

MASJID OPEN DEFILEMENT DAYS

**NABI SALLALLAHU ALAYHI WASALLAM SAID:
“CLOSE THE DOORS (OF THE MUSJID), FOR
VERILY, I DO NOT MAKE IT (THE MUSJID)
HALAAL FOR A JUNUBI NOR FOR A HAAIDH.”**



***REFUTING THE BASELESS ARGUMENTS OF
MUFTI EBRAHIM DESAI & MUFTI RAZAUL HAQ***

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INTRODUCTION

All praise unto Allah Subhaanahu Wa Ta'ala who very severely condemns those who attempt to ruin the Masaajid by stating:

“And who can be more oppressive (a greater Zaalim) than him who prevents (others) from remembering the Name of Allah in the Musaajid and attempt to ruin/destroy it (the Masaajid)?”

Durood and Salaams unto our Master and Leader, Nabi Muhammed Sallallahu Alayhi Wasallam who mentioned the following Hadeeth which is a reality in this belated age:

*“Soon will there dawn an age when nothing of Islam will remain except its name – nothing of the Qur’aan will remain except its text. **The Musaajid will be elaborate (and ornate) structures, but bereft of guidance.** The worst of the people under the canopy of the sky will be the ulama. From them will emerge fitnah, and the fitnah will rebound on them.”*

It has been observed that Fitnah from the Ulama-e-Soo is on a rapid increase. Amongst the Fitnahs of the Ulama-e-Soo, is the Fitnah and curse of ‘Masjid Open Days’.

Instead of utilizing the Masaajid for Amr Bil Ma'roof Nahi Anil Munkar, the Masaajid are actively desecrated by the Ulama-e-Soo with functions and events which comprise of a multitude of *Munkaraat* – such glaring sins – that it is mind-boggling to observe how supposedly learned people have become blind to reality and are unable to discern the disobedience of Allah Ta'ala being perpetrated right at and even in the Houses of Allah, i.e. the Masaajid.

When Muslims are incapable of being obedient unto Allah Ta'ala even *in the Masaajid*, then what is to be expected from such a morally depraved Ummah!

Worse than this, are the *Ulama-e-Soo* who defend the Fitnah of Masjid Open Days whereas the immorality and evils attached to Masjid Open Days are not hidden to those who are aware of what actually takes place at the Masjid Open Days.

Allah Ta'ala has cast a veil on the eyes of the Ulama-e-Soo and they have lost the path to the extent that the Masaajid within their control are bereft of the Haqq (i.e. true Hidaayat) and unfortunately their Masaajid have become

instrumental in the propagation of ***Baatil, Fisq, Fujoor and Shaitaaniyyat.***

Other ‘Masaajid’ are actually defending the Shias, disseminating Zandaqah and even Kufr concepts disguised as being part of Islam whereas all Baatil and all Bid’ah are deviation.

Without fear, it should be stated that those propagating the permissibility of ‘Masjid Open Days’, are all in the category of the *Mudhilleen* about whom Nabi Sallallahu Alayhi Wasallam said:

“Verily, I fear for my Ummah such Aimmah (imaams, muftis, molvis and sheikhs) who are mudhilleen (men who mislead others).”

Since they are misleading the Ummah, it is necessary to respond to all their ***Baatil*** 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)

There is a dire need for the Ulama-e-Haq to remonstrate and speak out against the evil of Masjid Open Days which is being propagated by Fussaaq and Zindeeqs, and which is being defended and justified by the Ulama-e-Soo.

Since Baatil is camouflaged as the Haqq, there is a greater need for it to be demolished. It has to be made clear that all the apodallic contentions tendered in favour or in justification of the Masjid Open Days, are amongst the satanically adorned arguments termed in the Qur’aan as ‘*Zukhrufal Qowl*’.

Shaytaan is very cunning. He whispers into the heart of man such arguments which appear to be true. An argument which is satanically adorned is to be smashed into smithereens.

As a result, ***Baatil*** (falsehood) has to be smashed and crushed with the *Fadhl* of Allah Subhaanahu Wa Ta’ala, as Allah Ta’ala clearly says:

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

ALLOWING KAAFIRAAT HAAIZAAT INTO THE MASAAJID – RESPONSE TO ‘MUFTI’ RAZAUL HAQ

THE FATWA OF NABI SALLALLAHU ALAYHI WASALLAM

The Fatwa of Nabi (Sallallahu Alayhi Wasallam) is:

***“CLOSE THE DOORS (OF THE MUSJID),
FOR VERILY, I DO NOT MAKE IT (THE
MUSJID) HALAAL FOR A JUNUBI NOR
FOR A HAAIDH.”***

Above is the Fatwa of the Shariah regarding impure people (napaak) entering the Masaajid.

Now read the opinion of Mufti Raza ul Haq of Darul Uloom Zakariyya-South Africa, below:

“Similarly, non –Muslims who are in the state of Janaabah (major impurity) and non – Muslim women who are in their menses can enter the mosque as long as there is no apparent impurity on them.”

We are sure that every genuine Muslim will be piqued at the **Baatil** personal opinion of Mufti Razaul-Haq.

When even Muslims are not allowed to enter the Masaajid without Wudhu, then the permissibility of Kuffaar wallowing in spiritual and physical Janaabat entering the Masaajid is undoubtedly questionable!

