

**WOMEN,
THE MUSJID,
THE EIDGAH
AND
THE CORRUPT
ARGUMENTS**

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INTRODUCTION

The November 2010 issue of the Durban tabloid, *Al-Ummah*, published an article captioned, *Emerging Faces of Eid Gah*. The article abounds with inaccuracies and is extremely misleading. It seeks to alter the fourteen century Islamic prohibition on females attending the Musjid and the Eidgah.

Our response to the misleading and unscholarly arguments of the writer, Quraysha Ismail, follows in the ensuing pages.

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REFUTATION OF THE CORRUPT ARGUMENTS

The arguments put forward by Quraysha Ismail in favour of women emerging for Eidgah attendance are deceptive and misleading. While the unwary will be confused by her arguments, men of learning and intelligence can see through the deception which is the effect of her ignorance of the operation of the principles of the Shariah.

The first and foremost issue to understand is that Hadith literature is neither open for everyone's scrutiny nor up for random selection, not does anyone have the right to accept certain narrations pertaining to a subject and at the same time ignore other Hadiths relevant to the topic under discussion.

Secondly it is necessary to understand that all Four Math-habs derive their respective positions from the same treasure of Hadith. Thus certain Hadith narrations form the basis for the rulings of a Math-hab while other narrations or even the very same narrations constitute the basis for the rulings of another Math-hab. The authorities interpreted the same narrations differently. But, it is of crucial importance to understand that they do not bypass or ignore any Hadith relevant to the subject for which a ruling of the Shariah had to be formulated.

The authorities who were the Mujtahid Imaams of the Salfus Saaliheen era, viz., the first three ages of Islam classified by the Nabi (sallallahu alayhi wasallam) as the noblest ages, were the experts of the science of Ijtihad. All the relevant Hadith narrations were in front of them when they issued a ruling. They had valid arguments for accepting and rejecting narrations, and for reconciling apparently contradictory Hadiths. For example, if a Hadith was in conflict of a ruling which an Imaam based on another Hadith, he would have a valid argument/interpretation for the Hadith which he had set aside and not entertained for his ruling. It never happened that a Mujtahid Imaam despite being aware of a contradictory Saheeh Hadith summarily adopted another Hadith on the basis of his likes or natural inclination while not having a tenable and valid explanation for his decision of setting aside the other Saheeh Hadith.

The methodology of the Mujtahid Imaams was not to pick and choose Hadith narrations in terms of their desires, emotions and natural preferences in the way unqualified persons such as sister Quraysha is guilty of. Consider her citation of the Hadith of Abdullah Ibn Umar (radhiyallahu anhu) – the Hadith which states that he refused to speak to his son because he (the son) had rejected the Hadith in which there is permission for women to attend the Musjid. While she accepts this Hadith as a basis for her emotional view that it is permissible for women to attend the Musjid/Eidgah, she adopts an uncanny silence regarding the action of the very same Hazrat Abdullah Ibn Umar (radhiyallahu anhu) who would stand outside Musjid Nabawi pelting women with stones to prevent them

from the Musjid. She has failed to address this contradiction. In view of her inability to explain the contraction due to her ignorance, she adopts a weird position by accepting the one narration and rejecting the other without understanding correctly the purport of the Hadith she has adopted as her basis.

Another glaring example of her injustice is that she totally ignores *all* the conditions which governed the permissibility during the age of Rasulullah (sallallahu alayhi wasallam). A further aspect of her irrationalism is her dismal failure to understand the basic fact that no one understood Rasulullah (sallallahu alayhis wasallam) better than the noble Companions. About Hazrat Abdullah Ibn Mas'ud (radhiyallahu anhu), it is reported that Rasulullah (sallallahu alayhi wasallam) said that if he (i.e. Rasulullah – sallallahu alayhi wasallam) had to appoint a Khalifah without consulting anyone, he would appoint Hazrat Abdullah Ibn Mas'ud (radhiyallahu anhu). This noble and senior Sahaabi who was constantly in the company of Rasulullah (sallallahu alayhi wasallam) would physically prevent women from the Musjid.

An additional factor of great significance is that the advocates of females attending the Musjid have failed to cite even a single Sahaabi who had objected to either the ban or the prevention of women from the Musjid. It was during the Khilaafat of Hazrat Umar (radhiyallahu anhu) that senior Sahaabah would prevent women from the Musjid. Can Quraysha produce a single incident when Hazrat Umar (radhiyallahu anhu) or any other Sahaabi remonstrating with those Sahaabah who were active in preventing women from the Musjid? It is inconceivable that these noble Sahaabah who were the devotees of Rasulullah (sallallahu alayhi wasallam) would oppose the commands of their beloved Master and Nabi? How can any Muslim accept such a preposterous proposition when Rasulullah (sallallahu alayhi wasallam) himself said:

“Honour my Sahaabah for verily they are your noblest, then those after them, then those after them. And after them will prevail falsehood.”

In other words, after the three noble ages, falsehood will predominate. There are many Hadith narrations which obligate the Ummah to follow the Sahaabah. It is contumacious to dismiss a fatwa of a Sahaabi if it appears to the unacquainted mind of unqualified persons that such fatwa is in conflict with the Hadith. The contumacy is magnified manifold if other Sahaabah concur with the fatwa. It should be understood that the foundations of Islam are the Sahaabah.

After the passing of the Khairul Quroon (the initial three ages), no one had the right to resort directly to the Qur'aan and Hadith to structure rules and regulations. The cut-off date for such Ijtihad is the Khairul Quroon – a date fixed by Rasulullah (sallallahu alayhi wasallam). Thus, he characterized the subsequent periods with 'falsehood' and 'obesity'.

