

WOMEN, THE MUSJID AND THE EIDGAH

CORRUPTION OF “THE CONCLUSION” OF THE DUMB AUNT

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

INTRODUCTION

CORRUPTION OF 'THE CONCLUSION' is our second treatise in response to the *baatil* which one misguided, dumb, moron aunt is propagating on behalf of her Saudi handlers who have instructed her to promote the idea that Eid Salaat is *waajib* (compulsory) for women, and that it is their *waajib* right to attend the Eidgah, and that it is their inalienable right to attend the Musaajid for the daily Salaat.

Her first concoction comprised of her response to Mufti A.K. Hoosen who had stated the Shariah's Fatwa of prohibition, that is, it is not permissible for women to frequent either the Musaajid or the Eidgah. Alhamdulillah, we had adequately responded to her *khuraafaat* (stercoraceous bunkum) in our book, *A Dumb Woman's View And Its Refutation*. However, the dumb aunt selected to respond with greater confusion and concoction.

The concoction she wrote in response simply enumerated a number of Shar'i authorities and many non-authorities (liberals, deviates and even a Hindu patronizing moron mushrik). Her latest concoction is a concoction because it is devoid of any Shar'i arguments. The concoction is further compounded with chicanery, for this dumb aunt has committed intellectual debauchery by citing views partially, selectively, out of context and blatant concealment of the actual view and advocacy of the authorities she had mentioned. She has miserably failed in her hunt for support for her lost and haraam cause.

People of the ilk of the dumb apa, lost in modernism, are oblivious of the hazards to which they expose their Imaan with their *nafsaani* experimentation with the *ahkaam* of the Shariah. The aunt is too dumb to understand that her smattering of Deeni knowledge is fatal for her Imaan. The flotsam and tripe of which her article consists testify that in her *jahaalat* she wallows in mental

subjection. She is not in search of the truth. Her agenda is sinister, and the strings are being pulled by the Saudis.

Alhamdulillah, in this treatise we have dealt with each name she has enumerated. Her concoction has been dissected and demolished. Those in search of the Haqq will not fail to clearly discern the shenanigans which this dumb apa employs in order to bamboozle and mislead the unwary and the ignorant ones.

Despite her total incompetence in the domain of Shar'i Uloom, she is at pains to set herself up as a '*mujtahid*', yet she grossly mistranslates from the Arabic kutub. She has advertised her two 'qualifications': (1) "5 years studies at Daarul Uloom Pretoria", and (2) "Freelance Journalist and Political Science Honour's Student, University of Pretoria". This craving for self-expression and self projection testifies to her audacity, stupidity and low intelligence level. In fact, with her craving to hoist herself as an 'authority', she has succeeded only to compound her ludicrousness by displaying her incompetence and *jahaalat*.

People who promote their own *nafsaani* egos under Deeni guise are bereft of moral, spiritual, intellectual and academic excellences, hence they dwell in the deception of their self-esteem. Which principle of the Shariah, and which dictate of Imaan constrain a Muslim woman to advertise herself in the despicable manner in which the dumb apa has acquitted herself? What is the objective of notifying all and sundry the 5 year madrasah stint and the scrap honours accomplishment?

How can such a dumb woman craving for aggrandizement and public acclaim know anything about Hijaab? How is it possible for this woman to have any relationship with the strict conditions with which Rasulullah (sallallahu alayhi wasallam) encumbered the initial permissibility of female Musjid

attendance? Since the dumb aunt is projecting her image in a haraam manner, these comments are necessary, perchance she may reflect on her stupid indiscretion.

Our advice to the aunt is to exercise caution and to refrain from trifling with the Deen. The consequence of such trifling can be disastrous. Her Imaan can vanish forever. Rasulullah (sallallahu alayhi wasallam) said: "Whoever intentionally fabricates a lie on me, should prepare his (her) abode in the Fire." Whatever the dumb aunt has gorged out is falsehood. But she mutilates the Shariah's law in the name of Rasulullah (Sallallahu alayhi wasallam) without understanding her rejection of *Ahkaam* which are as old as Islam - which have existed in the Ummah from the era of the Sahaabah.

She pretends to understand the Ahaadith better than Hadhrat Aishah (radhiyallahu anha), better than the whole body of the Sahaabah, and better than the Aimmah-e-Mujtahideen and the Fuqaha of the Ummah. We warn her to refrain from dalliance with kufr. Her stupid gatecrashing into the domain of the Shariah is a foul venture which will ultimately lead to the destruction of her Imaan. Her approach to the 14 century prohibition which does not allow women to attend the Musjid or the Eidgah, is palpably paranoid. Her egregious tampering with the Shariah is kufr inspired by shaitaan, which comes within the purview of the Qur'aanic aayat: *"Among people is he (or she) who disputes in the (Shariah) of Allah, and (in this exercise) he/she follows every rebellious shaitaan,"*

Modernists such as the dumb lady who mutilate the Shariah with their vile opinion are vampires harnessed by shaitaan to dig up the foundations of the Shariah of Islam which the illustrious authorities of the *Khairul Quroon* epoch had codified into a systematic order. By dabbling with the Divine Shariah, the dumb lady has cast herself into uncharted waters which will ultimately usher in her Imaani doom.

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The dumb aunt's flagitious effort to abrogate the 14 century Prohibition of the Shariah at this juncture in time, is not a fortuitous *nafsaani* escapade. There is a concerted global conspiracy to neutralize the Islamic spirit of the Ummah by cauterizing the Shariah. One such cog in this satanic plot is the campaign of so-called 'emancipation' of women. With women in the streets, the plotters aim to eviscerate Islamic morality. This moral emasculation produces a nation whose members will submit obsequiously to the dictates and commands of the western kuffaar who are today holding sway over the Lands of Islam. Thus the dumb aunt's shaitaani exercise of female 'emancipation' is not a fortuitous juxtaposition in relation to similar pernicious activities in many Muslim countries, notably Saudi Arabia, and in regions where there are large Muslim minorities such as Hindu India where currently there is a similar campaign by the forces of the Devil to open up the Musaajid and the Eidgahs for women.