‘MASJID’ OPEN DAYS

The issue being discussed is the Shaitaani so-called *Masjid Open Days*. Alhamdullilah, the Ulama-e-Haq have prepared several articles against the Shaitaani Open Days. Click the following link for one such article: <https://jamiatnc.co.za/fiqh/masjid-open-days/>

However, at this juncture, it is necessary to refute the Baatil contentions of Mufti Razaul-Haq in favour of the Masjid Open Days where the Masaajid are polluted under the guise of Dawah.

(1) MENSTRUATING WOMEN

The opinion that menstruating non-Muslim women may enter the Masaajid is *Baatil* for the following reasons:

1) Muslim women, even in a state of purity, may not attend the Masaajid. It is Haraam for women to attend the Masaajid. Alhamdullilah, many booklets have been published explaining why it is Haraam for women to attend the Masaajid and Insha Allah, several more books on the same topic will Insha Allah be published in the future.

One may refer to the following links to download books on the topic of women attending the Masaajid:

- 1) <https://jamiatnc.co.za/category/books/female-hijaab/>
- 2) <http://www.asic-sa.co.za/book-downloads/women>

Now, when Muslim women, even if they are *Paak* (i.e. in a state of ***Tahaarat***), may not attend the Masaajid, then to a greater extent will it be impermissible for non-Muslim women to attend the Masaajid even if they are not in their menses and even if they take a Ghusl before intending to come to the Masjid!

The ***hurmat*** (prohibition) of women (Muslim and non-Muslim) attending the Masaajid is not based on the *Tahaarat* or *Najaasat* of a woman. Even Darul Uloom Zakariyya has issued the correct

Fatwa that women (i.e. Muslim women) may not attend the Masaajid. But, sometimes even senior ‘Muftis’ are incapable of applying their minds when their Jamiat friends commit blatant Haraam acts in public!

2) When it is ***Haraam*** for a paak Muslim woman to attend the Masaajid, then there is no question of a Muslim woman entering the Masaajid whilst she is in her menses.

The Masjid is not Halaal for a ***junubi*** (a person in a state of Janaabat – ceremonial impurity) nor for a ***haaidh*** (a woman in Haidh – her monthly menstrual period), said Nabi Muhammed (Sallahu Alayhe Wasalaam). But Mufti Razaul-Haq says the direct opposite!

When a Muslim woman who is not in her menses may not attend the Masaajid, then it is of greater sin for a Muslim woman in her menses to enter the Masjid.

Thus, it is even worse to allow a non-Muslim women in the Masjid. Non-Muslim women are not in a state of ***Tahaarat***. They may not even touch the Qur’aan. How then does Mufti Razaul Haq

have the audacity and brazenness to say that non-Muslim women may attend the Masaajid?

Mufti Razaul Haq even puts Shaitaan to shame when he casts off all thoughtfulness and caution and recklessly deviates off to the extremity by averring that non-Muslim women may enter the Masaajid ***EVEN IF THEY ARE IN THEIR MENSES (Sic!)***.

3) Whilst it is ***Haraam*** for Muslim women to attend the Masaajid, it is undeniable that even during the initial stages of Islam when women were allowed to attend the Masaajid, **several strict conditions were imposed upon them by Nabi Sallallahu Alayhi Wasallam if they wished to attend the Masaajid.**

There was NO general permission for women to attend the Masaajid even in the best of eras – the noble era of Nabi Sallallahu Alayhi Wasallam! Nabi (Sallallahu Alayhi Wasallam) himself imposed upon the women a host of strict conditions for the initial permissibility of women attending the Masaajid.

For example, Nabi (Sallahu Alayhi Wasallam) instructed women who wished to attend the Masaajid, to be in a state of **Tafilaat**.

Tafilaat derived from the word ‘*tafl*’ literally means to ‘stink’ – to smell ugly! In the context of women attending the Masaajid, the Fuqaha and Muhadditheen have explained several meanings. Amongst the meanings is that Tafilaat means to be unperfumed, unadorned, being totally unattractive, wearing shabby old clothing and even having an ugly odour emitting from their bodies.

Lest the advocates of women's lib. accuse us of degrading women, we reiterate the exposition of *Tafilaat* given by the renowned Shaafi’ authority, Ash-Shaikhul Imaam Az-Zaahid Al-Muwaffiq Abi Ishaq Ibraheem Bin Ali Bin Yoosuf Al-Fairoozabaazi Ash-Shiraazi (Rahmatullah Alayh), in his highly-placed kitaab, *Al-Muhath-thab*: ***“They should emerge in the state of Tafilaat, i.e. without perfume (and like). That is, they must abandon perfume, and become in the state of Tafilaat. And they are ‘muntinaat’ (i.e. stinking women). Tafilaat do not apply perfume (this covers all forms of cosmetics), hence a detestable***

odour is perceived from them.” (Al-Muhaththab, page 119)

The above explanation will make every unbiased and honest person accept the fact that the condition of ***Tafilaat*** does not exist in this immoral age. The fancy Abaayas – hardly anyone wearing Jilbaabs – and the fact that women do not observe the condition of ***Tafilaat*** is as clear as daylight. This is an undeniable reality.

Just this one primary condition regulating permissibility is ample for retaining the Fatwa of Prohibition until the end of time, for there is not the slightest likelihood of women in this era ever conforming to the *tafilaat, stinking, smelly hags* condition which was imposed by Nabi Sallallahu Alayhi Wasallam himself.

