as wives and mothers, Allah Ta'ala has placed them under male domination. Only men driven to insanity by the influence of satanism are capable of the audacious stupidity to deny this natural divine truth and system.” *(End of quote)*

The above sufficiently dispels Nuraan’s baseless reasoning which is in diametric conflict with the Qur’aan and Sunnah.

HISTORICAL ACCOUNTS

Nuraan then states:

“As a historical text, the Qur'an introduced far-reaching changes to the personal and social conditions of Muslim women under circumstances of an apparent deeply ensconced Arabian patriarchy – which includes the right to decide on marriage, the right to inherit and the right to own property.

Historical accounts describe women of the first Muslim community as attending mosques, planning and taking part in religious services on feast days, and listening to the Prophet's sermons. They were not passive and docile followers, but active interlocutors and participants in their faith and other social matters. Women in medieval Islam

are described as freely studying with men and other women – both in the *halaqat* [study circles] and the madrassah [college]. And after receiving their *ijazat* [certificates], they would continue to teach both men and women. Both textually and contextually, Muslim women are centrally placed as equal participants.” (*The above is a verbatim quote from the link Nuraan sent to us.*)

1. She should read and study the **‘*The Patriarchal Ideology of Islam*’**. The book in detail explains issues pertaining to women, inheritance, etc.

2. Her argument in no way is consistent with her insulting title. The discussion is about women attending the Masjid, not inheritance, marriage and owning property. These aspects have no relevance to the subject under discussion.

3. Historical accounts of women attending Masaajid, etc. are not Shari daleel. Earlier in her treatise she spoke about *‘the Qur'an and the Sunnah (example of the Prophet Muhammad, PBUH) – the foundational source codes of Islam’*.

What is ‘PBUH’. Are you so lazy to write out the full Durood? What type of a professor are you that you don’t even know the meaning of ‘Sunnah’ and don’t even know the ruling pertaining to abbreviations like ‘PBUH’, ‘SAW’, etc? Even on non-Muslim media,

one should write the Durood or its translation out in full.

4. The permissibility of women attending the Masaajid during the era of Nabi Sallallahu Alayhi Wasallam was not general. It was restricted with strict conditions which did not exist during the age of Hazrat Umar Radhiyallahu Anhu.

5. The Sahaabah understood the Deen better than anyone else. And they banned women from the Masaajid based on the Usools of Nabi Sallallahu Alayhi Wasallam. Nuraan does not present proof for all her statements. Moreover, her quotes are wholly out of context.

6. Intermingling of the sexes is Haraam. Imaam Nawawi Rahimahullah has criticized the intermingling of men and women. In Al-Majmoo', Imaam Nawawi Rahimahullah criticizes intermingling of the sexes.

Furthermore, not only Imaam Nawawi criticizes intermingling of the sexes. Imaam Sheeraazi Shaafi'ee, Imaam Sarakhsi Hanafi, Faqeeh Ibn Arabi Maaliki, Faqeeh Ibn Qudaamah Hambali, Faqeeh Ibn Rajab Hambali, Hafiz Ibn Hajar Asqalaani Shaafi'ee, Allamah Aini Hanafi, Imaam Hattaab Maaliki, Faqeeh Hajaawi Hambali, Ibn Hajar Haitami Shaafi'ee, and many other Fuqaha! The prohibition of

intermingling of the sexes is proven by the Qur'aan, Sunnah and Ijmaa'!

Insha Allah, a detailed booklet on intermingling of the sexes will also be published.

7. Women teaching men directly without an intervening screen is in conflict with the Qur'aan. The Aayat is mentioned in Surah Ahzaab. Is Nuraan so ignorant of this fact, yet she is an 'expert' when it comes to misinterpreting the Qur'aan! Why has she deliberately ignored this Aayat which also appears in Surah Ahzaab?

8. Women are not centrally placed as equal participants. Rasulullah (Sallallahu Alayhi Wasallam) said: ***"Relegate them to the back as Allah has placed them at the back."***

MALE INTERPRETIVE PRIVILEGE

Uttering more Shaitaani drivel, Nuraan states:

"The problem is, however, that because of patriarchal hegemony, women and women's experiences are mostly excluded from historical and current methods of interpretive reference. Secondly, the applications of Qur'anic interpretations when constructing laws to govern personal and

private Islamic affairs, as well as public policies and institutions, are based on male interpretive privilege.”