On the occasion when Allah Ta'ala expelled Iblees from the heavens, he supplicated for traps with which he may ply his Satanism on earth. Granting his supplication, Allah Ta'ala said: "*Your traps will be women.*" The dumb aunt is one such trap employed by Iblees to undermine the Deen.

It is our sincere supplication that Allah Ta'ala guides the wayward aunt and ourselves. May He preserve our Imaan.

Mufti Dawood Husain Uthmaan

Darul Ifta

The International Thaanvi Academy of Islamic Research
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THE DUMB AUNT'S CORRUPT CONCLUSION

The dumb woman, in her exceptionally defective and corrupt article, '*The Conclusion*' enumerated a galaxy of Ulama in an abortive attempt to support her view regarding Eid Salaat for women. She propagates the view that *Eid Salaat is waajib for women*. In support of this preposterous view of *baatil*, she stupidly asks: "*Can anyone be so bold as to contradict 3 of the Khaliphs -- Abu Bakr, Umar and Ali Ra? As all 3 have stated that Eid salaat is waajib for the women.*"

In response, it will be salubrious for her to learn that *all* of the Ulama she has quoted in her article have been "*so bold as to contradict*" the *Waajib* view which she is propagating in total conflict of the 14 century *Ijma'* of the Ummah. She brazenly asks: "Can anyone be so bold as to contradict...", then in her article she enumerates the names of Fuqaha and Ulama and even mentions their contradicting views — views which contradict the *Waajib* opinion which she is peddling. In this regard we mention from her own article:

(1) "*According to the Shaafi'i scholar, al-Jurjani, it is **mustahab** for both men and women. The Shaafi' also give preference to older women attending and not to the young.*"

Our Comment: Al-Jurjaani, in fact all of the Shaafi' Fuqaha aver that Eid Salaat is Sunnat for men and women. None of them claimed that it is *Waajib* for women. Indeed they were extremely 'bold' to come up with their 'contradiction'! So, while the dumb aunt is at pains to foist her *Waajib* view, she produces the statement of Al-Jurjaani who explicitly states 'Mustahab'. It is most unintelligent to back up

Wajib view with the statement of a Faqeeh who says that it is *Mustahab*.

- (2) The woman says in her article: "*Al-Imam Zakariya Mohideen bin Sharf an-Nawawi (Allah's mercy on him) said in his book Al-Majmoo: Umm Atiyyah mentioned in the two authentic (hadith books Al-Bukhari and Muslim). 'The Prophet (May Allah bless and grant him peace) instructed the menstruating women to be present on the day of the Eid (procession) and to withdraw from the praying (area).'*"

Our Comment: Firstly, no one has ever refuted the existence of this hadith. Every single Faqeeh and Aalim from the time of the Sahaabah down to the present day acknowledge the validity and authenticity of this and similar other Ahaadith. But NO ONE, not a single Math-hab, has understood this Hadith or any other Hadith to mean that Eid Salaat is *Wajib* on women as this lamentable dumb woman is propagating.

Secondly, while she cites this narration from Imaam Nawawi's kitaab, *Al-Majmoo'*, her silence is deafening regarding the laws of the Shariah which Imaam Nawawi who was one of the foremost authorities of the Shaafi' Math-hab, states in *Al-majmoo'* the very kitaab from which she quotes the narration to bolster her absolutely *baatil* *wajib* view. In *Al-Majmoo'*, Vol. 5, page 6, Imaam Nawawi (rahmatullah alayh) records the following statement of Imam Shaafi (rahmatullah alayh): "*Those on whom it is Wajib to attend Jumuah, it is also Wajib to attend Eid.*" The Shaafi' Fuqaha interpret this statement variously.

However, in terms of the apparent meaning of the text, the '*Wujoob*' of attending Eid Salaat is on those on who it is *Wajib* to attend Jumuah Salaat. Now according to the Shaafi' Math-hab

who are the people on whom it is Waajib to attend Jumuah Salaat? Imaam Nawawi (rahmatullah alayh) states in this regard: *"Jumuah is not Waajib on a woman on the basis of the Hadith of Jaabir (radhiyallahu anhu) who said that Rasulullah (sallallahu alayhi wasallam) said: "Jumuah is obligatory on the one who believes in Allah and the Last Day except a woman, a traveller, a slave and an ailing person." (Al-Majmoo', Vol. 4, page 350)*

Even this woman has no option but to accept that Jumuah is not Waajib on females. Imaam Shaafi' thus ruled that the 'Wujoob' of attending the Eid Salaat devolves only on those on whom Jumuah is Waajib.

Reconciling Imaam Shaafi's view (of Eid Salaat being Waajib) with the official view of the Shaafi' Math-hab, namely, Eid Salaat is Sunnatul Muakkadah (not mustahab and not Waajib), Imaam Nawawi states in his *Al-Majmoo'*, Vol.5: *"Our Ashaab (i.e. the Fuqaha of the Shaafi' Math-hab) said: 'This (statement of Imaam Shaafi') does not have a literal meaning. If the apparent meaning of the text is taken, it follows that Eid is Fardh-e-Ain on everyone on whom Jumuah is obligatory, (But) this is in conflict with the Ijma' of the Muslimeen, hence interpretation (of Imaam Shaafi' statement) is imperative. Abu Ishaq said: 'Eid (Salaat) is obligatory (in the category of) Mandoob for him on whom Jumuah is compulsory.'" Mandoob in this context means Sunnatul Muakkadah. Clarifying this, Imaam Nawawi states:*

"Verily, according to us (Shaafi'is) it (Eid Salaat) is Sunnatul Muakkadah, and this is also the view of Maalik, Abu Hanifah, Daawood and the Jamhoor Ulama." (Al-Majmoo Vol. 5, page 6)

Thus in terms of the Shaafi' Math-hab the lady's 'waajib' theory is thoroughly debunked. Imaam Nawawi's citation of

the Hadith of Umm-e-Atiyyah (radhiyallahu anha) holds no substantiation for the corrupt 'waajib-on-woman' view which the lady is propounding.