When the condition of ***Tafilaat*** is not observed by even shameless ‘Muslim’ women who wish to defile the Masaajid with their unwanted presence, then the one who claims that non-Muslim women will observe the conditions of ***Tafilaat***, etc. is most probably a lunatic trying to spit at the moon.

Non-Muslim women dress up attractively in ways which according to them may be termed as

attractive, smart or beautiful. They wear what is best according to them when they go to church and their best clothing is obviously un-Islamic!

The reason why Muslim women are not allowed to attend the Masaajid is due to the element of ***Fitnah*** which is as clear as daylight. The element of Fitnah appears to a greater extent and with even more clarity when it is referred to non-Muslim women.

The Fitnah of Muslim women attending the Masaajid in this era is absolutely pathetic. Many Muslim women have adopted the prostitute tendencies of Kuffaar women. And now, Mufti Razaul Haq, Mufti Ebrahim Desai and other so-called Muftis are opening the Doors of the Masaajid for non-Muslim women!

Where is the ***Aql*** (brains) of these Muftis? Are their heads taking right? That is why they are to be declared as morons and ignoramuses according to the solid Fatwa of Allamah Ibn Hajar Haitami Rahimahullah who said:

“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 Math-hab.”

A genuine Mufti will not hesitate in prohibiting Muslim women from attending the Masaajid. The prohibition is stronger when it comes to non-Muslim women attending the Masaajid. Their defence and vindication of ‘Masjid Open Days’ speaks volumes of their status in terms of the Shariah.

The Masjid is the House of Allah. It is supposed to be an abode of Imaan and Taqwa. With Muslim women attending the Masaajid, the Masjid is transformed and treated like some ordinary place. It is much worse when non-Muslims visit the Masaajid. And Mufti Razaul Haq and his ilk are deliberately acting worse than the blind on these simple realities.

Recently at the Open-Day shaitaaniyat at the Houghton Mosque which even Ebrahim Bham attended (Bham is one of the alleged stupid so-called followers of Mufti Razaul Haq), one non-

Muslim woman who attended the silly Haraam Open Day-function was actually posing for a photograph!

If Mufti Razaul Haq, Mufti Ebrahim Desai, the Ulama-e-Soo, Mudhilleen, modernists, Zindeeqs, Fussaaq and deviates are so blind to see the evils of ‘Mosque Open Days’, then it does not mean that the people of Haqq are incapable of discerning the shaitaaniyat of Mosque Open-Days.

Mufti Razul Haq has rendered the Ummah a great disservice with his zig zag fatwas which only takes people even further away from Allah and the Deen.

The Masjid is Allah’s House. It is neither my house, nor your house, and neither is it my father’s house nor your father’s house. The Masjid is not a place for *Naapaak* people. ***Masjid Open-Days are Haraam!***

(2) INTERMINGLING OF THE SEXES

It is clear Mufti Razaul Haq is unaware of what really happens at the Shaitaani Mosque Open-days. However, Mufti Razaul Haq and his shortsighted ilk have taken the path of deviation

for not applying their minds to the prohibition of women attending the Masaajid. Their *ghabi* (moron) status is glaring.

Mufti Razaul Haq and other Muftis, Sheikhs, etc. are well aware or should have the common sense to know and understand that non-Muslims do not observe Hijaab. When even 99% of Muslims these days do not uphold Hijaab as it supposed to be observed, then what do these Molvis like Mufti Razaul Haq expect from non-Muslim women! There is Fitnah with women attending the Masaajid!

If Mufti Razaul Haq or any other Molvi denies the element of Fitnah with non-Muslims attending the Masaajid or even tries to argue away this reality, then take note that Mufti Razaul Haq has entered the ranks of the Ulama-e-Soo (evil Ulama) despite the fact that the signs of him being from the deviated Mudhilleen have already come to the fore.

There is an entire breakdown of the Hijaab-system in the lives of Muslims. Even in our homes, we do not observe proper Hijaab. 99% of Muslims are guilty of this sin. And when it comes to women attending the Masaajid in this age and even when

they leave their homes, then their dressing alone is sufficient to condemn them to Jahannam. The situation is much worse when non-Muslims are allowed to visit the Masaajid. But, deviates have failed to apply their minds to the Haqq.

Intermingling of the sexes takes place at Mosque Open-days. There are many practical examples of this. Moghul Park Masjid in Kimberley, Husami in Cape Town, Masjidul Islam in Gauteng, many Masaajid in the UK as well as other Masaajid bear testimony to the fact that the haraam act of intermingling takes place at the 'Masjid Open-Days'.

Mufti Razaul Haq and Mufti Ebrahim Desai should be aware of the prohibition of intermingling of the sexes. Consider the following:

- In his view on comedy shows, Mufti Razaul Haq correctly considers the sin of intermingling of the sexes to be a reason for one not to attend such Haraam shows.
- Mufti Razaul Haq regards intermingling of the sexes to be in conflict with the Shariah. This is understood from his view on the Shaitaani Al-Ansaar Souk.

In both of the above views, Mufti Razaul Haq quotes the following text from Fataawaa Bazzazziyyah:

“And she (the wife) will not be given permission to emerge from her home to a gathering in which men and women gather and there are evils present.” (Vol.4, Pg.157 on Haashiyaa of Fataawaa Hindiyyah)

Why did Mufti Razaul Haq not quote the above text in response to queries pertaining to ‘Masjid Open Days’. The above text of Bazzazziyyah is hundred percent (100%) applicable to the Shaitaani Open-Days which defile the sanctity of the Masaajid.