Quraysha coming 14 centuries later and lacking in the qualifications of higher Islamic knowledge, has absolutely no licence to dig out Hadith narrations at whim and fancy to formulate effects of desire. Her lack of qualifications as has been pointed out by others is evidenced by her inability to understand the Arabic text on this issue in *I'laaus Sunan*. She had mistranslated certain texts and had attributed highly erroneous conclusions to Imaam Abu Hanifah. In fact, the most learned Mufti of this age whose erudition in the sphere of Uloom may be unchallenged, also does not have the right to resort directly to the Qur'aan and Hadith to pronounce rulings for issues on which the Aimmah-e-Mujtahideen and the Fuqaha of Khairul Quroon had stated the verdict of the Shariah. Sister Quraysha comes nowhere near to the bracket of even such a Mufti of this era.

Very significant is the fact that while sister Quraysha advocates total permissibility for all women even in these times when not a single condition of the initial permissibility exists, those Fuqaha who inclined to permissibility had conditioned such permissibility with *all* the conditions mentioned in the Hadith, and furthermore, they restricted the permissibility to old hags who emerge with dirty, smelly garments.

Another very important factor is the complete unanimity of the later Fuqaha who ruled on prohibition because of the corruption of the times. It is undoubtedly an incontrovertible fact that Quraysha does not excel the Jurists in knowledge and understanding of the Hadith. When the authorities unanimously opined that it is no longer permissible for women, young and old, to attend the Musaa'jid due to the corruption of the age and the total absence of the conditions which were attached to the permissibility during the age of Rasulullah (sallallahu alayhi wasallam), then what significance can Muslims accord to Quraysha's view? Does her view abrogate the ruling of the Fuqaha?

Her fundamental error is her attempt to resort directly to the Hadith. The manner in which she argues clearly displays that she is unaware of the principles of Hadith and Fiqh, hence she rambles through the Hadith narrations without direction, grabbing here and there in a most unscholarly manner.

In her essay on the Eidgah issue she, not surprisingly, denies that Hazrat Umar (radhiyallahu anhu) had banned women from the Musjid. When the females complained to Hazrat Aishah (radhiyallahu anha) about the ban enacted by Hazrat Umar (radhiyallahu anhu), she commented:

* "If the Nabi (sallallahu alayhi wasallam) had known what Umar now knows (of the condition of the females), he would not have granted you (women) permission to emerge (from your homes to attend the Musjid)." -- *Jaamiur Rumooz*

* The following appears in *An-Nihaayah*: "Our Fuqaha base the impermissibility of women attending the Musjid on the prohibition declared by Hazrat Umar Ibn Khattaab (radhiyallahu anhu). When he discerned the mischief (fitnah), he forbade their emergence (from their homes to attend the Musjid)."

* The same attribution to Hazrat Umar (radhiyallahu anhu) is recorded in *Al-Muheetul Burhaani* and other kutub.

* A woman had made a vow that if her husband was released from prison, she would perform two raka'ts Salaat in every Musjid of Basra. When Hazrat Hasan Basri (rahmatullah alayh) was asked

about this issue, he responded: “She should perform (the two raka’ts to discharge the vow) in the Musjid of her community, for verily, she is unable to do that (i.e. perform in all the Musajid of Basra). If Umar had to link up with her, he would inflict severe pain to her head.”

* Imaam Sarakhsi states in his *Al-Mabsoot*: “During the time of Rasulullah (sallallahu alayhi wasallam) and Abu Bakr (radhiyallahu anhu), women would attend the Musjid. However, Umar (radhiyallahu anhu) prohibited them, and this is correct (due to the fitnah as corroborated by Hazrat Aishah – radhiyallahu anha).”

* The following appears in *Badaaius Sanaa’*: “It is not permissible for young women to emerge (from their homes) to attend Jamaa-aat (congregational Salaat at the Musjid). This is on the basis of what has been narrated from Umar (radhiyallahu anhu). Verily, he forbade young women from emergence, because their attendance of Jamaat (Salaat) is a cause for fitnah, and fitnah is haraam. Whatever leads to haraam is likewise haraam.”

Now do we accept what Quraysha says about Hazrat Umar (radhiyallahu anhu) or do we accept what Hazrat Aishah (radhiyallahu anha) stated? The women went to complain about the ban placed on them by Hazrat Umar (radhiyallahu anha). Hazrat Aishah (radhiyallahu anha) upheld and endorsed the validity of the ban.

These narrations debunk Quraysha’s contention that Hazrat Umar (radhiyallahu anhu) did not prohibit women from the Musjid. Without any evidence to back up her contention regarding Hazrat Umar (radhiyallahu anhu), she further states: “He only tried to discourage his wife.....” The use of the term ‘only’ is misleading. He not only ‘discouraged’ his wife, but enacted the prohibition as is confirmed by the narration of Hazrat Aishah (radhiyallahu anha). Should we assume that he had only discouraged his wife from going to the Musjid, the question is: Why did he discourage her, and that too in that holiest age, and despite his awareness of the permissibility during the time of Rasulullah (sallallahu alayhi wasallam)? Does

Quraysha understand the Hadith better than Umar (radhiyallahu anhu)? While he discourages, she encourages!

The fact underlining his ‘discouragement’ and not totally prohibiting his wife was that she had married him on condition that he would not prevent her from the Masjid, and that condition was stipulated prior to the ban which she by her *firaasat* (spiritual insight and wisdom) had perceived was to come sooner or later. Whatever the interpretation may be, it is undeniable that Hazrat Umar did prohibit women from the Masjid as did the other senior Sahaabah.

In an exceptionally fallacious argument, sister Quraysha tries to argue away the factor of ‘fitnah’ on which the total prohibition is based. She claims because of the one rare – exceptionally rare – case of a woman having been attacked on her way to the Masjid during the age of Rasulallah (sallallahu alayhi wasallam), the ‘fitnah’ which exists today in our corrupt age had also existed during Rasulallah’s age. She makes this astonishing claim although Rasulallah (sallallahu alayhi wasallam) said that the noblest age was his age and the age of the Sahaabah, then the age of the Taabieen, then the age of the Tab-e-Taabieen.

With this fallacious claim she has rejected the fitnah basis of all the Fuqaha from the age of the Sahaabah through the ages of Islamic history. Is it logical to accept her interpretation of ‘fitnah’ and reject the unanimous view of all the Fuqaha who base the prohibition on the fitnah of the times?

