

*The Women Masjid - Eidgah Series No:1*

**“AND (O WOMEN) REMAIN FIRMLY IN  
YOUR HOMES.” (QUR’AAN)**

**WOMEN ATTENDING THE EID  
SALAAH – RESPONSE TO THE  
BASELESS ARGUMENTS OF SOME  
CORRUPT BID’ATIS**



**JAMIATUL ULAMA NORTHERN CAPE**

***jamiatnc@gmail.com | ifta@jamiatnc.co.za***

***www.jamiatnc.co.za***

# HADHRAT AYESHA RADHIYALLAHU ANHA'S FATWA

Hadhrat Ayesha Radhiyallahu Anha has said:  
*'If Rasoolullah Sallallahu Alayhi Wasallam knew  
what the women had innovated after him, he would  
have prevented them from the Musaqjid just as how  
the women of Bani Israaeel were prohibited.'*  
(BUKHARI)

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## INTRODUCTION

All praise is due to Allah Ta'ala Who has instructed women to remain in their homes in Aayat 33 of Surah 33. According to the Shariah, women are not allowed to emerge from their homes except for necessities deemed imperative by the Shariah.

Durood and Salaams unto our Master and Leader, Muhammad Sallallahu Alayhi Wasallam who neither recognized the attendance of women at the Masaajid as a valid necessity nor regarded their presence at the Masaajid as Sunnah which is proven by innumerable Ahaadeeth which explicitly state that the best Masaajid for women are their homes.

Contrary to the above, we find deviated Mazaar-Mawlid Bid'atis – parading under the name of 'Habibia Soofie Mosque' as their website states – propagating drivel and Fitnah and also audaciously terming the presence of females at the Eidgah as 'Sunnah' whereas all four Math-habs are against women attending the Eidgah.

Furthermore, they shamelessly have attempted to prove that the view of Imaam Abu Hanifah Rahimahullah was against the Hadeeth on this issue whereas the views of Imaam Abu Hanifah Rahimahullah and all four Math-habs, are thoroughly backed up by Ahaadeeth.

Since they have propagated Baatil and are deliberately misleading the masses, it is necessary to respond to them, in obedience to 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)*

Alhamdulillah, a refutation of the Habibia Baatil 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)***

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## THE AMUSING CONTROVERSY OF THE MORONS

Commencing their putrid article, the Mazaar-Mawlid Bid'atis aver: *“There has been much controversy in South Africa regarding our mothers and sisters in Islam attending the Eid prayers. Others in the Muslim world will find it amusing!”*

Before responding to the Bid'ati Mass-Mawlid and Grand Moulood clowns, it will be salutary to present the official rulings of all four Math-habs for those who think that they understand the Shariah better than the four Math-habs:

### The Fatwa of the Shaafi Math-hab:

According to Allamah Ibn Hajar Haitami Rahimahullah, it is Haraam for women to attend the Masaajid, Eidgah, Shopping malls, etc. 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 Shariah...The correct verdict is categorical Tahreem (i.e. haraam for women to come to the Musjid), and this is the Fatwa. And, this in a nutshell is our (Shaafi') Math-hab.”* (Al-Fataawal Fiqhiyatul Kubra)

## The Fatwa of the Hanafi Math-hab:

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 (emergence from the home) is indisputably a sabab (means) of fitnah. And fitnah is **haraam** and whatever leads to **haraam** is also **haraam!!!**” --- Badaaius Sanaai*

The term *ash-shawaabb* means young women, and *ash-shawaabb* is not confined to teenage girls. All those females who are not aged hags and who hold sexual attraction come within the scope of *ash-shawaabb*.

## The Fatwa of the Maaliki Math-hab:

*“And Ayesha 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’. And when the situation is like that, then such a ruling of*

*prohibition will be applied. Thus, the prohibition of women (attending the Eidgah and Masaajid) is categorical in this era under all circumstances because in their emergence from their homes, there is fitnah which is never concealed...”* (Allamah Ibnul Haaj [passed away 737] – Al-Madkhal)

### The Fatwa of the Hambali Math-hab:

*“It is impermissible for beautiful women even if they are not young to attend Jamaat Salaah with men because of the fear of fitnah by them!”* (Matlab Ulin Nuha)

The above rulings are found in many more Kitaabs of all four Math-habs. It is the only correct Fatwa and it confirms that all four Math-habs have enacted Ijmaa’ on the prohibition of women attending the Masaajid, the Eidgah, etc. already many centuries ago.

Thus, it should be clear that those who clamour for women attending the Eidgahs are morons according to the Shaafis. The ones who propagate opinions in conflict with the four Math-habs are the worst of fitnah-makers. According to the Fatwa of the Shaafi Math-hab by Allamah Ibn Hajar Haitami Rahimahullah, it is only stupid people who claim that women may attend the Eidgahs, Masaajid, etc.

What is the objective of the Bid’atis when they say, *“Others in the Muslim world will find it amusing!”*?

The objective is to portray the idea that in Islam, women may attend the Masaajid and the Eidgah. Far from being the truth, we have presented the views of all four Math-habs. The Four Math-habs are in fact the Shariah which portrays the correct understanding of the Ahaadeeth.

It is rather amusing that these so-called ‘sunnis’ are clamouring for women to attend the Masaajid, Eidgahs, etc. The Sahaabah were the very first ones who enacted the ban. Nabi Sallallahu Alayhi Wasallam has said that his Sahaabah are like stars. The Sunnah cannot be understood without the medium of the Sahaabah. The Sahaabah and the entire Shariah will not be properly understood without submitting oneself to the official rulings of the Math-hab which one follows.