Intermingling of the sexes is Haraam according to all four Mathaahib. According to the Qur’aan and Sunnah, intermingling of the sexes is haraam.

(3) MURDERING HIJAAB

With regards to the Masjid Open Days, Mufti Razaul Haq avers: *“arrangements for purdah organized.”*

It is highly irresponsible for a Mufti who happens to be even a '*Sheikhul Hadeeth*' to propagate the permissibility of Masjid Open-Days and then ludicrously state that arrangements of Hijaab should be organized.

Intermingling of the sexes is rampant at Masjid Open Days. Furthermore, the talk of Hijaab is laughable. When it is Haraam for Muslim women to attend the Masajid for Salaah, then by what stretch of Imaani logic, can it be permissible for Muslim women to attend the Masaajid for Shaitaani events like Masjid Open Days, braais, etc?

Muslim women are banned from the Masaajid due them not being able to uphold the strict conditions of Hijaab. Now, how on earth does Mufti Razaul Haq try to override this prohibition when he himself issues the Fatwa of impermissibility of women attending the Masaajid?

Or is Mufti Razaul Haq adopting *Taqiyah* when he says that women should not attend the Masaajid for Salaah! This is because he legalizes Kaafirah women attending the Masaajid even in a state of impurity!!!

And who will attend to the non-Muslim females in the Masaajid? Which Wali of Darul Uloom Zakariyya will be the tour-guide for the non-Muslim women in the Masaajid to the extent that this so-called Wali will not even look at the women and will automatically become deaf when the women speak so that he is not attracted to their voices?

It is obvious that Muslim women will be lured out of their homes to attend to the non-Muslim women who will parade in and around the Masaajid. When it is Haraam for Muslim women to attend the Masaajid for Salaah, then it is moronic to aver that Masjid Open Days are permissible! So take heed!

If a Mufti cannot see the Fitnah and evils attached to the Shaitaani so-called ‘Masjid Open Days’, then such a Mufti should desist from issuing rubbish so-called Fatwas in the name of the Deen. Such a Mufti is termed as a ‘Mufti Maajin’ (a scrap Mufti) in the Shariah. And *Mufti Maajins* are banned from issuing Fatwas by the Shariah.

(4) THE COURTYARD SUGGESTION

Indeed, Mufti Razaul Haq has displayed extreme short-sightedness with the following statement:

“In the mentioned circumstance (mosque open-day), it is better then (sic) the event be organized and take place in the courtyard of the mosque (outside the mosque boundaries) and therein we should give them Da’wah.”

Response:

A – Having the programme in the courtyard does not mitigate the prohibition. It is indeed amazing that a Mufti-Sheikhul Hadeeth can be so blind to all the evils attached to Mosque Open-Days! So much haraam takes place, yet a person is so blind!

B – The Kuffaar are coming to tour the Masjid – not just the courtyard. Why should it be better for the Shaitaniyyat to take place in the courtyard and not the Masjid itself? If it is permissible for non-Muslims to visit the Masaajid for events as alluded by the ‘Mufti Saheb’, then why restrict them to the courtyard? What is bothering the Mufti’s conscience that he restricts them to the ‘courtyard’ of the Masjid?

C – The event of an *Open-Day* at the Masjid – the House of Allah – is **Haraam!** Many reasons have been mentioned why such events are Haraam. In

this treatise, more than thirty reasons are given why *Masjid Open Days* are Haraam.

D – Da’wah and Tableegh cannot be made by haraam methods. The Mufti is supposed to know this fact. He should apply the very same principles of the prohibition of evil so-called Molvis and Sheikhs appearing on TV to the immoral Open Days perpetrated at the Masaajid.

(5) NO APPARENT IMPURITY

Mufti Razaul Haq states:

“However, if there is a necessity to bring them inside the masjid then it will be permissible as non-Muslims are allowed to enter mosques as long as there is no apparent impurity on the bodies.”

Response:

A – What necessity is there to bring kuffaar inside the Masjid?

Are there no other ways and no other places which one could utilize for the purposes of Dawah? Are

the ‘Muftis’ like ‘Mufti’ Razaul Haq and ‘Mufti’ Ebrahim Desai incapable of applying their minds?

B – Non- Muslims entering the Masaajid – this is impermissible. It leads to much Haraam. And whatever leads to haraam is also Haraam.

The Mufti fails to explain why it is permissible for non-Muslims to enter the Masaajid. He also fails to explain the imagined ‘necessity’ of Kuffaar coming into the Masaajid for entertainment and tourism.

The Masaajid are meant for Ibaadat. The Masjid is not a place for the kuffaar. The Mufti fails to see the evils of allowing non-Muslims into the Masaajid.

A little far-sightedness is sufficient for one to realize that allowing non-Muslims into the Masaajid is undoubtedly the stepping-stone to the actual kufr act of the Cross being worshipped right inside the Masaajid which has been predicted by Nabi Sallallahu Alayhi Wasallam in the Ahaadeeth!!

Today it is a tour, tomorrow it is Interfaith where even Kufr and Shirk verses of the ‘Bible’ are

propagated in the Masaajid. Once again – just a little far-sightedness and a little intelligence is sufficient for people with brains!

C – The ‘apparent impurity’ argument is apparently an impractical argument.

The ‘apparent impurity argument’ is of no use, since Mufti Razaul Haq believes that *naapaak kuffaar* may even enter the Masjid. What then is the purpose of presenting the silly argument of ‘apparent impurity’?