The dumb lady is also guilty of perpetrating chicanery since she quotes from Imaam Nawawi's kitaab, *Al-Majmoo'*, Umm-e-Atiyyah's Hadith but she dishonestly refrains from quoting the *sharah* (commentary and explanation) of the Hadith which Imaam Nawawi presents. After recording the Hadith of Umm-e-Atiyyah (radhiyallahu anha), Imaam Nawawi states:

"Imaam Shaafi' and (his) Ashaab (rahmatullah alayhim) said: 'It is Mustahab for ghair thawaatil hay-aat women to be present for the Eid Salaat. However, regarding thawaatil hay-aat women their presence (for Eid Salaat) is Makrooh (i.e. it is forbidden). This is the (view) if the Math-hab (i.e. Shaafi Math-hab), and it is Mansoos (the categorical and explicit ruling).'" And this is the absolute ruling of the Jamhoor. Imaam Raafi' narrated that it is not Mustahab for women to emerge (for going to the Eid Salaat) under any circumstances. The proper view (of the Shaafi Math-hab) is the former.

When they (the hags) emerge (from their homes to go to the Eid Salaat), their emergence with shabby clothes is preferred. And they should not wear (such clothes) which will advertise them. It is preferable that they clean themselves with (only) water. Perfume is Makrooh for them. All of this is applicable to such old hags who are not desired (i.e they are not a source or cause of mischief). But, regarding young women and women of beauty and women who are desirable (to men), their presence is Makrooh (i.e. forbidden) on account of the fear of fitnah for them and with them." (Al-Majmoo', Vol.5, page 13)

The following facts emerge from this discussion:

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- The lady committed chicanery by citing the Hadith in *Al-Majmoo'* while concealing the commentary.
- Eid Salaat is not Waajib for women, young or old.
- If all the strict conditions are observed, then it is permissible for very old aunts and grandmas who will be shabbily dressed hags on the occasion to attend.
- It is not permissible for young and attractive women, even if dressed shabbily, and even if all conditions are fulfilled, to attend Eid Salaat.
- While the woman of the Waajib view maintains the blanket permissibility, nay compulsion, for *all* women of whatever class and make to attend, the Shaafi' Math-hab from which she abortively attempts to extravasate support, harshly refutes her position.

Furthermore, the Shaafi' Fuqaha subsequently prohibited even the hags from attending. Explaining who the *thawaatul hay-aat* women are, Imaam Nawawi states: "*They are (such women) who are desired because of their beauty, hence their presence (at the Eid Salaat) is Makrooh.*"

(3) The aunt, citing her third substantiation for her waajib theory, avers: "*According to Ahmad ibn Naqeeb al Misri in his book 'Umdatih Salik' Eid Salaat is sunnat-muakkadah for all.*"

Our comment: Here too, the aunt acts unintelligently. She claims that Eid Salaat is Waajib on women, but cites an Aalim who says that it is Sunnatul Muakkadah. Also, the Salaat being Sunnatul Muakkadah according to the Shaafi' Math-hab is not a license for women to attend the Eidgah. Although Eid Salaat is Sunnah for even females according to the Shaafi' Math-hab, Shaikh Shahabuddin Abul Abbas Ahmad bin Naqeeb does not specifically affirm this fact in his Umdatus Saalik. He

only states: "It is Sunnat-e-Muakkadah." He does not say in Umdatus Saalik, that it is Sunnatul Muakkadah for women. The aunt has injected her opinion into Umdatus Saalik.

Furthermore, the aunt again is guilty of chicanery, for she conveniently ignores what is said in Umdatus Saalik regarding females attending the Eidgah. On the very same page, just a few- lines below the Sunnatul Muakkadah ruling, Shaikh Ahmad Bin Naqeeb sates: ***"The presence of such women who are not desireable is preferable (and they too should come) without perfume and without adornment."***

Elaborating on 'undesirable women', the following is mentioned in the commentary of Umdatus Saalik: *"Women, who are not desirable because of old-age or ugliness/foul-smelling. But (if they attend) then they (i.e. the smelly hags) should attend without adornment."*

Then Ibn Naqeeb furthermore says in Umdatus Saalik regarding female attendance: ***"It is Makrooh (i.e. forbidden) for desireable women to attend."*** The commentary adds: *"Totally forbidden with or without adornment."*

This dumb aunt who seems to be addicted to chicanery, shamelessly deletes the texts which are relevant to female attendance, yet she audaciously cites the kitaab and the author in the vain hope that no one will detect her pettifoggery.