Then she asks: “Are we justified in saying women make ‘fitnah’ when they come to the masjid?” This line of argument is typical of one who lacks understanding of the mechanics of the laws and principles of the Shariah. Women ‘making fitnah’ is only part of the story. Only a blind person who selects deliberate blindness will deny this factor. While women’s fitnah is one part of the overall fitnah, the other complementary part is the fitnah of the men. In fact the fitnah produced by the men of these ages is worse than the fitnah of the women. Then there is another dimension to the concept of fitnah, and that is according to the Fuqaha *the fitnah of the zamaan* (the corruption of the times). The references which I shall cite further on

prominently emphasize the element of fitnah and its crucial importance for the enactment of the prohibition.

The solitary attack which had happened during the early period cannot be presented to negate the piety, safety and peace of the Prophetic age and of the age of Sahaabah. It is indeed an insult to equate the *Khairul Quroon* era with the present age of immorality, corruption, anarchy, rape and molestation. Quraysha's presentation of the solitary episode illustrates her lack of understanding of the issues of the Shariah.

In another baseless argument, she says: "Then we are told that the majority of scholars agree that women must not attend the masjid. But do you know... The majority of the Muslim population around the world all have facilities for women to attend the masjid." In the primary premises of her argument she states, "majority of scholars", and in her secondary premises she says: "the majority of the Muslim population". There is a vast difference between 'the majority of scholars' and "the majority of the Muslim population". While every single member of the scholars – the true scholars – the Fuqaha Mutaqaddimeen and the Fuqaha Muta-akhkhireen – was a paragon of knowledge and taqwa, the majority of the Muslim population of this era to whom she refers are nincompoops, ignoramuses and persons who have very little connection with the Deen. The actions of the 'majority of the Muslim population' whether of former times or of present times cannot be presented in refutation of the rulings of the illustrious Fuqaha. What the 'majority of the Muslim population' do is not the Shariah. It is not the proof of the Shariah. The majority of the Muslim population indulge in a host of haraam activities. Hardly 5% of the Muslim population of the world today perform the daily five Salaat punctually and with Jamaat. In fact the 'majority of the Muslim population don't even perform Salaat. A survey of any city, town and country will confirm the correctness of this claim. Check the Fajr and Isha' attendance in any locality and it will be seen that the overwhelming majority of the Muslim population is absent from the Musjid.

The fact that the sister has confused ‘Muslim population’ with ‘scholars’ further displays her inadequacy and inability in the sphere of the Knowledge of the Shariah. While I am tempted to proclaim some pejorative descriptions which others have used to describe the sister, I am exercising considerable restraint to apprehend this desire.

Then she presents a list of countries where women are accorded Musjid facilities and she refers to the scholars of these countries. It is clear that she has no understanding of the meaning of ‘scholars’. By Scholars is meant the Fuqaha and the Aimmah Mujtahideen – the Scholars of the Khairul Quroon and even the illustrious Fuqaha Mutakhhireen. The views of present-day ‘scholars’ have no worth when in conflict with the rulings of the Aimmah-e-Mujtahideen. The overwhelming majority of present-day scholars could be safely categorized as evil ulama. They are extremely deficient in knowledge and they lack in entirety in piety. The laws of the Shariah are not the views and verdicts of present-day ‘scholars’ whose worth in the Shariah is extremely meagre and of no standing.

Quraysha makes a big issue of women attending the Eidgah during the time of Rasulullah (sallallahu alayhi wasallam). She presents this Hadith as if the Sahaabah were blissfully unaware of it. She talks as if she lived during that early period. She speaks as if the Sahaabah did not know this fact. Her selective mention of narrations further confirms her ignorance of the knowledge of the Shariah. She has absolutely no valid argument and explanation sustainable on a Shar’i basis for the actions of Hadhrat Umar, Hadhrat Abdullah Ibn Mas’ud, Hadhrat Abdullah Ibn Umar and other Sahaabah who all prohibited women. She has no explanation for the rigid stance adopted by Hadhrat Aishah (radhiyallahu anha) in her opposition to women coming to the Musjid. She pretends that the Sahaabah were unaware that women used to attend the Eidgah during the time of Rasulullah (sallallahu alayhi wasallam). She is totally silent on this dimension of the coin. She monotonously and laboriously nags on women’s attendance during the time of Rasulullah (sallallahu alayhi

wasallam), but ignores all the other issues relevant to the initial permissibility and the subsequent prohibition.

Displaying her lack of understanding of the issue, she says: “Do you know that the women would pray behind the men in the Prophet’s Masjid...” This is about all she knows of the episode. She pretends to be ignorant of the manner in which they prayed, and she pretends to be oblivious of the fact the Sahaabah who banned women from the Masjid were fully aware of women praying in the ‘Prophet’s Masjid’. She cunningly omits to enumerate the following severe conditions ordered by Rasulallah (sallallahu alayhi wasallam) for the permissibility:

1. The women emerged when it was intensely dark. So dark that a lady could not recognize the other lady.
2. The women had to emerge with untidy, unattractive, smelly garments to create maximum revulsion for them.
3. The women had to leave immediately after the Imaam made the Salaam. They were not allowed to perform Sunnat and Nafl Salaat in the Masjid.
4. The men had to compulsorily remain seated after the Fardh Salaat until all the women had vacated the Masjid.
5. Adornment, fine garments and perfume were haraam for the women who visited the Masjid.

Then, despite all these conditions ordered by Rasulallah (sallallahu alayhi wasallam), he still emphasized that the best Salaat of a woman is the innermost recess of her home. Does any one of the above conditions exist in this age of fitnah and immorality in which women vie with one another to capture the gazes of the men, and the men destroying their ibaadat to cast their lustful gazes on women, short-circuiting their Sunnat and Nafl Salaat to rush outside to bump into the women shamelessly parading in the parking lots outside the Musjids?