When a woman is in Haidh then how often does the blood come onto the pads? Can someone in support of Masjid Open Days explain this in detail? We do not have knowledge of the unseen. Who on earth will be able to see the impurities of *Haidh* and *Janaabat* which is only apparent to the Junubi or Haaidh?

Does Mufti Razaul Haq and Mufti Ebrahim Desai have a special female Jinn who miraculously checks the pads of the menstruating women to ensure that their pads remain snow-white for their entire duration in the Masaajid? This argument is presented to assist Mufti Razaul Haq in understanding the notoriety his argument.

Afterall, this treatise is written to save Mufti Razaul Haq and others from disgrace! Mufti Razaul Haq is facing disgrace and humiliation for defending the Shaitaani ‘Radio Islam’ approximately twenty years ago as the Fitnah stares him in the face today.

In his Fatawaa Darul Uloom Zakariyya (which is an upside down Fatwa Kitaab), Mufti Razaul Haq defended in favour of Radio Shaytaan against the Ulama-e-Haq when they objected that Radio ‘Islam’ will be precursor to ‘TV Islam’. And this is what has actually transpired. And the very same Molvis who quote Mufti Razaul Haq when it suits them (i.e Radio-Shaytaan type deviates), are actually on ITV.

We should learn from the mistakes of others. As long as Maut (death) has not arrived, it is never too late for Mufti Razaul Haq and Mufti Ebrahim Desai to retract their deviated so-called Fatwas. We make Dua that they realize their errors.

D – Furthermore, what is the meaning of ‘*apparent impurity*’. Neither is the *Haidh* nor the *janaabat* of the kuffaar apparent to us.

Actually the Haidh and Janaabat is ‘apparent’ on the person in such an impure state, even though it is not ‘apparent’ to others.

How will a person know whether the non-Muslim person is in a state of Haidh or Janaabat? Even if a Muslim in a state of Janaabat enters the Masjid due to being ignorant of the Law of the Shariah, how will others know of him being in a state of Janaabat and how will they know of the ‘apparent impurity’ on his organ which is obviously not ‘apparent’ to others?

Even if a person is bleeding and his clothes conceal the wound on his arm for example, no one will be able to see the ‘apparent impurity’ which is only ‘apparent’ to the person himself.

As far as non-Muslims are concerned, many of them don’t take a Ghusl after they enter into the state of Janaabat. Kuffaar are perpetually in a state of Janaabat.

It is futile for the Mufti to add the clause *‘as long as there is no apparent impurity on them’* when he propagates that *non-Muslim who are in the state of ‘Janaabah’ (major impurity) and non-Muslim*

women who are in their menses can enter the mosque.

If they are allowed to enter the Masaajid in a state of Janaabat and even Haidh, then the talk of ‘*apparent impurity*’ is futile. What ‘*apparent impurity*’ is being hallucinated?

Do these Muftis in favour of the Shaitaani Open Days believe that the Kuffaar are in a state of Tahaarat? According to their logic, a Kaafir may even touch the Qur’aan *as long as there is no apparent impurity on the bodies!* After reading the Fatwa of Mufti Razaul Haq, we may comfortably say that Qiyaamat is not very far away. When a senior Mufti-Sheikhul Hadeeth is unaware of the prohibitions attached to Masjid Open Days, then what should we expect from those who follow such type of Muftis???

Conclusion: Mufti Razaul Haq’s personal opinion is dismissed as Baatil. Personal opinions of ***Baatil*** which defend Haraam and even disguised and presented as the Haq, deserve a befitting response.

Through the Fadhl and Taufeeq of Allah Ta’ala we have presented a befitting response in the foregoing pages.

NON-MUSLIMS IN THE MASAAJID – RESPONSE TO ‘MUFTI’ EBRAHIM DESAI

Nabi (Sallallahu Alayhi Wasallam) said:
***“CLOSE THE DOORS (OF THE MUSJID),
FOR VERILY, I DO NOT MAKE IT (THE
MUSJID) HALAAL FOR A JUNUBI NOR
FOR A HAAIDH.”***

The issue under discussion is inviting non-Muslims to the Masaajid for an Open-Day or some function which Shaitaan has beautified to the deviates by deceiving them with the silly argument of it being “Dawah”.

Today the Molvi or Imaam makes his so called “Dawah” to non-Muslims and tomorrow the non-Muslims propagate Shirk in the Masjid as has already transpired. A little far-sightedness will make one realize that these Masjid Open-Days are the stepping stones to the actual act of the cross being worshipped right in the Masjid!!!

INNUMERABLE HARAAM ACTS

Nevertheless, the following are some Haraam acts which take place at the Masjid Open-Days:

1. Intermingling of the sexes.
2. Women looking at men.
3. Men looking at women.
4. Allowing people in the state of Janaabat into the Masaajid.
5. Allowing women to come to the Masjid.
6. Allowing women in the state of Haidh in the Masaajid.
7. Men lecturing women.
8. Women lecturing men.
9. Wastage – silly invitation cards, banners, posters and even advertisements in the Kuffaar newspapers.