(4) Trespassing on Maaliki pastures, the aunt says: *"According to the Maaliki's-- As-Sheikh Abu Umar bin Abdullah bin Mohammad bin Abdul Barr An-Namri (May Allah be pleased with him) said in his book Al-Kaafi fie fiqh Ahl-Madinah in the chapter of Prayer of the two Eids: "It is alright for women to be present or witness the prayer of the two Eids"*

Our comment: Again she tenders a view in which there is not a vestige of support for her Waajib theory. The Maaliki Faqeeh, Abdul Barr's statement: '*It is alright*' can never be cited as a basis for Eid Salaat being Waajib on women. Again, the dumb aunt is guilty of chicanery and dishonesty. She quotes partially from the kitaab, Al-Kaafi - only that portion from which she tries to eke out a semblance of support for her corrupt waajib view. The statement of Sheikh Abdul Barr Namri which negates the 'alright' factor, and which she conveniently deletes, is: "*Their (i.e. women's) abstention from being present (at the Eidgah) is more preferable to me on account of what has developed among the people regarding exhibition (by females).*" (Al-Kaafi, Page 78)

This is a clear indication of the negation of the aunt's waajib theory. Her deletion of this portion of the statement is tantamount to chicanery.

(5) Citing Al-Qurtubi, the aunt says: 'Al-Qadi Abul Waleed Mohammad bin Ahmed bin Muhammad bin Ahmed bin Rushd Al-Qurtubi said' in his book Bidaaya-tul Mujtahid wa ni haayatul Muktasid which mentions the four Imams (Abu Hanifa, Maalik Bin Anas, Mohammed bin Idris As-Shaafi and Ahmed bin Hanbal) and various other juristic schools of thought.... Under the chapter of the two Eid prayers: "*The distinction is made in the Prophetic tradition between the ruling of the Eid and the Friday congregational prayer and on that it confirms that the Prophet (May Allah bless and grant him peace) instructed the women to attend the Eid congregations and not for the Friday congregational prayer... "*

Our comment: The rambling of the dumb aunt clearly displays her bankruptcy in the sphere of *daleel* (Shar'i proof). Firstly, the question being discussed is not the 'distinction'

between Eid and Jumuah in relation to women's attendance - permissible or not.

Secondly, nothing of what she has rambled above supports her contention of wujoob, namely, Eid Salaat is waajib on woman. None of the illustrious names she has dragged into her argument is of the view that Eid Salaat is waajib for women and/or attending the Eidgah is waajib for them. They all spell out unambiguously that Eid Salaat is an obligation on only those on whom Jumuah Salaat is compulsory. Thus, Qaadhi Ibn Rushd Qurtubi states in this very kitaab, *Bidaayatul Mujtahid* from which the aunt has selectively quoted: *"With regard to (Jumuah) being compulsory, it is compulsory on the one in whom exists the aforementioned conditions for the Wujoob of the Salaat, and in addition another four conditions of which two are unanimous.... The two unanimous conditions are thukoorah (i.e. to be a male) and saht (health). Thus Jumuah is unanimously not Waajib on a woman nor on the sick."*

Ibn Rushd Qurtubi further comments in *Bidayatul Mujtahid*: *"They (the Fuqaha) differ with regards to those on whom Eid Salaat is obligatory. Note: Obligatory in this context is Wujoob of the Sunnah (This is the majority view. Wujoob here does not mean the technical classification). Thus a group (of Fuqaha) say that both the resident and the traveller should perform Eid Salaat. This is also the view of Shaafi' and Hasan Basri. Hence Shaafi' said: 'Verily, the village dwellers, and those on whom there is no Jumuah should perform Eid Salaat, and even **a women should perform it in her home.**' (Bidayatul Mujtahid, page 158)*

The inclination of Ibn Rushd Qurtubi and of the Shaafi Math-hab is clearly established by the statement: **"even a women should perform it (Eid Salaat) in her home."** According to the Shaafi' Math-hab jamaa't is not a requisite for the validity of

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Eid Salaat. Everyone, be it male or female, and wherever he/she may be, should perform Eid Salaat.

This reference too does not assist in any way whatsoever the dumb aunt's waajib theory. The 'distinction' she refers to is totally unrelated to the classification of the Salaat itself. The fact that Rasulullah (Sallallahu alayhi wasallam) did not instruct women to attend jumuah Salaat, but did do so with regard to Eid Salaat, and even menstruating females were ordered out, testifies that the objective for this instruction was NOT Salaat. It was something else. Explaining the reason for this instruction in the initial phase of Islam, the following appears in *Fataawa Tatarkhaaniyyah* as well as in other *kutub*: *"Their khurooj (coming out from their homes to the Eidgah) was only to increase the number of the Muslims. It is mentioned in the Hadith of Umme Atiyyah (radhiyallahu anha): 'We women used to come out with Rasulullah (Sallallahu alayhi wasallam) in both Eids, even the menstruating women. It is obvious that a woman in haidh does not perform Salaat (nevertheless, she was ordered to attend). Thus we learn that the purpose for women coming out (in the early stage) was to increase the gathering of the Muslims.'"*

This purpose has outlived its utility. Added to it is the prevalence of fitnah. Hence the Fuqaha of all four Math-habs have prohibited women from attending the Musjid or the Eidgah for any Salaat whatsoever.

Numerous *kutub* of Fiqh mention the names and views of all four Imams. The mere mention of their names by the miserable dumb aunt provides no substantiation for her *wujoob* figment. Nowhere in *Bidayatul Mujtahid* is it stated that any of these Imaams contended that Eid Salaat is waajib on women. Thus, in this quotation she acquitted herself deceptively, attempting to peddle the idea that the author of

Bidayatul Mujtahid, the four Imaams, as well as other 'juristic schools of thought' propagated the wujoob theory. But this is manifestly false and misleading. None of them claimed that Eid Salaat is Waajib for women.

(6) In an extremely lopsided argument to support her wujoob theory, the aunt says: *"Eid salaat is according to the Hanbali scholar Abu Hamid mustahab for both men and women, and in an attribution to Imam Ahmed it is permissible not mustahab."*

Again there is absolutely no support for her contention that Eid Salaat is waajib for women. She has been at pains to create the wujoob impression. But each time she presents a quotation which is in diametric contradiction of her wujoob idea. This Hambali reference debunks her belief. She does not even cite the reference for this statement which she attributes baselessly to one 'Abu Hamid'.