Demonstrating her colossal ignorance, Quraysha claims: “From the above, we note that it is compulsory (wajib) for women to attend the Eid salaah...” Did any Sahaabi teach that it is Waajib for women to attend the Eid Salaat? Did any of the Fuqaha or any Math-hab

propagate this ludicrous fallacy? Are all the Fuqaha of the Four Mathaahib in error – have they all been in error for the past 14 hundred years in their contention that Eid Salaat is NOT WAAJIB for women? Is Quraysha of this age the only person who has knocked the nail on the head and who has stumbled on the correct law of the Shariah while all the Sahaabah and all the Fuqaha of all the Math-habs had been dwelling in error and deception by negating the Wujoob stated by Quraysha? Her contention in this regard is so preposterous and ridiculous that it requires no further comment.

With massive audacity or ignorance she says: “Remember, what the Prophet Muhammad (S.A.W.) made permissible and commanded, and which the Sahaabah (Companions) practised upon, cannot be made impermissible by the scholars of today...” Her ignorance and self-contradictions boggle the mind. The Sahaabah were the persons who first enacted the prohibition. They practised prohibition. The Scholars of today are merely narrating what the Sahaabah and the authorities of the Khairul Quroon ruled and practised. When a person displays such massive ignorance regarding the rulings and practices of the Sahaabah, then it is futile to present intelligent arguments because she simply is incapable of grasping the facts of the Shariah.

Displaying the *Nuqs fil Aql* mentioned by Rasulullah (sallallahu alayhi wasallam), she states: “The Prophet (S.A.W.) said: “If any woman attends the Masjid, she should not use any perfume.” “So why would the Prophet (S.A.W.) make such a statement if it was prohibited for women to attend the masjid?”

Her silly harping on an issue which has been convincingly explained by the Fuqaha is typical of womanish nagging. No one has ever denied that women used to attend the Musjid during the age of Rasulullah (sallallahu alayhi wasallam). The Sahaabah were more aware than Quraysha and all others of the initial permissibility, yet they deemed it appropriate to prevent women even to pelt them with stones to drive them away from the Musjid. In terms of the principles of the Shariah – Qur’aanic and Sunnah principles – that initial permissibility was cancelled by the Sahaabah themselves, and

the prohibition has remained in force to this day. Only the modernists of this corrupt age are the ones seeking to abrogate the prohibition of the Shariah.

It is also a gross falsehood to claim that the prohibition is the fatwa of only today's scholars, and that too of the Ulama of India and Pakistan. The following rulings of the Authorities of Islam will suffice for those who are in search of the Truth:

1. "Aishah (radhiyallahu anha) and Ibn Mas'ood (radhiyallahu anhu) are of the opinion that women should be prevented from the Musjids and that they should necessarily cling to the dark corners of their homes (for Salaat). – *Sharhut Tirmizi – Arabi*
2. "Yahya Ibn Saeed narrates from Umrah Binti Abdur Rahman that Aishah (radhiyallahu anha) said: 'If Rasulullah (sallallahu alayhi wasallam) had observed that which women have now introduced, he would most certainly have prevented them from attending the Masjid just as the women of Bani Israaeel were prevented.' Yahya asked: 'What, were the women of Bani Israaeel prevented from the Musaaqid?' Umrah replied: 'Yes'." – *Muatta Imaam Maalik*
3. "Amr Shaibaani narrates that he saw Abdullah Ibn Mas'ood (radhiyallahu anhu) expelling women from the Masjid on the day of Jumuah." – *Majmauz Zawaahid*
4. "Sufyaan Thauri said: 'It is forbidden for women to emerge from their homes. Ibn Mas'ood (radhiyallahu anhu) said that a woman is an object of concealment. When she emerges shaitaan lays in wait for her (to create fitnah). Imaam Abu Hanifah and Ibn Mubaarak also said so. Our Fuqaha have said so (i.e. it is not permissible for women to attend the Masjid) because in their emergence is the danger of fitnah.' – *Sharhut Tirmizi – Ibn Arabi*
5. "It (i.e. females going to the Eid Salaat) is forbidden. This has been narrated by Tirmizi on the authority of Thauri and Ibn Mubaarak. And, this is the view of Imaam Maalik and

Abu Yusuf. Ibn Qudaamah narrated it on the authority of Nakh'i and Yahya Ibn Saeed Ansaari.” – *Nailul Autaar*

6. “The summary of the discussion of Nawawi and also of Zarkashi as stated in Ahkaamul Musjid, is that when intermingling with men prevails, whether in the Musjid or in the roads or their exists the fear of mischief because of women’s adornment and display of beauty, then it is forbidden for them to emerge.....It is incumbent on the Imaam or his representative to prevent women from emerging. – *Ibn Hajar*
7. “The Fuqaha-e-Mutakh-khireen said that the prohibition includes young as well as old women. The prohibition applies to all the Salaat because of the prevalence of mischief.” – *Ibn Humaam*
8. Hadhrat Allaamah Aini (rahmatullah alayh) of the 8th Islamic century states:

“If Aishah (radhiyallahu anha) had to observe the innovations and evils which the women of this age (i.e. the 8th century) have introduced, then her castigation (of women’s attendance of the Musjid) would have been more vehement. The interval between the time of Aishah’s rejection of this practice (of females attending the Musjid) and Rasulullah’s (sallallahu alayhi wasallam) demise is very little.

The wrongs which the women during the time of Aishah (radhiyallahu anha) had introduced were infinitesimal compared to the evils which they have introduced in this time, namely, the 8th century.”

Today, the Fatwa is on prohibition (i.e. it is not permissible for women to attend the Musjid).”