10. Defiling, dishonouring and disrespecting the Masaajid.

11. Photography.

12. Videoing.

13. Zindeeqs such as Ebrahim Bham delivering lectures.

14. Honouring Fussaaq.

15. Breakdown of the whole Hijaab system.

16. Futility and merrymaking in the name of Deen.

17. Luring women out of their homes.

18. Misusing the Masaajid for entertainment, Nafsaaniyaat, partying and Shaitaani functions.

19. Women emerging from their homes with their faces exposed.

20. Women emerging perfumed. According to Nabi Sallallahu Alayhi Wassalam, a woman who perfumes herself and emerges from her home, is a Zaanayah (an adulteress/a prostitute). Those who

doubt, may check the Hadith kutub for themselves if they do not believe what is being said.

21. Besides women emerging with their faces exposed and perfumed some even beautify themselves further. The make-up, lipstick, gloss, powder, creams etc. are all in conflict with the concept of Imaan and Hayaa.

22. The attire of the women is unacceptable. It is in conflict with the Shariah.

23. The conditions which women have to observe when emerging from their homes are isolated. The vital concept of being in a state of Tafilaat is deliberately ignored.

24. Fitnah (Immorality)

25. Promoting Haraam.

26. *I'aanat Alal Ma'siyat* (aiding sin)

27. Defending and justifying all the Haraam.

28. Men filling in forms by women. This is Be-Hayaai (shamelessness).

29. Opening the door to further Fitnah.

30. The Masjid is treated like a hall or some tourist center.

31. Wastage of time.

32. Wastage of money.

33. Silly registers, and women at the entrances of the Masjid.

34. Many more other reasons as well. **The list is not exhaustive.**

Keeping in mind so much Haraam acts which frequently take place at the Open Day events, it becomes difficult to understand how a decent Muslim can be so bold to say that non-Muslims may visit the Masaajid for the sake of tourism and then compounds his ignorance by trying to camouflage all the Shaitaniyyat with the silly ‘da’wah’ argument!

A little brains is sufficient for one to admit and be convinced that Masjid Open-Days are ***Haraam***.

We now respond to Mufti Ebrahim Desai's baseless opinions appearing on several different occasions on the 'Askimam' website.

1. THE HANAFI MATH-HAB AND ALL MATH-HABS

A Jaahil known as 'Ismail Desai' states: *'According to the Hanafi Mazhab, it is permissible for non- Muslims to enter the Masjid.'*

Response:

With so much Haraam and shamelessness involved when non-Muslims visit the Masaajid, how are Masjid Open Days permissible according to the Hanafi Math-hab? In fact, according to all the Fuqaha, Masjid Open Days should be Haraam.

Thirty-four Haraam acts were mentioned above. Is it so difficult to understand?

Where in the Hanafi Math-hab is it stated that Kuffaar may pollute and desecrate the Masaajid?

Where in the Hanafi Math-hab, and in fact according to all four Math-habs, is it written that

Kuffaar may enter the Masaajid even if intermingling of the sexes takes place?

So much Haraam acts (*Munkaraat*) are perpetrated when non-Muslims are allowed to visit the Masaajid that it boggles the mind as to how a sincere Muslim (even with a little knowledge) could ever overlook all the Haraam acts perpetrated at the Masjid Open Days? These are undeniable facts. The prohibition of Masjid Open Days is thus crystal-clear.

2. THAQEEF TRIBE HOSTED BY RASULULLAH (SALLAHU ALAYHI WASALLAM

Mufti Ebrahim Desai states: *“Rasullullah (Sallallahu Alayhi Wa Sallam) hosted the delegation of the Thaqeef tribe in Musjid e Nabawi while they were still Kuffar.”*

Response:

A – The askimam clique are not Mujtahideen. They have no right to refer directly to Quraan & Hadeeth for Masaail.

B – Are Muslim women allowed to visit the Masaajid? No, so how can non-Muslim women be invited to the Masjid?

C – There are so many prohibitions which take place when Kuffaar visit the Masaajid and according to the Hadeeth these Open-Days should be impermissible.

D – The Hadeeth of Nabi Sallallahu Alayhi Wasallam regarding the junubi and the Haaidh has already been mentioned.

E – Hosting delegations of kuffaar in the Masaajid is not permissible. The Hadeeth has interpretation.

F – Did intermingling of the sexes take place or any of the other evils take place when Nabi Sallallahu Alayhi Wasallam allowed the Thaqeef tribe, Najraanis or some other Kuffaar into the Masaajid? Obviously not! Thus, it is incongruent to present the Hadeeth for an act which is different.

When Nabi Sallallahu Alayhi Wasallam hosted the kuffaar, it definitely never entailed any disobedience unto Allah, but the ‘Masjid Open

Days'-function entails a host of evils as explained above!!!

Nabi Sallallahu Alayhi Wasallam explicitly rejected the Kufr of the religions of these Kuffaar. But, even in their Masjid Open Days, there is much bootlicking and a warp-sided Zindeeq-type presentation of Islam!

3. MUFTI MAHMOOD SAHEB

Quoting Mufti Mahmud Hasan Gangohi Saheb, they state: *“Hadhrat Mufti Mahmood al- Hasan Gangohi (Rahmatullahi Alayhi), the grand Mufti of India, has stated that the above ruling is conditional to the following conditions:*

- 1. The entering of non-Muslims in the Musjid does not cause any harm/fitnah to the Muslims.*
- 2. Their apparent impure state is unknown.”*

Response:

1) We are not the Muqallideen of Hazrat Mufti Mahmoodul Hasan Gangohi Rahimahullah.

2) There is much Fitnah with regards to the Masjid Open Days – women, intermingling of the sexes, and so much more Haraam. The fitnah is glaring

and undeniable. How then is it possible for non-Muslims to tour the Masaajid? There is much Haraam associated with ‘Masjid Open Days’.