## **THE ERA OF NABI SALLALLAHU ALAYHI WASALLAM**

Clutching at straws, they state: *“The Hadith of the Prophet (SAW) as narrated by Imam Bukhari and others is CLEAR that the women would attend the Eid Salah in the Era of the Prophet (SAW).”*

The response:

First and foremost, it is necessary to mention that ‘saw’ is not a Durood. The shortest Durood is



Sallallahu Alayhi Wasallam – not disrespectful abbreviations like ‘saw’ and ‘pbuh’!

Secondly, the Hadith of Ayesha Radhiyallahu Anha in Bukhari is clear that Nabi Sallallahu Alayhi Wasallam would have prohibited women from the Masaajid, thus Hadhrat Ayesha Radhiyallahu Anha has said: *‘If Rasoolullah Sallallahu Alayhi Wasallam knew what the women had innovated after him, he would have prevented them from the Masaajid just as how the women of Bani Israaeel were prohibited.’*

Thirdly, the Fuqaha utilize the Fatwa of Hadhrat Ayesha Radhiyallahu Anha, the Fatwa of Hadhrat Umar and other Sahaabah Radhiyallahu Anhum as the basis for prohibition.

Fourthly, we are Muqallideen. We have no right to refer directly to the Ahaadeeth for Fiqhi rulings. Only the Mujtahideen have such a right. That is why those who opine that women may attend the Masaajid, are against all four Math-habs and are unable to present a valid argument for their weak case.

Fifthly, no one – not even a single Faqeeh from the four Math-habs – has denied that women attended the Eidgah as well as the Masaajid during the era of Nabi Sallallahu Alayhi Wasallam. However, they all explained that this permission was restricted with strict conditions. And these conditions were not upheld even in the time of Hadhrat Ayesha

Radhiyallahu Anha, that is why the Sahaabah banned women from the Masaajid. The conditions were stipulated by Nabi Sallallahu Alayhi Wasallam himself.

Allah Ta'ala has granted us the Ni'mat (bounty) of Aql (intelligence). We should use our brains. The Sahaabah followed the Sunnah of Nabi Sallallahu Alayhi Wasallam very meticulously. From the entire Ummah of Nabi Sallallahu Alayhi Wasallam, the best of mankind are the Sahaabah. It is a sign of Kufr to believe or imagine that the Sahaabah would oppose Nabi Sallallahu Alayhi Wasallam. Thus, when the conditions were not upheld during the era of the Sahaabah Radhiyallahu Anhum, then what does intelligence dictate in this era of immorality and promiscuity?

Sixthly, the era of the Sahaabah is known as Khairul Quroon – the best of eras. When in such a pure era, women were banned, what should be said about this filthy era of ours? The Fuqaha have mentioned the details in their Fiqh Kutub. Thus, it is highly irresponsible and devious to submit the Ahaadeeth to one's personal opinion.

Seventhly, it would be beautiful to quote Allamah Aini Rahimahullah who said:

“So look at what Hadhrat Ayesha Radhiyallahu Anha said: ***‘If Rasoolullah Sallallahu Alayhi Wasallam***

*saw what the women have introduced'. And it was not (a long period of time) between this statement (i.e. the above-mentioned portion of the Fatwa of Hadhrat Ayesha Radhiyallahu Anha) and the demise of Nabi Alayhis Salaam except a very short period that the women (of that era) did not introduce even one-hundredth (100<sup>th</sup>) of what the women of this era (i.e. around 800 Hijri) have introduced. Thus, if it was the women of this era, they would have been banished from existence, leave alone them being prohibited from the Masaajid and other places."*

(Sharah Abu Dawood Vol.3 Pg.54)

## **THE SUNNAH OF NABI SALLALLAHU ALAYHI WASALLAM**

The anti-Sunnah Bid'atis state: *"In fact, the Prophet (SAW) would order all women, including the young virgins, those in haydh, and those did not have proper clothes to attend (the latter were instructed to borrow clothes and the menstruating women to just sit there in the Eidgah/Musalla). This was the Sunnah of the Prophet (SAW) as he established it for all generations."*

The Sunnah of Nabi Sallallahu Alayhi Wasallam is as the Sahaabah (Radhiyallahu Anhum) and the four Math-habs say it is. The Sahaabah banned women from the Masaajid. Do you Bid'atis understand the

Sunnah better than the Sahaabah? If you claim yes, then we have no discussion with you. And if you say No, then utilize your Aql and clearly try to understand the rulings of the Fuqaha of the four Math-habs.

The above-mentioned Hadeeth cited by the Bid'atis is the Hadeeth of Hadhrat Umme-Atiyyah Radhiyallahu Anha. The Fuqaha of all four Math-habs understood the Hadeeth quoted above better than the morons of today. Even Imaam Nawawi Rahimahullah has responded to the above-mentioned Hadeeth with the Hadeeth of Hadhrat Ayesha Radhiyallahu Anha which we already mentioned above.

Allamah Sarakhsi states: *“There is no khurooj (emergence from the home) upon women for the two Eids. And undoubtedly, they were given concession in this regard (i.e. attending the Eid-Gah). However, today, I certainly regard it as Makrooh (their attendance at the Eidgah) i.e. for Ash-Shawaab for undoubtedly women have been ordered with qaraar fil buyoot (to stay always at home) and they have been banned from khurooj (emerging from the home) because there is **fitnah** in khurooj.”*

(The term as-shawaabb means young women, and ash-shawaabb are not confined to teenage girls. All those females who are not aged hags and who hold sexual attraction come within the scope of ash-shawaabb.) Furthermore, the term ‘Makrooh’

mentioned above means Haraam. This is based on Fiqh.