Furthermore, we truly pity the dumb aunt. Since she lacks academic expertise in Shar'i Uloom, her rambling simply exhibits her confusion. She does not understand what she picks up from her surfing the internet. Just look at the concoction she attributes to the Hanaabilah (the followers of the Hambali math-hab). She states very explicitly: *"Eid salaat is according to the Hanbali scholar Abu Hamid mustahab for both men and women, and in an attribution to Imaam Ahmed it is permissible not mustahab,"* it has been said that 'a little knowledge is dangerous'. This applies to secular knowledge. In so far as Shar'i Knowledge is concerned, 'A little knowledge is fatal,' It is fatal for that person's Imaan.

The Hambali Faqeeh, Ibn Haamid (not Abu Hamid) *never* said that *"Eid, Salaat is mustahab for both men and women"* nor did any Faqeeh attribute to Imaam Ahmad the view that Eid

Salaat "*is permissible not mustahab.*" The aunt's incredulous audacious claim boggles the mind. If we were not convinced of the aunt's ignorance, we would have accused her of slander against Imaam Ahmad Bin Hambal (rahmatullah alayh) and against all the Hambali Fuqaha, for not a single one of them had contended that Eid Salaat is Mustahab/Permissible for both men and women.

We do understand that due to the miscreant dumb aunt's *Nuqs fil Aql (Intellectual Deficiency)* as stated by Rasulullah (sallallahu alayhi wasallam), she could not comprehend what she had read of the Arabic text, or perhaps her handler, Mr. Wadee from the Saudi embassy had again mistranslated for her what is recorded in *all* the kutub of the Hanaabilah. Let us now cite what the Hambali Math-hab has to say regarding the category of the Eid Salaat.

(a) Ibn Qudaamah, who was among the foremost Hambali authorities, states in Al-Mughni, Vol.2, page 232: "*There is nothing wrong in women emerging (from their homes) on the day of Eid to go to the Musallaa (Eidgah). Ibn Haamid said: 'That is Mustahab.'**Al-Qaadhi said: 'The apparent meaning of the statement of Ahmad (Imaam Ahmad Bin Hambal) is that it is permissible, not mustahab.'*" The khuroojun nisa (emergence of the women) is mustahab according to Ibn Haamid, and permissible according to Imaam Ahmad. These views pertain to *khuroojun nisa*, not to the Eid Salaat. As far as the Eid Salaat is concerned, the ruling of the Hambali Math-hab is Fardh-e-Kifaayah. Thus, it is mentioned in Al-Mughni, Vol.2, page 223: "*Eid Salaat is Fardh alal Kifaayah. If the people of a city unite in its abandonment, the Imaam should wage war against them.*"

(b) In Al-Ansaaf Vol. 2, page 396 (also a Hambali kitaab), it appears: "*It (Eid Salaat) is Fardh alal Kifaayah: This is the*

Math-hab which the majority of the (Hamabli) Ashaab has adopted. Al-Hawaashi said: 'This is the Math-hab (i.e. the official view of the Hambali Math-hab). Zarkashi said: 'This is the Math-hab (then he supports this view by citing more than 15 Hambali kutub)."

(c) In Al-Uddah Sharhil Umdah, page 107, it is said: *"Eid Salaat is Fardh alal Kifaayah."*

(d) Al-Muqni', page 43, states: *"The Salaat of the two Eids is Fardh alal Kifaayah if the people of a city unite to abandon it, the Imam shall fight them."*

(e) It appears as follows in Kash-shaaful Qinaa': *"The Salaat of both Eids is a Shar'i injunction on which there is consensus. It is Fardh kifaayah..."*

The dumb aunt has confused the *khurooj* of women with the Eid Salaat. It should also be noted that in terms of the Hambali Math-hab the permissibility of *khurooj* is governed by the many very strict conditions which Rasulullah (sallallahu alayhi wasallam) had instructed, but which are no longer observed. The severity of the condition of 'shabbiness' negates the possibility of women in this age submitting to all the conditions which had regulated their emergence in the early stage of Islam.

TAFILAAT

One of the conditions stipulated by Rasulullah (sallallahu alayhi wasallam) was: *"They should come out being tafilaat (i.e dirty, untidy, shabby and smelly)."* Elaborating on the meaning of 'tafilaat', the Shaafi' kitaab, Al-Muhath-thab states: *"They should refrain from perfume and become like tafilaat. They (tafilaat) are such women who are smelly."*

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Tafilaat do not use perfume (at all), hence they emit a detestable stench."

Can the aunt honestly pledge that the women who are today so eager to attend the Eidgah with males are prepared to first reduce themselves to stinking hags who will forthwith extinguish the carnal desires and lusts of the fussaag and fujjaar who support them in their misguided attempts to gatecrash into the Eidgah and Musjid? Did the dumb aunt and her cohorts actually stink when they went to the sham 'eidgah' in Lenasia where they stood almost together with the men in total conflict with every condition imposed by Rasulullah (sallallahu alayhi wasallam)?

This one condition of first becoming smelly and stinking will be adequate to constrain every woman of this age to veto the idea of going to the Eidgah. No woman in this age will come to terms with this condition, viz., to be shabby, smelly and stinking in the public. Yes, we can understand that nowadays women choose to become 'tafilaat' within their homes, but when they parade outside to attract gazes, they perpetrate prostitution of their charms. In such circumstances, Ibn Hajar Haitami, the 8th century Shaafi' authority said that only a *GHABI* (*MORON*) will promote female attendance at the Musjid/Eidgah.