What was Ayesha’s Radhiyallahu Anha Fatwa regarding women attending the Masjid? So, the talk of ‘*male interpretive privilege*’ is absolute nonsense. Her arguments are pure drivel and baseless too!

There were female Fuqaha too. But, they remained at home. And they interpreted the Deen the same way the honourable male Fuqaha interpreted the Deen. Thousands and millions of females of the past have understood, interpreted and explained the Shariah as how the Qur’aan explains the status of men being higher than women!

Patriarchal hegemony is proven from the Qur’aan. Hence, blaming patriarchal hegemony for women’s exclusion from ‘interpretive reference’ is in fact finding fault with the Qur’aan. And this is what Nuraan has exactly been doing in her entire article. She is attacking Qur’aanic concepts and Qur’aanic Law!

She is really suffering from some *Zanaadaqah*. She has a problem with Allah's Patriarchal System which Rasulullah (Sallallahu Alayhi Wasallam) taught and practised. Her Imaan is undoubtedly questionable.

HER SHAITAANI ADVICE

Posing a silly question and Shaitaani answer, Nuraan says:

“So, how should Muslims respond to the exclusion of women from mosques?

The answer is: In the same way that they should respond to any form of injustice – from racism and xenophobia, to oppression and extremism. Any notion of injustice is fundamentally at odds with the Qur'anic injunction, quoted from the chapter, entitled, 'The Women' (4:135):

O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives”

Excluding women from the Masaajid is not injustice. The Sahaabah Radhiyallahu Anhum banned women from the Masaajid. Nuraan's statements have Kufr implications!

On the contrary, it is injustice to the Shariah to say women may attend the Masaajid when the Shariah has already been explained to us by the Fuqaha who took their cue from the Sahaabah Radhiyallahu Anhum, the Sunnah and the Qur'aan.

They did not derive rulings from their back pockets like how Nuraan behaves by submitting the Qur'aan and Hadeeth to her moronic personal opinions of *Shaitaaniyyat* and *Be-hayaai* (*shamelessness*)!

The Qur'aan says that women must stay at home, but Nuraan openly advocates the opposite. It speaks volumes of her 'justice' too.

ACTING LIKE SOME BIG MUFASSIRAH

Acting too big for her boots, she avers:

“To conclude, it is true that Muslim men assume and maintain authority through patriarchal interpretations, and at times, deliberate misinterpretations of the source codes. However, it is equally true that the far-reaching and marginalising effect of male interpretive privilege is sustained by the lack of female understanding of Qur'anic exegesis. Even though Muslim women directly experience the consequences of oppressive misreadings of religious texts, few question their legitimacy, and fewer still have explored the liberatory aspects of the Qur'an's teachings.

In the absence, however, of reading the Qur'an and exploring its content, Muslim women are neither in a position to question or challenge oppressive misreadings, nor are they able to remedy their own oppression. The appeal by Muslim women to be granted access to the mosque, has to, therefore be understood as a demand for just and equal recognition. As a

collective (ummah) the responsibility falls on all Muslims to preserve the integrity and values of Islam by speaking out against all forms of injustice.”

1. Nuraan did not explain the ‘deliberate misinterpretations of the source codes’. Kindly explain them. The ‘Source Codes’ were best understood by the Sahaabah Radhiyallahu Anhum. And the Sahaabah Radhiyallahu Anhum banned women from the Masaajid.

2. It is false to say that *‘the far-reaching and marginalising effect of male interpretive privilege is sustained by the lack of female understanding of Qur’anic exegesis’*. Hazrat Ayesha Radhiyallahu Anha was an expert of the Shariah. Yet women were banned from the Masaajid.

3. The talk of *‘oppressive misreadings of religious texts’* is a blatant lie and indeed despicably slanderous. Which religious text has been oppressively misread when it comes to the prohibition of women attending the Masaajid???

4. Nuraan is not an authority of the Shariah. The Fuqaha are the authorities of the Shariah. She should submit herself to the rulings of the Fuqaha.