9. “The Fatwa is prohibition in all Salaat because of the appearance of fitnah in this age.” – *Al-Muheetul Burhaani*

10. “The verdict today is prohibition of women’s presence (in the Musjid) for all Salaats because of the prevalence of fitnah.” – *Al-Jauharah*
11. “Today women’s emergence (to attend the Musjid) is totally prohibited.” – *Munazzal*
12. “The Fatwa is that it is forbidden for women to attend the Musjid for all Salaats because of the appearance of fitnah.” – *Al-Kifaayah*
13. The Shaafi’ authority, Shaikh Sulaiman Bujairmi (rahmatullah alayh) states:

“Women should not attend (the Musjid) whether they are young or old for Jamaat because of the appearance of corruption..... Today the Fatwa is on total prohibition in all Salaats. This includes Jumuah, Eid, Istisqaa’, and gatherings of lectures, especially the lectures of the juhhaal (ignoramus) who masquerade as Ulama while their motive is the gratification of lust and worldly acquisition.” – *Tuhfatul Habeeb Ala Sharhil Khateeb*
14. “It is only proper for a woman that she does not emerge from her home, but remains glued to the innermost recess of the home. Verily, her whole body is an object of concealment. It is Waajib to conceal the aurah. Regarding women’s emergence in the darkness to go to the Musjid, this was in the absence of harm and mischief, as was the case during the age of the Nabi (sallallahu alayhi wasallam), and the age of certain Sahaabah. Thereafter, emergence was prohibited because of the fitnah which women had introduced....” – *Musannaf Ibnul Attaar*
15. Imaam Taimi (rahmatullah alayh) said: “The Hadith of Aishah (radhiyallahu anha) contains the substantiation for the view that it is not proper for women to emerge (from their homes) to attend the MUSAAJID when mischief has appeared.”

16. “The Fatwa today is that it is prohibited for women to be present for all Salaats due to the prevalence of corruption (fasaad).” – *Qudoori*
17. “Allaamah Abu Muhammad Bin Ahmad Aini said: ‘Today, the Fatwa is on total prohibition (i.e. for all females)’.”
 Muhaddith Shaikh Muhammad said: “It is not permissible for women today to emerge (from their homes to go to the Musjid). Verily, Aishah (radhiyallahu anha) had denounced their emergence after the demise of Rasulullah (sallallahu alayhi wasallam) as is mentioned in Bukhaari.’
 In is stated in Al-Munazzal: Their emergence today is totally haraam.” It is narrated from Thauri: ‘Today their emergence is totally prohibited. This is the Fatwa.’ --- *Laamiud Duraari*
18. “Imaam Nawawi (rahmatullah alayh) said: ‘Nothing is better for a woman than her home even if she is an old woman. Ibn Mas’ood (radhiyallahu anhu) said: ‘Woman is aurah. When she is inside the innermost recess of her home, she is closest to Allah, and when she emerges Shaitaan lies in ambush for her.’
 Ibraaheem Nakh’i would prohibit his womenfolk from Jumuah and Jama’ah Salaat.” – *Laamiud Duraari*
19. “They (women) should not attend congregations, i.e. in all Salaats, whether they are young or old.” – *Tabyeenul Haqaa-iq*
20. “Verily, during the time of Rasulullah (sallallahu alayhi wasallam) and Abu Bakr (radhiyallahu anhu) women used to attend jamaa-aat. However, Umar (radhiyallahu anhu) prohibited this, and he was correct in so doing.” – *Mabsoot of Imaam Sarakhsi*
21. “During our times nothing of it is permissible (i.e. whether young or old, it is not permissible for women to attend the

Musjid) because of the *fasaad* our age.” – *Al-Ikhtiyaar Ta’leelul Mukhtaar*

22. “Our Fuqaha base the prohibition of women attending the Masjid on the prohibition declared by Hadhrat Umar Ibn Khattaab (radhiyallahu anhu). When he discerned the fitnah which women had initiated, he forbade them.” – *An-Nihaayah*
23. “Women should not attend Jamaat (Salaat) in view of the Qur’aanic aayat: “*And, remain resolutely in your homes....*” 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 Masjid) because of the prevalence of immorality.” – *Bahrur Raa-iq*
24. “It is not permissible for women to attend Salaat in congregation whether it be Jumuah or Eid or a lecture and even if she is old and even if it is night time. This is the final ruling on this issue.” – *Ad-Durrul Mukhtaar*
25. Stating the unanimous Fatwa of the Shaafi’ Math-hab, Ibn Hajar Haitami (rahmatullah alayh) said: “The Fatwa in this age is prohibition of women’s emergence (from their homes to go to the Masjid, etc.). None but a *ghabi* (moron) who is subservient to his base desires will hesitate in this (i.e. in accepting this prohibition)..... This is the correct version according to the Ulama of the Salf and the Khalf of the (Shaafi’) Math-hab.” – *Al-Fataawal Fiqhiyatul Kubra*
- 26 “It is not upon women to emerge (from their homes) for both Eid Salaats although this was (at one stage) permitted for them. Imaam Abu Hanifah (rahmatullah alayh) said: ‘However, today, verily I consider this Makrooh (i.e. Makrooh Tahrimi) for them, and I (also) detest for them being present for Jumuah and the Fardh Salaat.’”

(It should be borne in mind that the difference of opinion among Imaam Abu Hanifah, Imaam Abu Yusuf and Imaam Muhammad (rahmatullah alayhim) during the early stage relates to old ladies – hags. While according to Imaam Abu Hanifah (rahmatullah alayh)

there was concession for al-ujoozul kabeerah (i.e. very old ladies or real hags) for Isha', Fajr and Eid), according to the other two Imaams, this concession applied to all Salaats for the hags. However, as far as young and not so old women are concerned, the prohibition is total.)

“There is no concession (i.e. it is not permissible) for young women in our age to attend any of the Salaats.” – *Fataawa Taatarkhaaniyyah*

“Furthermore, when old hags attend the Eid Salaat, will they perform Salaat? Hasan narrating from Imaam Abu Hanifah (rahmatullah alayh) said: ‘Verily, they shall not perform (the Eid) Salaat. They shall attend only to swell the number of the Muslimeen.’” – *Fataawa Taatarkhaaniyyah*

The kutub of the Shariah unambiguously clarifies that the *only* purpose for the initial command during the era of Rasulullah (sallallahu alayhi wasallam) for females to attend the Eidgah was to swell the number of the Muslimeen to create an impact of the kuffaar because during the early stage of Islam the Muslims were comparatively small in number. However, since this is no longer the case, it has devolved incumbent to dispense of their presence. This dispensation is merely an additional factor of prohibition.