Explaining the concession which is not applicable anymore, Allamah Sarakhsi states: *“So it is evident that their Khurooj (for Eid Salaah during the concession period) was only to increase the number of the Muslims.”* This is confirmed by the Hanafi and Shaafi Fuqaha and this is the response to the Hadith of Umme Atiyyah Radhiyallahu Anha that deviates love to quote. The view of impermissibility is backed up with the fatwa of Hadhrat Ayesha Radhiyallahu Anha. Allamah Aini says: *“Where is Hadhrat Umme Atiyyah Radhiyallahu Anha in comparison to Hadhrat Ayesha Radhiyallahu Anha?”*

Furthermore, it is a blatant lie to say that it is Sunnah for women to attend the Masaajid. Not one authority from amongst the Fuqaha held such a view. It was merely permissible, but not even a general permissibility. It was a permissibility restricted with conditions. The following extract from Fataawa Fiqhiyyatul Kubra explains the reality which the stubborn Bid’atis don’t want to accept:

*“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 Rasoolullah (sallallahu alayhi wasallam) were piety and moral purity.” – Portion of a lengthy Fatwa of Allamah Ibn Hajar Haitami Rahimahullah.*

## **THE STUPID ARGUMENT OF “TEMPORARILY SUSPENDED”**

*The stupid Bid’atis assert “Of course, in later times, with the expansion of Islam to various lands and cultures, this Sunnah was "temporarily suspended" by some Fuqaha, especially noting that the attendance of women was not considered an Obligation, but an Encouraged matter (which may be "suspended temporarily" by the Ulama considering their context). They tried to suspend it due to (genuine or cultural) fears of Fitna and danger.”*

Firstly, it was never and will never ever be Sunnah for women to attend the Masaajid, Eidgah, etc. Does anyone in his right mind believe that the Sahaabah would have prohibited others from the Sunnah?

Secondly, the argument of Islamic Expansion to various lands is absolutely baseless. These Mawlid rubbishes don’t seem to know what they utter and mutter in their stupid argument. These Bid’atis need to expand their brains to understand that the Sahaabah

banned women in Medina Munawwarah from the Masaajid. Furthermore, none of the Fuqaha mentioned culture or the expansion of Islam as a reason for prohibiting women from the Masaajid. Thus, it is drivel to speak of the expansion of Islam.

Thirdly, women were not prohibited temporarily from the Masaajid by the Fuqaha. We already quoted all four Math-habs and all the Fuqaha have enacted Ijmaa' that it is Haraam for women to attend the Masaajid. The following quotes prove this fact:

- The correct version is that the Fatwa is absolute prohibition. (*Al-Fataawa Al Fiqhiyatul Kubra – Shaafi Fatwa Kitaab*)
- On the issue of women attending the Musaajid and the Eidgah, Sheikh Imaam Allamah Jundi Maaliki (passed away 771 Hijri) Rahimahullah states: “*And in this era of ours, prohibition is conclusive. Allah knows best. The famous statement of Ayesha Radhiyallahu Anha – “If Rasoolullah sallallahu alayhi wasallam) had seen what women have innovated...until the end of the Hadeeth” – indicates towards it (the prohibition)*”. (At-Towdeeh)
- The Hanafi Faqeeh, Allamah Bukhaari (passed away 616 Hijri) states: “*Verily, the correct view according to us is that there is no*

*concession for women to attend any Salaah whatsoever...and our companions have taken proof from Hadhrat Umar's (Radhiyallahu Anhu) prohibition of women emerging from their homes based on the fitnah which he had observed.*" (Muheetul Burhaani)

- And it is mentioned in An-Naseehah that women will be prohibited from attending the Eid Salaah – very strictly with beauty, perfume and (anything) which intends/causes/is a means of fitnah. And he said: *"Banning them in these times from khurooj is most beneficial for them and for men in several ways."* (Al-Furoo' of Ibnul Muflih, the Hambali Faqeeh)

The above quotes are just a few. We can fill a catalogue of quotes to prove that it is absolutely Haraam for women to attend the Masaajid, the Eidgah, the shopping malls, etc. The talk of a temporary prohibition is pure rubbish.

Fourthly, it is not an issue of "*some Fuqaha*", but there is Ijmaa' of all the Fuqaha on the prohibition.

Fifthly, the statement '*especially noting that the attendance of women was not considered an Obligation, but an Encouraged matter*' is absolute nonsense. The Fuqaha did not prohibit women from the Masaajid simply because it was not Fardh for women to attend.



Sixthly, women attending Masaajid was never encouraged. These Bid'ati morons quote only the Ahaadeeth which suit them. The following Ahaadeeth prove that women were never encouraged to attend the Masaajid. On the contrary, they were encouraged to perform their Salaah at home.

⇒ Hadhrat Umme Salmah (Radhiyallahu Anha) reports from Nabi (Sallallahu Alayhi Wasallam) that he said, *“The best Masaajid for women are the innermost corner of their homes.”* [Imaam Ahmad / Baihaqi / Kanzul Ummaal]

⇒ 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 Rasoolullah (Sallallahu Alayhi Wasallam) that the Salaat of a woman in the innermost corner of her home is better than her Salaat in the courtyard of her house, and her Salaat in the courtyard of her house is better than her Salaat in the Musjid, and her home is better for her than the Musjid. The author of Kanzud Daqaaiq has mentioned in Kaafi that the Fatwa of this era is impermissibility for women to attend any/all Salaat (in the Musjid/Eidgah) because of the prevalence of immorality.”