(7) The dumb aunt avers in her article: "*As-Sheikh Burhanodien Abu Ishak Ebrahim bin Mohammad bin Abdullah bin Moeflih Al-Maqdisi Al-Khanbali in his book Al-Mudoo Sharh AlMukni in the chapter of the prayer of the two Eids... "It is alright for women to attend the Eid (congregation) but they should not use perfume and dress seductively or wear makeup and mix with men.."*

Again here is no support for the miserable dumb aunt's wujoob idea. Being 'alright' is far from being *waajib*. Furthermore

the 'alrightness' is severely curtailed by a host of stringent conditions which women of today will never observe. Even the fussaag men of today will not be pleased to have a congregation of smelly, stinking hags nearby.

The dumb aunt also seems to have a penchant to reproduce a kilometre of lineage when citing a name. It is best if she terminates the chain of lineage with Nabi Aadam (alayhis salaam). We suspect that this penchant is motivated by the desire to create awe in readers. They say the bulkier the turban and the longer its tail, the idea of greater 'knowledge' will be created.

(8) Citing another one kilometre lineage, the aunt says: "As-Sheikh Abu Mohammad Abdullah bin Ahmed bin Mohammed bin Qudaamah Al-Maqdisi said is in book Al-Mughni: in the Chapter of (No problem for women attending the place of Prayer on the day of Eid).¹ Ibn Hamid said: "It is recommended/preferred (to attend the Prayer.)"

¹ We have quoted the dumb apa verbatim. The atrocious grammatical construction and the lexicological abortion perpetrated by the *ghabiah* who has portrayed herself as an 'authority' in Political Science, holding an Honours degree, is loud and conspicuous testimony for her dismal incompetence in even the English language. It is totally unexpected of a 'qualified' expert holding an honours degree in political science, to fall below the level of a primary school kid in lexicological standard. From her *ghabawah* (*sensorial density*) in even the English Language which is supposed to be her 'speciality', readers can surmise the degree of her *ghabaawah* which she has gorged out in her creed *of jahaalat* which she has dubbed '*The Conclusion*'.

We have already explained what is mentioned in *Al-Mughni*. See above, No. 6. Here we shall say what the problem is. The problem now is that the aunts and the grandmas refuse to emerge shabbily, smelly and stinking. Even the hags desire to display themselves as young girls. When this problem disappears, and the smelly hags abound, then the fatwa shall be reconsidered.

This 'problem' did not exist during the time of Rasulullah (sallallahu alayhi wasallam) and Khilafat of Hadhrat Abu Bakr (radhiyallahu anhu), hence the permission was not abrogated. But, no person of intelligence and honesty will deny the existence of the 'problem' of extreme *fitnah* in our times. The thought of being 'smelly' in public for the purposes of attending, the Eidgah is absolutely abhorrent to *all* women in this age. Women, even the poor and destitute ones, nowadays ensure that their armour of cosmetics, perfume, deodorants, sprays, aphrodisiacs, creams, scented soaps, powders, lotions, shampoos, potions and an array of other substances of fragrance remains well-stocked. And, all these substances of abuse are reserved for outside-the-home occasions, haunts and jaunts. We, however, have to concede that they do have a sound rationale for their stock of items of substance abuse with which they feel constrained to fumigate their bodies which perennially emit foul stench due to all the SANHA and MJC haraam 'halaal' certified rotten, stinking, diseased, cancer-producing carrion chickens and halaalized pork substances such as ham cheese, etc.- which they devour. Such rotten substances most assuredly result in the emission of foul stench from the human body. We therefore presume that the ladies feel

The ultimate consequence of such '*Conclusions*' which are foul opinions of kufr, is the Fire of Jahannam.

compelled to invest in their huge stocks of substances of abuse to temporarily suppress them from being 'Tafilaat' (*shabby, smelly hags*).

This profile of today's women which we have presented here is mild compared to the profile depicted by Hadhrat Sufyaan Thauri (rahmatullah alayh). Everyone who has some knowledge of Islamic history will know the elevated rank which Hadhrat Sufyaan Thauri (rahmatullah alayh) occupied in the firmament of the Auliya. But, we baulk at this juncture and shall refrain from presenting his depiction of the reality of *Tafilaat* for fear of some aunts hauling us to the gender court. Maybe sometime in the not too distant future we shall apprise readers of the description of women made by Hadhrat Sufyaan Thauri (rahmatullah alayh), and which is nothing but the Haqq.

(9) Citing the Hanafi authority, Imaam Sarakhsi, the miscreant aunt states: *"According to the Hanafi's: 1. Sheikh Abu Bakr Mohammad Bin Abi Sahl loes Sarahgsiyi (Allah mercy on him) says in his book Al-Mubsoot: "It is not for women to go out for the two Eids but it was already allowed for them (women) concerning that. However today it is definitely detested referring to the teenage (female) youth as it is decided that they should remain at their homes, not to attend due to any form of infatuation, seduction etc.. And when prayer is performed in the Mosque and the menstruating women is present they should remain at the door and this chapter"*

We have reproduced the misguided dumb aunt's text verbatim. Someone who presents such an atrocious translation, both from the Arabic and English perspective, should be whipped for delving in the matter of Shar'i law. She even corrupts the name of this illustrious Imaam who is among the highest-ranking Hanafi authorities. The following

is a decent translation of the passage from *Al-Mabsoot* which the dumb aunt has aborted so hideously:

"Khurooji (to go out) in both Eids is not for women. Verily, in this matter (i.e. attending Eid), they used to be allowed. However, today, verily I detest it, i.e. for the young ones among them (women), for verily they have been commanded to remain permanently (qaraar) in (their) homes, and they were prohibited from khurooj (emerging out) because in it (khurooj) is fitnah."