3) The apparent impure state of the Kuffaar is well known. Kuffaar are wallowing in spiritual and physical Janaabat.

There are many reasons and indications towards the impure status of the Kuffaar. Since when do the Kuffaar make Istinja? Since when do any of them sit and urinate?

4. MUFTI KIFAAYATULLAH SAHEB.

The Askimam clique quotes Mufti Kifaayatullah as well:

“Question:

There are many Muslims in the market place. The Muslims have created a committee in which Hindus and Muslims are included. It is necessary to attend the committee meeting. There is no place where this meeting of peace and unity can be conducted. If it is done in the Musjid, then what is the ruling?

Answer:

There is no problem. Muslims, Hindus, Christians and non- Muslims are not prohibited from entering the Masjid. Non-Muslims enter the Jami Masjid daily for relaxation purposes. If there is one correct objective (unity and establishment of peace), then there is no problem in entering the Masjid.”

Response:

1. Necessary meetings may be held in halls. The Masjid is not a place for meetings and halls.
2. The Masjid is not a place for relaxation.
3. Even if the objective is Dawah and Tableegh, non-Muslims may not enter the Masaajid.
4. There is great harm and Fitnah in these ‘Masjid Open Days’. With so many sins attached to the ‘Masjid Open Days’, how can there be no problem with them entering the Masaajid for the sake of tourism.
5. The objective of a Masjid is Ibaadat. A Masjid is not a museum! The erroneous Fatwas of even the Akaabir Ulama must compulsorily be set aside.

5. 'IN PRINCIPLE'

The Askimam group states: *“In principle, it is permissible to allow non-Muslims to enter a Masjid”*

Response:

The reality is the furthest from their minds. It is Fitnah. It is not just opening a door to a single fitnah, but instead the ‘Masjid Open Days’ are a mass fitnah.

With so much Haraam, it is indeed silly to speak of ‘in principle’. What principles are they speaking about when the Fitnah of non-Muslim women is undisputable. Allowing even Kuffaar men only to the Masaajid is not valid. The Masjid is not for events. The House of Allah is not meant for Shaytaaniyyat.

6. THE MASJID AND RESPECT

On 30th March and then again on 8th September 2019, Mufti Ebrahim Desai stated the following:

“The masjid is a place of worship and deserves utmost respect.”

Response:

Is it respectful to the Masjid when over 30 Haraam acts take place by allowing kuffaar into the Masjid? Is it respectful to bring non-Muslim women to the Masaajid?

Is it respectful to the Masjid when one carelessly vindicates the Shaitaaniyyat of Masjid Open Days where even intermingling of the sexes takes place?

Is Mufti Ebrahim Desai unaware of what happens at Masjid Open Days? Why issue Fatwas in such an irresponsible manner?

These ‘Masjid Open Days’ are a mockery of the Deen! The so-called Fatwas of the Ulama-e-Soo are rejected with contempt.

7. DISCIPLINE AND MODESTY IN DRESS AND SPEECH

Mufti Ebrahim Desai states:

“Whoever comes to the Masjid is required to maintain discipline and modesty in dressing and speech.”

Response:

What discipline & modesty are they speaking about? When the Kuffaar lack the discipline of taking a Ghusl, when they lack the discipline of sitting and urinating and when the Askimam chaps lack the discipline to understand the innumerable Haraam acts perpetrated at the Masaajid, then of what benefit are they presenting the eristic argument of ‘discipline’?

Does the askimam clique even know the meaning of Hayaa? Do they really know what is modesty in dressing?

Do they even know what is the reality of Tafilaat? When even Muslim women do not fulfil the conditions of Tafilaat, then what do they expect from non-Muslim women attending the Masaajid?

A Mufti should have the fear of Allah before issuing Fatwas, otherwise he will disgorge drivel.

8. VISITING

The Askimam clique state: *“It is permissible for non-Muslims to visit and enter the Masjid”*

Response:

It is clear that the Askimam clique do not understand the purpose of the Masjid. A Masjid is not a place to ‘chill-out’! It is not a place for parties, braais and Nafsaani events. The Masjid is the House of Allah.

Nabi Sallallahu Alayhi Wasallam said *‘The worst of places are the bazaars (market-places/shops/malls) and the best of places are the Masaajid.’* Now what makes the shopping centre the worst and the Masaajid the best? It is the Thikr of Allah which takes place in the Masaajid, viz. Salaah whereas thikr of the Dunya (world) takes place at the shops. So, by indulging in worldly talk in the Masjid, they liken it to ‘the worst of places’. How then can one even think of allowing a Kaafir into a Masjid????

It is sad that Mufti Ebrahim Desai and his ilk have failed to realise that the Masjid is not a tourist attraction for tourists to come and tour and take photos. And this is exactly what happens at the Masaajid. They are all guilty of defiling and dishonouring the Masaajid.

Their citation of so many *Ibaaraat* (Arabic texts) evokes mirth. How does an *Ibaarat* override a conglomeration of more than 30 sins?

Even if we momentarily concede that it is permissible for Kuffaar to enter the Masaajid, then too it will only be permissible if no other sins are attached to it. These Askimam chaps are supposed to be Muftis who are supposed to know that a permissible act becomes prohibited when it entails sin.