Stating this objective, *Fataawah Taatarkhaaniyyah* says: “Verily, they emerged *only* to increase the assembly of the Muslimeen. It is mentioned in the Hadith of Umme Atiyyah (radhiyallahu anha): ‘We women used to emerge with Rasulullah (sallallahu alayhi wasallam) in both Eids even the women of haidh.’ It is palpable that a menstruating woman does not perform Salaat. Thus, we learn that the objective of their emergence was to swell the assembly of the Muslimeen.”

27. “Know that verily this (permissibility for women to attend the Eidgah) was for that age (i.e. the age of Rasulullah – sallallahu alayhi wasallam) when there was no corruption relating to them as prevails in this age, hence Aishah (radhiyallahu anha) said: ‘If Rasulullah (sallallahu alayhi

wasallam) had to see what the women have introduced, then most certainly he would have forbidden them from the Musaaajid just as the women of Bani Israaeel were forbidden.’ Thus, if the situation had already changed during the age of Aishah (radhiyallahu anhu) to constrain her to make this statement, then what shall we say about this age when *fasaad* (corruption) has become prevalent, and disobedience has overtaken both the young and the old? We supplicate for forgiveness and *taufeeq*.” – *Umdatul Qaari*

28. “Yes, it is Makrooh (i.e. forbidden) for women to attend the Musjid with males because of the Hadith in Bukhaari and Muslim narrated by Aishah (radhiyallahu anha) who said: ‘If Rasulullah (sallallahu alayhi wasallam) had to see what women have initiated (today), then most certainly he would have prohibited them from the Musjid just as the women of Bani Israaeel were prohibited.’ And, this prohibition is on account of the fitnah...”

The text of the *Sharah* states: ‘It is Makrooh for a woman to attend jamaat of the Musjdjid if she is young even if she dresses shabbily, and even if she is not young, but with her is something of beauty or fragrance of perfume. It is the duty of the Imaam or his representatives to prevent them (from the Musjid).’ – *I’aanatut Taalibeen (Shaafi’)*

29. “It is Makrooh for women to attend (the Musjid) with males because of the Hadith of Aishah (radhiyallahu anha).....” – *Al-Iqnaa li Shurabeeni (Shaafi’)*
30. “When a young or an old woman who can excite carnal desire intends to attend the Musjid, it is Makrooh for her. It is also Makrooh for her husband or wali to allow her (to attend the Musjid).(this is so) because of the fitnah and because the ways of evil in these times are abundant contrary to the initial era (of Islam).” – *Al-Majmoo (Shaafi’)*
31. “If Rasulullah (sallallahu alayhi wasallam) had to see what women have introduced, he would most certainly have

prohibited them from the Musjid just as the women of Bani Israaeel were prohibited.” This then is the Fatwa of Ummul Mu’mineen in the best of ages. What then should the Fatwa be in this corrupt time of ours? Verily, many others (i.e. Fuqaha) besides Hazrat Aishah (radhiyallahu anha) had also prohibited women from attending the Musjid. Among them were Urwah Bin Zubair (radhiyallahu anhuma), Qaasim, Yahya Ansaari and Maalik...

Further, this difference of opinion regarding women’s attendance applied to that early age. But during this era of ours, not a single Muslim will hesitate to prohibit women except a *ghabi* who lacks understanding of the deeper wisdom of the Shariah. He seeks proof from the *zaahiri daleel* (the texts) without understanding the meaning.....The correct view is total Tahreem (prohibition). And this is the Fatwa.” –*Kifaayatul Akhyaar (Shaafi’)*

32. “Women, young or old, should not attend Jamaat (in the Musjid) because of the spread of fasaad (corruption)... The Fatwa today is on prohibition for all (whether young or old)... This includes the daily Jamaat Salaat, Eid Salaat, Istisqaa’ and gatherings of lectures,” – *Bujairmi alal Khateeb (Shaafi’)*
33. “On Fridays Ibn Umar (radhiyallahu anhu) used to pelt women with pebbles to expel them from the Musjid.” – *Aini – Sharah Bukhaari*. This was his action in the presence of all the Sahaabah. Not a single one remonstrated with him. This clearly indicates the consensus of the Sahaabah on the prohibition enacted by Hazrat Umar (radhiyallahu anhu).
34. “Amr Shaibaani narrates that he saw Hazrat Abdullah Ibn Mas’ood (radhiyallahu anhu) on a Friday expelling women from the Musjid, and he would exclaim: ‘Get out and go to your homes which are best for you.’ Narrated by Tabraani. – *At-Targheen wat Tarheeb*

35. “Their attending Jamaa’ah (at the Musjid) even Jumuah, Eid and lectures, is totally prohibited, and even for old women at night because of the corruption of the age.” –*Durr-e-Mukhtaar*
36. “Ibn Hajar Haithami (rahmatullah alayh) said: “The statement of Ghazaali in Ihyaaul Uloom: ‘It is obligatory to prohibit women from attending the Musjid for Salaat, for sessions of knowledge and for Thikr when there is the fear of fitnah. Verily, Aishah (radhiyallahu anha) forbade them. It was then said to her: ‘Verily, Rasulallah (sallallahu alayhi wasallam) did not forbid them from Jamaat.’ She said: ‘If Rasulallah (sallallahu alayhi wasallam) knew what the women would introduce after him, he would have prevented them.’

Concurring with this, Ibn Khuzaimah who is among our senior (Shaafi’) authorities, said: ‘The Salaat of a woman in her home is superior to her Salaat in the Musjid of Rasulallah (sallallahu alayhi wasallam). . . . Now when her Salaat at home is superior, then it is either pride or show which brings her out of her home (to go to the Musjid), and this is haraam.