5. She has not mentioned what is/are the *‘liberatory aspects of the Qur’an’s teachings’*?

6. The Qur'aan states that women must stay at home. So-called Muslim women, who question and challenge the Shariah, are not really 'Muslims'.

7. Her statements are full of 'hot air'. She has failed to prove the permissibility of women attending the Masaajid. When it comes to women being debarred from the Masaajid, then this is not oppression.

By allowing women at the Masaajid, one would not be *'preserving the integrity and values of Islam'*. A Masjid is not a 'university' where Zina of different degrees would ever be tolerated, except by people of immorality. Thus, it is a fact that shamelessness and every law of Hijaab is violated at those Masaajid where women are allowed access. Even the Haramain is not spared! Allamah Ibn Hajar has elaborately explained this. He states in a very lengthy Fatwa, which will Insha Allah, be published separately:

“Among the worst evils is the mingling of the ignoramus 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 (Hazrat 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." (END OF QUOTE)

Nuraan also mentions 'oppression'. We ask Nuraan and all Shayaateen openly:

**“Were the Sahaabah oppressors when they banned women from the Masaajid???”
(Allah save us from such vile Shia-type Kufr. Aameen)**

Now answer the question with a simple ‘yes’ or ‘no’ and don’t beat around the bush!

Her selective citation of Aayaat and misinterpretation of the Qur’aan are dangerous. And this is what happens to people who behave like Salafis and Shias!

She does not seem to even know what is justice – Islamically speaking!

Nuraan Davids and all those clamouring for women to attend the Masaajid, have failed to present a solid basis for their Shaitaani view of promoting women to attend the Masaajid in this belated era of the 21st Century.

HER BASELESS ACCUSATIONS WHICH STINK OF KUFR

It is necessary to take note of all her accusations she has made against the Sahaabah, Fuqaha, Ulama and the Ahle Haq who prohibit women from the Masjid. In fact, it seems as if she is unhappy with the Shariah

as she displays Shia tendencies, modernist propensities and a disposition of being anti-Ulama.

The Fuqaha, Sahaabah, and authorities of the Shariah who prohibit women from attending the Masaajid are accused of:

- betraying Islam
- blighting the treatment of Muslim women.
- inflicting harm upon Islam
- marginalization
- discrimination
- absurdity
- patriarchal Islam
- injustice
- deliberate misinterpretations of the source codes
- oppressive misreadings of religious texts
- oppression, etc.

Yet, she is described as the *‘Chairperson of, and Associate Professor of Philosophy of Education in the Department of Education Policy Studies in the Faculty of Education at Stellenbosch University.’*

She may have another hundred titles attributed to her, but none of these worldly titles confer upon her the right to dabble in matters of the Shariah, since she is wholly ignorant of even the basics of Deen – let alone even the Fiqhi intricacies which moronic professors

and PhDs should incumbently steer away from instead of making fools out of themselves by writing stupid baseless essays on topics which they have not properly researched.

NEWS24

What is the purpose of publishing an article of this nature on News24, which is Non-Muslim Media? Why put something like this *Gutha* (rubbish/flotsam) on a public platform which is visited by thousands of Non-Muslims?

With all the accusations accompanying her nauseating article, she has rendered a great disservice to Islam – in fact an open betrayal. She deliberately and intentionally proposes ideas and concepts which are in conflict with the Shariah –The Qur’aan and Sunnah.

In addition to this, she is not a Mujtahid. She has no right to refer directly to the Qur’aan and Hadeeth, tear them out of context, misinterpret them and submit them to her western ideas of Kufr, Fisq and Fujoor!

In fact, the final ruling of the Shariah is what the Fuqaha have said whom we have extensively quoted in our booklet against ‘Habibia Soofie Mosque’. The Fuqaha derive their rulings from the Qur’aan, Sunnah and the Sahaabah. The Sunnah of Sahaabah is equated

to the Sunnah of Rasulullah (Sallallahu Alayhi Wasallam).

She paints a very negative picture of Muslims to the non-Muslims and achieves nothing but the pleasure of Shaitaan, who appears to be her 'lord'. Her article is full of sound and fury, but it signifies nothing. On the contrary, her article conceals the Haq and is a total misrepresentation of Islamic Law. She should realise that her 'professor' title does not confer upon her the right to speak rubbish in the name of 'Islam'.