⇒ It is reported from Umme Humaid, the wife of Abi Humaid As-Saa`idi from Nabi (Sallallahu Alayhi Wasallam) that he said to her, *“I have been informed that you like to perform Salaat behind me, but your Salaat in **the innermost corner** of your house is better than your Salaat performed in **your room** and it is better for you to read in your room than in **your veranda** and it is better for you to read Salaat in your house than in your local Masjid and your Salaat performed in your local Masjid is better than your Salaat performed **in my Masjid.**”*

[Imaam Ahmad / Ibn Hibbaan / Kanzul Ummaal]

The statements of Nabi (Sallallahu Alayhi Wasallam) in the above-mentioned Ahaadeeth clearly prove that Rasoolullah (Sallallahu Alayhi Wasallam) had emphasized that the Salaat of a woman in the remotest corner of her home is superior to performing Salaat in his Musjid behind him.

The Shaafi Faqeeh, 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 Rasoolullah (sallallahu alayhi wasallam) despite it 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 Masjid Nabawi), then the motive which brings her out of the home is either riya (show) or pride, and this is haraam.”*

Keeping these Ahaadith in front of us, it is clear that the attendance of women for congregational Salaat in the Masjid during the era of Nabi (sallallahu alayhi wasallam) was not due to any virtue or greater reward: rather it was based on mere consent and permissibility. And then too, the permissibility was confined under very strict conditions.

How sad and deplorable is the state of those who call women to the Musaajid and encourage them to perform their Salaat in congregation. **They are actually exhorting opposition to the teachings and wishes of Nabi (Sallallahu Alayhi Wasallam).** To further aggravate the issue, they deem this a Sunnat, and they regard their actions as being a revival of the Sunnat.

If it had been Sunnat for women to attend the Masjid for congregational Salaat, why then did Nabi (Sallallahu Alayhi Wasallam) teach that a woman's Salaat in her local Masjid is better than her Salaat in Masjid-e-Nabawi and that her Salaat in her home is better than her Salaat in her local Masjid? It is obvious then that a woman's Salaat performed in isolation in

her home would be an omission of the Sunnat. Is the reward in practising a Sunnat greater or omitting it? It will then be as though Nabi (Sallallahu Alayhi Wasallam) is encouraging an omission of a Sunnat by encouraging women to perform their Salaat in their homes.

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 local Musaaajid hold greater virtue than Masjid-e-Nabawi.

It is neither Fardh, Waajib, nor Sunnat-e-Muakkadah for women to attend the Masjid for the five times Salaat in congregation with men. **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.**

Seventhly, the deviates state: *“They tried to suspend it due to (genuine or cultural) fears of Fitna and danger”*. Even these moron Bid’atis are constrained to concede that the prohibition was based on ‘Fitnah and danger’. The Fuqaha never tried to suspend women from the Masjid. They categorically prohibited women from the Masaajid. We already mentioned many of their Fataawa above which is the official ruling of the Shariah.

The element of Fitnah is an element of prohibition.

## RESTRICTING THE PROHIBITION TO THE HANAFI MATH-HAB

The Bid'ati morons state: *"The Hanafis were at the forefront of this "suspension". The founding savant of the Hanafi Madh-hab, Imam Muhammad bin al-Hasan narrates in his Kitab al-Athaar that: "Imam Abu-Hanifah informed us from Abd-al-Karim ibn Abi'l-Mukhariq that (the female Sahabi) Umm Atiyyah (RA) said: "Women used to be granted as a concession ("ordered" in other stronger narations) to go out to attend the two Eids (prayers): al-Fitr and al-Adha (i.e. in the time of the Prophet SAW)." However, immediately after that, Imam Muhammad states:*

*"Their going out to attend the Eid does not please us, except for old women beyond child-bearing age. This is the opinion of Abu-Hanifah also." As we can see from this early Hanafi text: all women were already attending the Eid prayer (as per the established Sunnah) in those early days. However, it seems that the noble Imam Abu-Hanifah (a Persian from Iraq) did not "like it". Nevertheless, even he (RA) also, made an exception for "older women". He didn't ban it outright!" [quoted verbatim with spelling errors, etc.]*

### Response:

Firstly, it is misleading to say that *'The Hanafis were at the forefront of this "suspension"*. As explained

earlier, it wasn't a suspension, but a prohibition. The Sahaabah were at the forefront prohibiting women from the Masaajid.

Hadhrat Abu Amr Shaibaani reports that he saw Hadhrat Abdullah ibn Mas'ood (Radhiyallahu Anhu) expelling women from the **Masjid on the day of Jumu'ah**, saying, *"Go to your homes, it is better for you."* [Majmauz Zawaa'id - Haafidh Haithami said that all the narrators are authentic and reliable]

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

Secondly, the citation from Kitaabul Aathaar is in fact an admission that our Fuqaha were well aware of the Ahaadeeth which indicated permission. Whilst the prohibition is until Qiyaamah, the permission was very temporary.

Thirdly, we had already responded to the Hadeeth of Umme Atiyyah Radhiyallahu Anha above. Even Imaam Muhammed Rahimahullah understood the Ahaadeeth differently than the Bid'atis.

Fourthly, the translation of the Bid'atis of Imaam Muhammed's statement is a hard nail into the coffin

of the Bid'atis dead dalaail on the issue of women attending the Masaajid and the Eidgah which is: *"Their going out to attend the Eid does not please us, except for old women beyond child-bearing age."*

However, it is also necessary to clarify that *La-Yu'jibuna* is in fact the interpretation of 'karaahat' which means impermissibility. The following text in Kitaabul Asl clarifies the issue:

Concerning women attending Eid Salaah, Imaam Abu Hanifah stated: *"Verily today, I regard it as Makrooh."* Explaining the reality, Allamah Sarakhsi states: *"There is no khurooj (emergence from the home) upon women for the two Eids. And undoubtedly, they were given concession in this regard (i.e. attending the Eid-Gah). However, today, I certainly regard it as Makrooh (their attendance at the Eidgah) i.e. for Ash-Shawaab for undoubtedly women have been ordered with qaraar fil buyoot (to stay always at home) and they have been banned from khurooj (emerging from the home) because there is fitnah in khurooj."*

The above clearly shows that it is Haraam for women to attend the Eidgah. The Fitnah is much worse in our era. The concession for 'old women beyond child-bearing age' is a clear admission that the element of Fitnah is an element which all the Fuqaha considered and which the Sahaabah Radhiyallahu Anhum had understood from Nabi Sallallahu Alayhi Wasallam.