There is consensus (*Ijma’*) on the prohibition of women going to the Musjid, Eid Salaat and visiting the graves in view of the absence of the conditions of permissibility which had existed during the age of the Nabi (sallallahu alayhi wasallam). This is the averment of Shaikh Taqiuddin Al-Husni and Shaikh Alaauddeen Muhammad Al-Bukhaari, who were two great Imaams among the Mutaqaddimeen (the early Fuqaha).What these two Shaikhs have said, namely, the Mufta Bihi ruling is the prohibition on women’s emergence. Only a *ghabi* following his lowly (nafsaani) desires will not accept this. Verily, the rules change with the changing of

times. This is the correct version according to the Math-habs of the Ulama of the *Salf* and the *Khalf*.’

Hujjatul Islam (i.e. Imaam Ghazaali) says in *Al-Ihya*: ‘It is obligatory to prohibit women from attending the Musaaajid for Salaat and Thikr when there is fear of fitnah.

It is mentioned in *Anwaar*: ‘It is Waajib to prohibit women from attending the Musaaajid for Salaat and Thikr when there exists the fear of fitnah.’

The evils of their emergence today are established facts.... The correct view is that prohibition is absolute, and this is the Fatwa. This is the summary of our (Shaafi’) Math-hab.” – *Fataawa Kubra of Ibn Hajar Haitami*)

I shall now inform sister Quraysha and all others who entertain the fallacies which she is advocating, of an *open secret* for perhaps she is not aware of this secret. Not a single one of the authorities cited here was an Indian or Pakistani Aalim. Not a single one was from Deoband. In fact, all these Authorities whom I have cited appeared on the scene many centuries before the establishment of Daarul Uloom Deoband. They flourished 13 centuries, 10 centuries, 5 centuries, etc. before the Indian and Pakistani Ulama-e-Haqq appeared on the scene.

This *open secret* explodes the satanic myth that only the Ulama of Deoband prohibit women from the Musjid. All men of intelligence, fairness and justice will understand that the first persons to prohibit women from the Musaaajid were the Sahaabah among whom Hazrat Umar, Hazrat Ibn Mas’ood, Hazrat Abdullah Ibn Umar and Hazrat Aishah (radhiyallahu anhum) are the notable ones. Thereafter the Prohibition gained the status of *Ijma*’.

The differences among the early Fuqaha pertain to very old ladies or *hags*. Later consensus on the prohibition of the grandmas was also enacted – and this all by non-Indian and non-Pakistani Ulama and Fuqaha many many centuries prior to the birth of Daarul Uloom Deoband.

Attempting to inject some legitimacy into her baseless argument, Quraysha states: “It is the responsibility of the scholars and Imams

to inform women that they should attend, but they should beware of disregarding the conditions. At the same time the scholars and the Imams should admonish the men to respect the rights of women and advise the men that it is obligatory to lower their gaze.”

Besides her naivety, these observations are ludicrous. At least she has reluctantly conceded that there are “conditions’ which regulate female attendance of the Musaajid. However, it appears that she is unaware of the law governing conditions. This simple law is known to even Madrasah kids, namely, in the absence of the conditions the action has no validity and no existence. Thus if the conditions for Salaat are not met, the Salaat will not be valid. Similarly, if the conditions regulating the practice of women visiting the Musaajid are not fulfilled, the practice will not be permissible.

Assigning the conditions to the admonition of the scholars and Imams cannot be equated to a discharge of the conditions which renders female attendance permissible. Firstly, it is a total impossibility to enforce the exceptionally strict and severe conditions imposed by Rasulullah (sallallahu alayhi wasallam). The scholars and the Imaams just don’t have the power to ensure compliance with their admonition Secondly, when even a Deeni stalwart and paragon of the Shariah such as Ameerul Mu’mineen Umar Ibn Khattaab (radhiyallahu anhu), and other very senior Sahaabah were unable to stem the tide of fitnah, who are the present-day paid, imbecile, mercenary scholars and imams lacking in Taqwa to enforce the conditions? Who is the woman who will come out dressed shabbily with dirty garments like an old hag? Who is that women in this age who will emerge from her home with a huge, unattractive, old sheet enveloping her entire body and exposing only one eye in the style of the Sahaabiyyah ladies? Who are the women who will at the Eidgah sit so far away from the males that they would not be able to hear the khutbah being recited, for this was the way in Rasulullah’s era? The recent mock/sham ‘eidgah’ in Lenasia where women and men intermingled and sat in the same rows in close proximity is clear evidence for the fitnah on which there exists consensus of the Fuqaha since the age of the Sahaabah.

On the contrary, the women of this age come out of their homes decorated and adorned – gaudy apparel and perfume. In fact, their attractive abayas and so-called burqahs earn for them the classification of lewd women. Nowadays, their legs are all oily and greased. They simply slip out of the house and land plop behind the driving seat to shamelessly drive off to whatever their destination may be. They raise their voices in public, and they strut like male pigeons performing in a manner designed to gain maximum male attention. This evil fitnah of women is given further impetus by the lascivious gazes and attitudes of the fussaag males who are goading them on to come out of their houses into the streets using the Musjid as their cover.

No one listens to the scholars and imams of today. Furthermore, these scholars and imams lack coercive power. It is therefore a total impossibility to restore the corrupt state of today's Ummah to the state of piety which existed during the time of Rasulullah (sallallahu alayhi wasallam).

Since the talk of conditions in this day belongs to the realm of dreamland, the following command of Rasulullah (sallallahu alayhi wasallam) is in force and has been in force since the Khilaafat of Hazrat Umar (radhiyallahu anhu):

“O people! Prohibit your women from coming to the Musjid with adornment and coquetry.”

Female adornment and coquetry are irrefutable and entrenched facts of life of this era of libertinism, hence the Fatwa of Hazrat Aishah (radhiyallahu anhu) shall remain ascendant and in force until the Day of Qiyaamah. This Fatwa has been upheld by all the Math-habs from many centuries ago by non-Indian, non-Pakistani and non-Deobandi Ulama and Fuqaha of the highest calibre. The principle of the Shariah which constrained the ban on the women of Bani Israaeel applies with equal force to the women of this Ummah. If anyone labours under the notion that he or she can reverse the trend of downward and incremental *fitnah* and *fasaad* leading towards Qiyaamah, then he/she should examine his/her Imaan and sanity.