Allah Ta'ala has granted her brains, but it is clear that this Aunt is incapable of using her brains because she is not interested in what the Sahabah and Fuqaha have to say, but instead opts for opinions which the Shariah rejects with contempt.

HER BETRAYAL OF ISLAM AND THE DEEN

We must reiterate that if she did not intend to accuse the Sahaabah Radhiyallahu Anhum of 'betraying' Islam, then she should have first consulted the Ulama-e-Haq (proper Ulama who make Hijaab, do not appear on TV or pose for photographs) who would have advised her of the Kufr implications, Shaitaani accusations and baseless arguments with which her article is fraught. But, instead of consulting Ulama or

rather sealing her lips, she deemed it necessary to launch an attack – albeit spineless and putrid – against all those who are upholding a prohibition enacted by the Sahaabah Radhiyallahu Anhum.

For a ‘Muslim’ who loves the Sahaabah, her very title is absolutely disgusting. Really, what did she gain in her tirade and fulmination against those standing up for the truth which is in fact the Fatwa of the Sahaabah – which is upheld by the Fuqaha of the only four valid Math-habs – Hanafi, Shaafi, Maaliki and Hambali?

Besides the title of her article betraying Islam, her article that was published, also betrays Islam. Thus, Nuraan Davids has betrayed Islam with her article as has been explained, with the *Fadhl of Allah*.

The need for responding to this article was necessary because it allusively criticizes and condemns the Sahaabah, it is misleading, it has dangerous implications and it is bereft of any academic worth.

Concerning the Sahaabah, Nabi Sallallahu Alayhi Wasallam said:

“Honour my Sahaabah...”

“Adhere compulsorily to my Sunnah and the Sunnah of my rightly-guided Khulafa.”

“My Sahaabah are like the Stars (of Guidance). . .”

In addition to its academic bankruptcy, her critique is clogged with inaccuracies and impertinent insults which do not prove the permissibility of women attending the Masaajid.

She should first present a solid valid case for the permissibility of women attending the Masaajid. After she is able to present a hallucinatory basis for the imagined permissibility of women attending the Masaajid, then only should she embark on a decrual of those not allowing women to attend the Masaajid. But, instead of presenting evidence for her views, she launched a verbal attack against all Muslims who ban women from the Masaajid.

She prefers blaming Islam's Patriarchal system which is proven from the Qur'aan. She is also very ignorant of the laws of Hijaab, because had she known proper Islamic Law regarding Hijaab, she should have not descended to the level of an ignoramus and pen drivell regarding women being confined to the precincts of her home.

What aggravates her crime is her public self-exhibition which is directly in conflict with the Qur'aan. In the meaning of the Qur'aan and Sunnah, a woman is progressive when she recedes into the sanctity of her home and remains glued there in obedience to the Qur'aanic command: *"And, remain (glued) inside your homes, and make not a display of yourselves such as the exhibitions of Jaahiliyyah."*

This is the concept of progress of women which Hazrat Faatimah (Radhiyallahu Anha) defined to Rasulullah (Sallallahu Alayhi Wasallam), and which he highly praised. These westernized 'progressive' stupid aunts are participants in the 'exhibition of Jaahiliyyah'.

Finally, if she was aware that the Sahaabah banned women from the Masaajid, she would have never been able to pen such vile accusations which are a direct assault on the integrity of the Sahaabah Radhiyallahu Anhum. It is only Kuffaar such as Shias who attack the honour and integrity of the Sahaabah Radhiyallahu Anhum...Thus, she should really check her Imaan as her article implicates the Sahaabah Radhiyallahu Anhum of betraying Islam which is Kufr – and reeks of Shiism!



*“And, no one will hesitate in prohibiting women (from the Musjid, the Eidgah, the shopping malls, and emerging from the home in general) except a **ghabi (moron) who is a jaahil**, and who lacks ability in understanding the subtleties of the ShariahThe 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 (Shaaqi’) Math-hab.”*

[HAZRAT IBN HAJAR HAITAMI RAHIMAHULLAH]



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