Fifthly, the Bid'atis state: "*As we can see from this early Hanafi text: All women were already attending the Eid prayer (as per the established Sunnah) in those early days.*" Women attending the Eid Salaah was not an established Sunnah as proven above. The established Sunnah by the Sahaabah who understood the Sunnah better than anyone else, was to ban and prevent women from the Masaajid, etc. From the early days, women were banned from the Masaajid, the Eidgahs, etc.

Sixthly, according to all four Math-habs, it is Haraam for women to attend the Masaajid and the Eidgah as proven earlier. Thus, there is no merit in saying: "*However, it seems that the noble Imam Abu-Hanifah (a Persian from Iraq) did not "like it".*" Imaam Abu Hanifah did not just dislike the presence of women at the Masaajid and Eidgahs, but was against it and abhorred it, except for old hags attending Fajr, Esha and Eidgah due to the element of Fitnah being less. Why not Zuhr and Asr – O morons?

Imaam Abu Hanifah was not just any ordinary Persian from Iraq. Imaam Shaafi Rahimahullah mentioned, "*The people are the children of Abu Hanifah in Fiqh.*" Imaam Maalik has mentioned regarding Imaam Abu Hanifah's intellect and great Ijtihad, that if Imaam Abu Hanifah said that the pillar is made out of gold, then he will even prove to you that it is made out of gold!



The statement “*Nevertheless, even he (RA) also, made an exception for "older women". He didn't ban it outright!*” really means nothing for the Bid’atis. The exception of older women is in fact a solid proof that it is Haraam for all young women to attend the Masaajid and Eidgah. Any woman who holds sexual attraction is prohibited from attending the Masaajid and Eidgah. The question is: Why did Imaam Abu Hanifah Rahimahullah ban all young women? The claim of Sunnah by the Bid’atis is false.

Even if Imaam Abu Hanifah Rahimahullah did not ban women outright, the Fuqaha of the Hanafi, and the other three Math-habs banned all women outrightly from the Masaajid and the Eidgah. They based the outright ban on the principles of the Imaam of the Math-hab.

Even old women are raped in our times. Nowadays, the fitnah is not only from criminals who ravage even old hags. The fitnah also stems from the hags themselves. It is standard practice nowadays for hags to emulate young women in dress, make-up and zina stunts. Can’t these Bid’atis understand such a reality? Are they so blind to see that the element of Fitnah is so glaring that there is really no need even to explain that it is Haraam for women to attend the Masaajid, Eidgah, etc?

## THE ARGUMENT OF HANAFI-RULED LANDS

The Bid'atis then present the following stupid argument: *"It seems that this Hanafi opinion of "suspending the Sunnah" (not "prohibiting it" as no one can do that), spread in Hanafi ruled lands (e.g. Indo-Pak), where the local pre-Islamic cultures were already very conservative regarding women attending public gatherings."*

### Response:

Firstly, it does not only seem, but it is clear that these Bid'atis are incapable of understanding that the prohibition of women attending the Masaajid, Eidgah, shopping centres, etc. is not solely a Hanafi opinion. It is the Fatwa of the Shaafi, Maaliki and Hambali Math-habs. It is the Fatwa of Hadhrat Ayesha, Hadhrat Umar, Hadhrat Abdullah Bin Mas'ood, Hadhrat Abdullah Bin Umar Radhiyallahu Anhum, etc.

If anyone in the world feels that they have a lot of knowledge, then they should present to us just the name of one Sahaabi who never agreed to the ban which Hadhrat Umar Radhiyallahu Anhu had imposed upon women attending the Masaajid.

Secondly, it is a baseless slander to accuse Hanafis of suspending a Sunnah. If it was a Sunnah for women to attend the Masaajid, then why does the Maaliki Math-hab prohibit women from the Masaajid whereas Imaam Maalik's Math-hab is from Madina Munawwarah?

Thirdly, to say that no one can prohibit women from the Masaajid clearly indicates the Ilmi bankruptcy of those who make such stupid claims. The Sahaabah prohibited women from the Masaajid. Do these Habibia so-called 'Soofies' think that they understand the Sunnah better than the Sahaabah?

Fourthly, it is incorrect to say that the prohibition "*spread in Hanafi ruled lands (e.g. Indo-Pak)*". In the very beginning, we had quoted the Fataawa of all four Math-habs. All four Math-habs are against it. And none of them were from the Indo-Pak subcontinent which the stupid Bid'ati scavengers present as a 'daleel'. Hence, the following appears in the Mufta-Biha Kitaab of the Maaliki Math-hab:

*"Qaadhi Iyaadh said: 'And when they are prohibited from the Musjid, then to a greater extent they will be prohibited from attending other places.'"*  
(Mawaahibul Jaleel)

And according to Shaafis, Imaam Nawawi Rahimahullah states:

*“Verily, the young women and beautiful women and those whom men desire: it is impermissible for them to be present at the Eidgah due to the fear of fitnah upon them and by them. And if it is said that this fatwa contradicts the Hadith of Umme Atiyyah Radhiyallahu Anha, then we say: ‘It is established in the two Saheehs (i.e. Bukhari and Muslim) from Ayesha Radhiyallahu Anha who said: ‘If Rasoolullah Sallallahu Alayhi Wasallam had to observe what women had introduced, he would have prohibited them just as how the women of the Bani Israeel were prohibited.’ And also because the fitnahs and causes of evil in these times are much more than the first era (which Hadhrat Ayesha Radhiyallahu Anha speaks about).” (Al-Majmoo’ of Nawawi – 676)*

Even Allamah Aini Rahimahullah criticized the women of Egypt approximately 600 years ago in his Umdatul Qaari stating that ***the women who were banned from the Masaajid in the time of the Sahaabah, did not introduce even 1000<sup>th</sup> of the Fitnah of the women in Egypt in the era he lived!*** In our day of filth and crime, the fitnah is a million times worse.