To ignore the Fatwa of all these illustrious Authorities of the Shariah, and of numerous others whom we have not cited, is palpably the effect of *Nuqs fil Aql (Deficiency in Intelligence)*. May Allah Ta'ala save us from deviation.

To clinch this issue, I reiterate without comment the following categorical statement of Hazrat Ibn Hajr Haitami, the illustrious Shaafi' authority of the 8th Islamic century:

“And no one will hesitate in prohibiting women (from the Masjid) except a ghabi (one who is dense in the brains, who is a jaahil (ignoramus), and who lacks ability in understanding the subtleties of the Shariah..... The correct verdict is categorical Tahreem (i.e. it is haraam for women to go to the Masjid), and this is the Fatwa, and this in a nutshell is our Math-hab (Shaafi’).” – Al-Fataawal Fiqhiyyatul Kubra

MOST SIGNIFICANT

Sister Quraysha's citing of some Hadith narrations which indicate permissibility is in fact contumacious in that she implies thereby that the senior Sahaabah such as Hadhrat Umar Ibn Khattaab, Hadhrat Abdullah Ibn Mas'ood, Hadhrat Abdullah Ibn Umar, Hadhrat Aishah and many others (radhiyallahu anhum), as well as all the noble Imaams of the Math-habs and the Fuqaha of the Khairul Quroon ages, who had declared the validity of prohibition, were unaware of these Hadiths on which she basis her erroneous view.

It is most significant that despite their awareness of these Hadith narrations, and despite these senior Sahaabah having lived during the time of Rasulullah (sallallahu alayhi wasallam), they all unhesitatingly declared that it is not permissible for women to attend the Musjid or the Eidgah.

The manner in which the sister has presented these narrations is designed to convey the notion that those who say that women are not allowed to attend, are ignorant of the existence of the Hadiths of permissibility. Yet, those who maintain that it is impermissible are Sahaabah and great Fuqaha and authorities of the Shariah. And, for soothing the palates of the promoters of permissibility, I have excluded the Ulama of India and Pakistan – the Ulama of Deoband. It is noted that whenever modernists fail to rationally argue a subject on the basis of the Shariah, they usually attribute the issue to the Ulama of India and Pakistan, more precisely, the Ulama of Deoband whom they have designed to be their scapegoat. I have therefore by deliberate design not introduced any of the Indian and Pakistani senior Ulama in my discussion.

The following are some of the Hadith narrations which the non-Indian and non-Pakistani authorities present in opposition to and in abrogation of the narrations of permissibility:

1. "Aishah (radhiyallahu anha) said: 'If Rasulullah (sallallahu alayhi wasallam) had seen what women have (now) introduced, he would most certainly have forbidden them from the Musjid just as the women of Bani Israaeel were forbidden.'" (*All Hadith Kutub*)

2. “Abdullah Ibn Mas’ood (radhiyallahu anhu) narrated that the Nabi (sallallahu alayhi wasallam) said: ‘The Salaat of a woman in her *bait* is better than her Salaat in her *hujrah*, and her Salaat in The *makhda*’ is better than her Salaat in her *bait*.’ ” (*Abu Daawood*)

In other words, women’s Salaat in the remotest corner of her home is best.

3. “Aatikah (radhiyallahu anha) said: ‘We (women) used to come out (to go to the Musjid) when people were human beings.’ ” (*Laamiud Duraari*)

4. “Umm-e-Salmah (radhiyallahu anha) narrated that Rasulullah (sallallahu alayhi wasallam) said: ‘The best Musjid for women are the innermost recesses of their homes.’ ” (*Imaam Ahmad – Umdatur Ri-aayah*)

5. “Hadhrat Ibn Mas’ood (radhiyallahu anhu) said: ‘By That Being besides Whom there is no god! A woman has never performed a Salaat better for her than the Salaat she performed in her home.’ ” (*Baihqi*)

6. “Umm-e-Humaid Saa’diyyah (radhiyallahu anha) came to Rasulullah (sallallahu alayhi wasallam) and said: ‘O Rasulullah, I love to perform Salaat with you.’ Rasulullah (sallallahu alayhi wasallam) said: ‘I know it. (But) your Salaat in your *bait* is better for you than your Salaat in your *hujrah*; your Salaat in your *hujrah* is better than your Salaat in your house, and your Salaat in your house is better than your Salaat in the Musjid of your community.....’ ” (*Imaam Ahmad and Tabarani*)

7. “Ibn Mas’ood (radhiyallahu anhu) said: ‘A woman is *aurah* (an object of total concealment). She is closest to Allah when she is in the innermost recess of her home. When she emerges, shaitaan lies in ambush for her.’ – *Imaam Maalik*

8. Abu Amr Shaibaani narrates: ‘I heard Ibn Mas’ood (radhiyallahu anhu) taking an oath. He emphasized considerably in his oath, saying: ‘A woman has not performed a Salaat more beloved to Allah Ta’ala than her Salaat in her home, except during Hajj or Umrah.’ (*Lamiud Duraari*)

9. “Ibn Umar (radhiyallahu anhu) would stand on Fridays pelting women with stones to drive them away from the Musjid.” – (*Lamiud Duraari*)

It should be quite apparent to unbiased readers that the Sahaabah and the Fuqaha, in their Fatwa of prohibition, had in fact given effect to Rasulullah’s objective embodied in these Hadiths in which he encouraged women to perform Salaat inside their homes. The abandonment of the many very strict conditions which had accompanied the permission in the beginning, the introduction of *fitnah* by both men and women, the considerable decline in piety of both men and women as we move further from the age of Nubuwwat. Rasulullah’s emphasis on the importance of woman’s Salaat in the darkest corners of her home, his encouragement that they perform Salaat at home, and finally the Qur’aanic aayat which prohibits female emergence from their homes, are the basis on which the Sahaabah and the Fuqaha developed their Fatwa of Prohibition. This is the Fatwa which will remain until the Day of Qiyaamah.