It appears that the 'translation' of Imam Sarakhsi's statement was passed off to the dumb aunt by some stupid fellow in the Saudi embassy who, on the dumb aunt's own admission, did the corrupt translation from *I'laa'us Sunan*, resulting in the fabrication of bunkum to Allaamah Zafar Ahmad Thaanvi. The problem which the miserable dumb aunt faces is that while she is hopelessly deficient in understanding the Arabic kutub, the Saudi translator is hopelessly deficient in the English language, hence the atrocious abortion perpetrated by both entities of deviation.

Besides the mutilation of the translation, the dumb granny committed unpardonable chicanery. Consider the following facts of her chicanery:

- There is no reference to teenage youth in *Al-Mabsoot*. The term *ash-shawaabb* means young women, and *ash-shawabb* 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*.
- Imam Sarakhsi does not say: "it is decided that they should remain at their homes". He says: "...most certainly, they were commanded to remain permanently in (their) homes". He refers to the

command of *qaraar fil buyoot* stated in the Qur'aanic aayat which orders women to remain resolutely in their homes and not emerge out.

- Imaam Sarakhshi does not say: ".. not to attend". He states very clearly in the text which the errant apa cited: *"They (women) have been prohibited from khurooj"*.
- The dumb lady making an interpolation, adds: *"And when prayer is performed in the mosque and the menstruating (women) is present they should remain at the door and this chapter"*. What she means by 'this chapter' in the context of the interpolated statement is a stupid mystery. This statement is nowhere in the entire chapter on Eid Salaat in *Al-Mabsoot*. She must have aborted it from another chapter and annexed it to the text which she aborted from *Al-Mabsoot*.

Furthermore, Imaam Sarakhshi emphatically states that it is not permissible for women to attend the Eid Salaat, and that their emergence for this purpose has been prohibited, and that the Qur'aan commands them to remain resolutely inside their homes. How can the aunt be so stupid to present the views of Imam Sarakhshi in substantiation of her utterly baseless theory of wujoob?

(10) Further exhibiting her gross *jahaalat (ignorance)*, the woman says: "After citing the view that maintains distinguishing between a young woman and an old lady, Shaykh Zafar says. "This is the Zhahir al-Riwaya from our Hanafi scholars." After citing the view that maintains that it is makruh he said: 'This is the position of the latter Hanafi scholars because of corrupt times.'"

The position of total prohibition which Allaamah Zafar Ahmad states in the text which the aunt cited partially and selectively, is not confined to the Hanafi Fuqaha. The Makrooh (prohibited) position stated by Allaamah Zafar Ahmad reads as follows:

"Verily it is Makrooh. Tirmizi has narrated it from Thauri, Ibn Mubaarak, and it is also the view of Maalik and Abu Yusuf. Ibn Qudaamah has narrated it from Nakh'i and Yahya Bin Saeed Ansaari. And this view has been adopted by Mutakh-khiroon Mashaaiikh of the Hanafiyyah because of the corruption of the times".

Her selective citation is motivated by the desire to mislead and create confusion. She very conveniently overlooks THE CONCLUSION of Allaamah Zafar Ahmad Thaanvi, in refuting the view of Shaukaani, which he sums up the entire women and Eid Salaat discussion as follows:

"...Tahaawi said: 'Verily the khurooj of women to Eid (the Eidgah) was in the early phase of Islam was for the purpose of swelling the assembly (of the Muslimeen). Thereafter it (i.e. women's khurooj) was abrogated.' (This is Imaam Tahaawi's ruling which Shaukaani refuted. But Allaamah Zafar Ahmed, rejecting Shaukaani's arguments, states:)

"I say: The following narrations which we have mentioned earlier in the section, 'Prohibition of women from attending the Musaaajid', support the view of Imaam Tahaawi:

- *The narration of Umm-e-Humaid the wife of Humaidis Saaidi*
- *The Marfoo narration of Umme Salmah, i.e. 'The Salaat of a woman in her bait is better than her Salaat in her hujrah; her Salaat in her hujrah is better than her Salaat in her house: her Salaat in her house*

is better that her Salaat in her neighbourhood Musjid

- *Aishah's narration: 'Verily, if Rasulullah (Sallallahu alayhi wasallam) had seen what women had introduced after him, he would have prohibited them from the Musjid just as the women of Bani Israaeel were prohibited. Narrated by Muslim*

The collection of Ahaadith indicates that women were initially instructed to attend congregational (Salaat) And Eid Salaat. Later Nabi (sallallahu alayhi wasallam) exhorted them to perform Salaat in (their) homes, and he said: 'Verily her Salaat in her bait is better than her Salaat in my Musjid.' However, he did not resolve on prohibition (for women) to attend congregational (Salaat). This is the interpretation for the narration of Ibn Abbaas (radhiyallahu anhu) regarding their khurooj after the conquest of Makkah.

Then the Sahaabah, after Nabi (sallallahu alayhi wasallam), prohibited them because of the fasaad (corruption) of the age. The statement of Aishah (radhiyallahu anha) indicates this. There is no doubt that Aishah is greater than Umm-e-Atiyyah. (Furthermore) Ibn Mas'ood used to expel women from the Musjid on Fridays, and he would say: 'Get out and go to your homes. That is best for you.'

Tabraani narrated it, and its narrators are authentic/reliable, Infact, he (Ibn Mas'ood) would take an oath and emphasize his oath (and say): 'There is no better Musallaa for a woman than her bait (room/home). ' We have already explained this fully earlier.