But when a person is not interested in the Shariah, then he searches for loopholes to justify evil and sin. And this is precisely the case with all those who are stupidly defending the Shaitaani Masjid Open Days which are saturated with Fitnah, immorality and a multitude of Haraam acts!

9. ISLAMOPHOBIA

The Askimam chaps state:

“In a time when Islamophobia has become a norm, the non-Muslims visiting the Masjid is an ideal avenue for them to learn and experience true Islaam. This is an opportunity for them to have their questions answered and remove misconceptions and doubts regarding Islaam.”

Response:

1. The Masjid is not an ideal venue for Kuffaar to learn the Deen, especially when it pertains to these interfaith Zindeeqs.

2. How are the Kuffaar going to learn and experience true Islam? With so much Haraam, intermingling of the sexes and even women in the House of Allah, what Islam is Mufti Ebrahim Desai speaking about?

According to the Islam that we follow, intermingling of the sexes and women attending the Masaajid are Haraam. In fact, these ‘Masjid Open Days’ will be an excuse and a basis for allowing Muslim women to frequent the Masaajid in future.

We do not wish to be disrespectful, but if Mufti Ebrahim Desai, Mufti Razaul Haq and their ilk are too shortsighted to see the Fitnah coming in the wake of these ‘Masjid Open Days’, then it is best that they terminate issuing Fataawa. Their opinions on Masjid Open Days are Baatil and putrid to say the least!

If they are incapable of understanding all the Haraam which takes place at ‘Masjid Open Days’, then what type of Muftis are they? Rather, we should ask: what type of Muslims are they?

3. More doubt and more misconceptions will arise if Kuffaar are allowed to visit and defile the Masaajid. If we tell them intermingling is Haraam, then it will be easy for them to say: ‘but, there is intermingling at your Mosques.’

If we tell them that Muslim women may not attend the Masaajid, it will be easy for them to say that your Muslim women were at the Masjid for the ‘Open-Day’!

One of the greatest ironies of these stupid “Open Days” is if any of these kuffaar women who attend, enter into Islam. Now, after they become Muslim and (Insha-Allah) don Hijaab and decide to come for Salaat to the Musjid, they will be prohibited! How strange indeed will they find this ‘new religion’, that when they were disbelievers and in a constant state of impurity they were welcomed and encouraged to enter the Masaajid, and now after they have embraced the Faith, they are prevented from entering!!!

Ah Yes! This is why we find these events and these lopsided ‘fataawa’ precursors to women being allowed into our Musjid to perform Salaat alongside our men. These Maajin Muftis must now try to prevent women from performing Salaat alongside their men! They are creating a fitnah that will engulf, destroy and disgrace them.

So what will Mufti Ebrahim Desai and Mufti Razaul Haq then say? What excuse will they give?

10. SELFIES

Concluding their silly so-called Fatwa, the askimam clique states:

“There should also be no intermingling of the sexes or taking of pictures or selfies, etc. as is the norm by tourists. Such an attitude is against the honor and respect of the masjid.”

Response:

Intermingling of the sexes is a must at those Masaajid which even allow Muslim women to attend. Of what purpose is it to say that intermingling should not take place when it is a foregone conclusion that intermingling of the

sexes takes place at the Masjid Open Days. It is a mockery of the entire system of Hijaab.

We are crying for Syria, Burma, Kashmir, Palestine, etc., but we murder the laws of Hijaab right here in our midst. And the Masjid Open Days are worse. Hijaab will never be upheld at the Masaajid. That is why women are banned from the Masaajid. These Muftis should carefully ponder before issuing Fatwas.

It is Haraam for Muslim women to attend the Masaajid! How then do they aver that non-Muslim women even in a state of Janaabat and Haidh may visit the Masaajid? Really, where is the Aql of these people?

Photos of animate objects is rampant at the ‘Masjid Open Days’. Now, since intermingling is confirmed and a deluge of Haraam acts take place at the Masaajid, will these Muftis have the basic decency to declare ‘Masjid Open Days’ to be Haraam?

If they are not willing to speak against Masjid Open Days, and prefer to be in the ranks of the Mudhilleen, then we have to remember that the Fitnah of these Askimam Muftis and Darul Uloom Zakariyya is worse than that of

Dajjaal. Rasulullah (Sallallahu Alayhi Wasallam) had expressed greater fear for these *aimmah mudhilleen* than for even Dajjaal.

The Mufti's entire Fatwa is in conflict with reality. A Mufti should use his Aql and be cautious when issuing Fatwas.

Rasulullah (sallallahu alayhi wasallam) said: "Verily, I fear for my Ummah such Aimmah (imaams, muftis, molvis and sheikhs) who are mudhilleen (men who mislead others)."

*Nabi Sallallahu Alayhi Wasallam said: "Soon will there dawn an age when nothing of Islam will remain except its name – nothing of the Qur'aan will remain except its text. **The Musaaqid will be elaborate (and ornate) structures, but bereft of guidance.** The worst of the people under the canopy of the sky will be the ulama. From them will emerge fitnah, and the fitnah will rebound on them."*

*(May Allah protect us from the Fitnah of the
Mudhilleen, the Ulama-e-Soo, Fussaaq,
Munaafiqeen, Murtaddeen and the Zindeeqs.
Aameen)*

THIS BOOK IS ALSO DOWNLOADABLE FROM THE
FOLLOWING WEBSITE:

www.jamiatnc.co.za



*“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 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 Math-hab.”*

[ALFATAAWAA AL-FIQHIYYATUL KUBRA]