Fifthly, the following statement has no academic worth: *‘where the local pre-Islamic cultures were already very conservative regarding women attending public gatherings’*. Pre-Islamic cultures was not the basis for prohibiting women from attending public gatherings.

The following ruling appears in a Shaafi Fiqh Kitaab:

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

(Tuhfatul Habeeb)

The lecture programs of Juhhaal refer to the stupid Mawlids/Mouloods and functions of the Ninowy, Habibia, Sultan Bahu, Saaberie Chisty, Urs, Giyaarwi, and Qabar Pujaari Bid’atis.

## **UNINTERRUPTED ATTENDANCE OF SHAMELESS WOMEN**

The Bid’atis lauding praises on all the corrupt deviates who allow women to attend the Masaajid, the Eidgahs, etc. states:

*“HOWEVER, I wish to remind everyone here that while this may have been the case with Hanafi India or Salafi Arabia (exception of the Haramayn though); in OTHER PARTS OF THE MUSLIM WORLD, the*

*Sunnah of women attending the Eid Salah has continued uninterrupted.”*

Response:

Firstly, we wish to remind you that the Sahaabah banned women from the Masaajid.

Secondly, currently in this world, it is only deviates, Mudhilleen, Bid’atis and the Ulama-e-Soo morons who allow women to go to the Masaajid.

Thirdly, there is no benefit in mentioning Hanafi and Salafi as the ruling is not restricted to the Hanafis or the anti-Taqleed Salafis. We have proven that according to all four Math-habs, women may not attend the Masaajid. We have quoted excessively from the Kutub above.

Fourthly, what happens in other parts of the Muslim World, is not a valid proof according to Fiqh. The Fatwas of the Fuqaha should be quoted – not the abnormal practices of corrupt Muslims in other parts or some parts of the Muslim world.

Fifthly, there is no Sunnah of women attending the Eid Salaah. It was never Sunnah and will never be Sunnah until Qiyaamah. Allamah Ibn Hajar Haitami Rahimahullah clinches the ruling of the Shaafi Math-hab as follows:

*“Tahaawi said that the command for their emergence was in the initial period of Islam so that the Muslims may appear large in number in the eyes of the enemies.*

*It is mentioned in Sharh Ibn Daqeequl Eid: ‘Verily, in that time (the initial period of Islam) the people of Islam were in numerical inferiority, hence there was a need to emphasize the emergence of women and (even) the females of khudoor (young girls who remain within their homes)...*

*It is mentioned in Musannaf of Ibnul Attaar that going to the Musjid in the darkness at the time of safety from harm and fitnah, was permitted during the era of Nabi (sallallahu alayhi wasallam) and for a while during the time of the Sahaabah. Thereafter this (emergence from the homes to go to the Musjid) was prohibited because of the (fitnah) which women had introduced such as adornment, perfume, and their mischief with men. Then he (the Author of Musannaf) mentioned the Hadith of Ayesha (radhiyallahu anha) in which appears the prohibition of females...*

*It is appropriate (i.e. necessary) for a man **not** to aid his wife or any woman under his jurisdiction to emerge from her home...This (i.e. their attending the Musjid in the initial period of Islam) has been prohibited for other eras because in their attendance there are many acts of haraam corruption.*

*And, he (i.e. Imaam Ghazaali) said in Al-Ihya: 'It is Waajib to prohibit women from attending the Musaa'jid for Salaat and gatherings of thikr when there is fear of fitnah. These then are the different views of the Ulama according to the changing times. When there is the incidence of fitnah, then (their attendance) is haraam without any doubt. The meaning of fitnah is zina and its introductory steps such as looking (at females), privacy with them, touching, etc.*

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

The argument of the Bid'atis that 'Nobody "suspended it" or stopped it ever' is a blatant lie. Read again what Ibn Hajar Haitami of the Shaafi Math-hab has said above. Since these Habibia Bid'atis have attributed the prohibition to 'Hanafi India', it would be interesting to know which Math-hab they follow. It can be none other than the Math-hab of *ghabaawat* and *Shaitaaniyyat*. Imaam Ghazaali was not from the Indo-Pak subcontinent. The Bid'ati grave worshippers may check out this fact.

Applicable to these Habibia Bid'atis 100%, Ibn Hajar states:



*“And, no one will hesitate in prohibiting women (from the Musjid 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 (Shaafti’ Math-hab).” (Al-Fataawal Fiqhiyatul Kubra)”*

‘Congratulations’ to all those morons who say that women may attend the Masaajid in this belated age of Fitnah, immorality, promiscuity and shamelessness. These moron Bid’ati clowns feast on lies.

## **HARAAM PHOTOS**

The Bid’ati says: *“I attach here photos from the Eid Salah in the Mauritanian Desert. It is perhaps the closest image one can get of the Salah of the Prophet (SAW)’s time. You will notice the women sitting behind the men.”*

Haraam photos are not academic proofs. The official rulings of all four Math-habs have already been mentioned. These Habibia Bid’atis are conducting themselves like corrupt Salafis on the issue of women attending the Masaajid, Eidgah, etc. They don’t seem to be following any of the four Math-habs, except the Math-hab of Shaitaaniyyat and Haraam Mawlid-merrymaking circus-type carnivals.

It is indeed scraping the very bottom of the barrel of stupidity to present as proof haraam photos of haraam practices of the ignoramuses of this belated century to negate what the Shariah has ruled during the era of the Sahaabah at a time when not a single Sahaabi had ventured near to the Indo-Pak subcontinent to be influenced by Indian culture which the moron Bid'atis hallucinate.

## **THE SHAAFI MATH-HAB AND INDONESIA**

The lost Bid'ati states: *“Also, photos from Indonesia (country with largest Muslim population). Muslims of the Cape come from Indonesia generally and follow the Shafi'i Madh-hab. As a photo says a thousand words, attached are also photos of mass female Eid congregations from: Egypt, Kashmir, Senegal, Sudan, Somalia, Turkey, Iran, Philippines, UK, Gambia and INDIA. Please look at them carefully so that we can expand our horizons! We are part of a global Ummah. After that, as South Africans, we are part of Africa.”*

Even the circus-clowns would be amazed at the comicality of these Mawlid comedians. We have already explained the ruling of the Shaafi Math-hab. According to Ibn Hajar Haitami Rahimahullah, all those in *Indonesia, Egypt, Kashmir, Senegal, Sudan, Somalia, Turkey, Iran, Philippines, UK, Gambia and INDIA* who allow women to attend the Masaajid are **MORONS**.

There is no academic value in this article of the Bid'atis besides misleading statements, lies, and laughable disgorgements. What type of a ludicrous argument or statement is *'After that, as South Africans, we are part of Africa.'* ?

We follow the Shariah – not Africa or any of the other countries mentioned by the moron. Really, these Bid'atis seem to be very skilled in the art of verbal antics. They seem to have enough time to fool around with the Laws of Allah at the peril of their Imaan. May Allah save us. Ameen!

These Bid'atis need to expand the horizons of their intelligence and need to realize that the final word on all issues is the verdicts and rulings of the Fuqaha. If they can't understand this, then they are worse than the deviant Salafis who shun the Math-habs of the Ahlus Sunnah Wal Jama'ah. In rejecting the Ijma' of the Ahlus Sunnah Wal Jama'ah on the prohibition of women attending the Eidgah, Musjid, etc., the deviance of the Bid'atis is worse than that of the Salafis.

## **THE GLOBAL/AFRICAN CONTEXT**

Posing their laughable question, these moronic Bid'atis state:

*“The question for our local Fuqaha is: As 21st century South African Muslims, will we continue to*

*advocate this "suspension of the Sunnah" that we inherited from our Indian Hanafi roots? or are we going to suspend that "suspension" itself and go back to the Sunnah as the more suitable option for our multi-cultural global/African context???"*

Firstly, the local Ulama are not Fuqaha. They are Muqallideen who must follow the official rulings of the four Math-habs. And according to all four Math-habs, it is Haraam for women to attend the Eidgah.

Secondly, there has been no “suspension” of the Sunnah. Accusing the Sahaabah or anyone of suspending the Sunnah is a slanderous lie. It was only a concession which women were granted to attend the Masaajid during the era of Nabi Sallallahu Alayhi Wasallam restricted with very stringent conditions which did not exist even in the Sahaabah’s time which led to the Sahaabah banning women from the Masaajid. Today, it is much worse.

Thirdly, the prohibition of women attending the Masaajid, Eidgah, etc. is not inherited from Indian Hanafi roots. In this entire article, we have quoted many Fuqaha. Kindly prove to us if even one of the Fuqaha whom we quoted in this article, is Indian. If not, then please don’t speak rubbish in the name of Deen. It has been proven that it is Haraam for women to attend the Masaajid, Eidgah, etc. according to all four Math-habs.

Fourthly, we will continue to advocate the ban which the Sahaabah and all four Math-habs have placed upon women. Anything contrary to it, is against the Shariah. The prohibition has been inherited from the Sahaabah, from the time of Hadhrat Umar (Radhiyallahu Anhu) when Imaam Abu Hanifah (Rahmatullah Alayh) had not yet been born. The alleged 'Hanafi roots' is a cunning deception of shaitaan who is the Imaam of the Bid'ati grave-worshippers.

Fifthly, The Sunnah of the Sahaabah is to prohibit women from the Masaajid. The talk of suspending a Sunnah is the effect of moronic hallucination.

Sixthly, the talk of a '*multi-cultural global/African context*' is pure bunkum. We are bound to follow the Shariah. The context in which the Sahaabah and the Fuqaha had issued the prohibition should be looked at. View things according to the Shariah, not according to Haraam photos and the corrupt contexts of corrupt societies.

Seventhly, as 21<sup>st</sup> Century followers of the Shariah, we follow the Sahaabah and the Fuqaha of all four Math-habs who have regarded the attendance of women at the Masaajid and Eidgahs as **HARAAM!**

This is the one and only option for all true Muslims – but not for morons. The corrupt societies which are today sinking further and further into the mire of

immorality and transgression are not evidence to present in negation of a law of the Shariah enacted by the Sahaabah.

## USOOLE FIQH

The jaahil Bid'atis state: *“Do note that going against the Hanafi Madh-hab in one issue does not remove one from the Madh-hab as is well-known to anyone who has studied Fiqh and Usul al-Fiqh.”*

Firstly, it is not an issue of *“going against the Hanafi Madh-hab on one issue”* as these moron Bid'atis contend. It is an issue of rejecting the Ijma' of all Four Math-habs – an Ijma' inherited from the Sahaabah. It is an issue of rejecting the Shariah as upheld by all Four Math-habs. These Bid'atis don't seem to know what they are speaking. If you are against your own Math-hab on one issue, then you are going beyond the parameters of Taqleed. Full submission to the Fuqaha is necessary.

Secondly, Taqleed demands full submission to the rulings of the Fuqaha. Furthermore, on this issue, all four Math-habs are unanimous that it is Haraam for women to attend the Masaajid and the Eidgah. Therefore, if one goes against the Haraam ruling, then one is going against the Shariah. Thus, it is best for rubbishes to keep quiet, instead of vomiting out nonsense in the name of Fiqh and Usoole-Fiqh.

These morons seem to know very little of Fiqh. That is why Ibn Hajar has declared them as morons as he smashes Baatil with the Fatwa of the Shaafi Math-hab as follows:

*“And, no one will hesitate in prohibiting women (from the Musjid 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 (Shaafi’ Math-hab).” (Al-Fataawal Fiqhiyatul Kubra)”*

## **A SALAFI CONTENTION**

Presenting an argument which only the rubbish Salafis quote, these wayward Bid’atis aver:

*“Note also that Imam Abu-Hanifah (RA) himself stated: "If the hadith is authentic, then that is my Madh-hab". Hanafi Ulama stated that this important statement of the Imam means: 'If an opinion of Imam Abu-Hanifah - that was based on analogy or contextual considerations (and not a hadith) - seems to contradict an authentic hadith, then one should leave that opinion and follow the hadith. One will still remain a Hanafi'. See the Radd al-Muhtar of al-Allamah Ibn-Abidin al-Shami.”*

So, the Hadith of Hadhrat Ayesha Radhiyallahu Anha is authentic which all four Math-habs have accepted as a basis for prohibition. So of what benefit is the citation of the principle, and then too citing it out of context? The Fatwa of all four Math-habs is based on the Hadith of Ayesha Radhiyallahu Anha, etc.

Furthermore, the statement *"If the hadith is authentic, then that is my Madh-hab"* is not general. The above statement of Imaam Abu Hanifah Rahimahullah clearly refers to only the Mujaahideen as mentioned by Allamah Shaami Rahimahullah. Allamah Shaami states: *"And it is not hidden that this (principle of Imaam Abu Hanifah Rahimahullah) refers to those who have Nazar in the Nusoos and are acquainted with the Muhkam from the Mansookh!"* Thus, the above citation of the Bid'atis from Shaami is very selective and not complete. These Bid'atis are very dishonest in their stupid articles of Baatil.

In addition, the era of Ijtihaad has ended long ago. The statement of Imaam Abu Hanifah Rahimahullah has been torn out of its context. Imaam Shaafi Rahimahullah also mentioned this statement. However, what does the statement mean? Imam Nawawi Rahimahullah states:

وهذا الذي قاله الشافعي ليس معناه ان كل أحد رأى  
حديثاً صحيحاً قال هذا مذهب الشافعي وعمل



بظاهره: وانما هذا فيمن له رتبة الاجتهاد في المذهب على ما تقدم من صفته أو قريب منه: وشرطه أن يغلب على ظنه أن الشافعي رحمه الله لم يقف على هذا الحديث أو لم يعلم صحته: وهذا انما يكون بعد مطالعة كتب الشافعي كلها ونحوها من كتب أصحابه الآخذين عنه وما أشبهها وهذا شرط صعب قل من ينصف به

*“What Imaam Shaafi’ee said does not mean that everyone who sees a Saheeh hadith should say “This is the Math-hab of Imaam Shaafi’ee,” applying the purely external or apparent meaning of his statement. What he said most certainly **applies only to such a person who has the rank of Ijtihaad in the Math-hab** as explained earlier... It is a condition for such a person that he be firmly convinced that either Imaam Shaafi’ee was unaware of this hadith or he was unaware of its authenticity. And this is possible only after having researched all the books of Imaam Shaafi’ee and other similar books of the companions of Imaam Shaafi’, those who took knowledge from him and others similar to them. This is indeed a difficult condition to fulfil. **Few are those who measure up to this standard in our times.**” (Al Majmoo’)*

The one who baselessly claims that women may go to the Masjid in this era of Fitnah is a member of the Math-hab of morons as he has contradicted Ijmaa. It is injudicious for ignorant morons to speak on Islamic topics as they only flaunt their ignorance and stupidity on issues in which they are wholly unqualified to comment on.

To aver that the Fatwa of *Tahreem* (i.e. it is Haraam) of women attending the Eidgah is “*an opinion based on contextual considerations, and not textual evidence*” is a blatant lie. It is not just opinion, but the Fatwa of all four Math-habs based on Ahaadeeth.

The Sahaabah banned women from the Masaajid. But, these morons are unable to understand the status of the Sahaabah. Their mentality and mind-set are like the corrupt Kuffaar Shias and the deviated and lost Salafis. These Bid’atis are totally lost and off-track.

Therefore, if anyone goes against the (Ijmaa’ee) unanimous Fatwa of the four Math-habs in order to follow his shameless and baseless opinions based upon his misunderstanding of the Hadith, he is a moron, as confirmed by Allamah Ibn Hajar Haithami Rahimahullah of the Shaafi Math-hab.

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*“And, no one will hesitate in prohibiting women (from the Masjid, 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 Masjid), and this is the Fatwa. And, this in a nutshell is our (Shaafi’) Math-hab.”*

**(Al-Fataawal Fiqhiyatul Kubra)**