Hence, those who hold the view of total prohibition, of women's khurooj, have not refuted the Ahaadith with corrupt opinions (as averred by Shaukaani). On the contrary, they have confined it to the noblest of the ages, namely, the age of the Nabi (sallallahu alayhi wasallam) by virtue of the dalaalat (indication) of the authentic Ahaadith, and the statements of the most senior Sahaabah (Radiallahu anhum). (I'laaus Sunan, Vol. 8, pages 107 and 108)

It is thus conspicuous that there is absolutely not the slightest shred of support for the dumb aunt's view of wujoob.

(11) Then the poor lost soul vacillating in the vagaries of her *jahl-e-murakkab* (compound ignorance), doubt and confusion presets the ludicrous view of the Saudi government sheikh Ibn Uthaymin. Stating Ibn Uthaymin's stupid attribution to Imaam Abu Hanifah (rahmatullah alayh), she writes in her concoction: "*Sheikh Ibn Uthaymin writes: 'The third saying is that it (Eid Salaat) is Fardu Ain (compulsory on every individual) and that it is compulsory on all Muslims that they pray the Eid Prayer, and whoever doesn't is a sinner, and to that (saying) went Abu Haneefah and Sheikhul Islam ibnu Taimiyyah chose it...'*"

We do not accept Ibn Uthaymeen or any other Saudi government scholar to be authorities of the Shariah. These government stooges had signed the baatil 'fatwa' to empower the Saudi regime to allow the holy land of Arabia to be polluted with American troops, and to stage the first invasion of Iraq from Arabian soil. Qardawi too was among the treacherous who had signed this haraam 'fatwa' which enabled Bush, senior, to land kuffaar troops in the Land of Hijaaz, and from there invade,

attack, pillage and plunder the Land of Iraq. So, Uthaymeen's stupid view should be assigned to the dirt bin.

The stupid aunt alleges that Uthaymeen's 'research' had established that according to Imaam Abu Hanifah (rahmatullah alayh) Eid Salaat is Fardh-e-Ain. Any true Scholar of Islam will scoff and mock at this gross stupidity. Uthaymeen's 'research' is downright stupid and extremely defective. Imam Abu Hanifah (rahmatullah alayh), in fact all four Math-habs, do not hold the Fardh-e-Ain view. Only a buffoon will ignore the rulings of all the Fuqaha of a Math-hab and latch on to some ludicrous obscurity to propound a view of his *nafs*.

Allaamah Zafar Ahmad in *I'laaus Sunan* clarified that Shaukaani had erred in making this preposterous attribution to Imaam Abu Hanifah (rahmatullah alayh). These quacks masquerading as scholars are too blind and dumb to understand the contradictions which stem from their own miserable *nafsaani* views. On the one hand the dumb woman will say that Imaam Abu Hanifah and the early Hanafi Fuqaha distinguished between young and old women. In other words, Imaam Abu Hanifah allowed old hags to attend the Eidgah, but prohibited the young women. The logical conclusion of this distinction is that Imaam Abu Hanifah denied all the young women from executing an obligation which he claimed (in the dumb woman's imagination) to be 'Fardh-e-Ain'.

Further, the dumb aunt tries to mislead unwary and stupid people of her ilk with Ibn Uthaymeen's fallacious Fardh-e-Ain exposition. It should be well understood that Ibn Uthaymeen himself did not ascribe to the view that Eid Salaat is Fardh-e-Ain on women not on men. This Saudi sheikh generally followed the Fiqh of Imaam Ahmad Bin Hambal. Generally in Fiqh, all the Saudi sheikhs are Hambalis.

According to the Hambali view, Eid Salaat is Fardh alal Kifaayah, and that too for only men. This has already been explained earlier on.

The alleged attribution of the Fardh-e-Ain view to Ibn Taimiyyah is also false. If had Ibn Uthaymeen indeed contended this view, then it testifies further for the deficiency of his research. Ibn Taimiyyah himself states: "... *We have preferred (the view) that the Eid Salaat is Waajib alal A'yaan (Waajib on everyone) as is the statement of Abu Hanifah and others.*" (*Fataawa Ibn Taimiyyah, Vol. 23, page 161*)

This thoroughly debunks what the dumb woman has attributed to Ibn Uthaymeen. The factual position is that neither Imaam Abu Hanifah nor Ibn Taimiyyah, nor Ibn Uthaymeen held the view that Eid Salaat is Fardh-e-Ain.

If Ibn Uthaymeen had indeed made this claim in *Mustaqni* as the miscreant apa claims, than he must have merely narrated what someone else has said hence, the aunt states: '*Sheikh Ibn Uthaymeen writes: The third saying: Is that it is Fardu Ain* "
"

Furthermore, when all the Hanafi Fuqaha refute the Fardh-e-Ain attribution to Imam Abu Hanifah, then what value can the confounded stupid view of Uthaymeen and the ludicrously dumb woman have? This view is absolutely fallacious.

(12) Trying to eke out capital for her *baatil*, the dumb grandma states: "Hazrat AbuBakr, Umar and Ali (RA): Eid salaat is waajib on men and women (Subul-Alsalaam; page 135). Then she poses the silly question: "Can anyone be so bold as to contradict 3 of the Khaliphs-AbuBakr, Umar and Ali Ra? As all 3 have stated that Eid salaat is waajib for Women. "

Firstly, in response to her silly question, we say:

Women, the Musjid and the Eidgah

- Yes, millions have been "so bold to contradict 3 of the Khaliphs". Assuming that her contention is correct, then the first one to contradict was the third Khalifah, Hadhrat Uthmaan (radhiyallahu anhu). She says '3', but there were 4 Khulafa-e-Raashideen.
- All Four Imaams of the Math-habs 'contradicted' this hallucination of the dumb woman, for none of them contended that Eid Salaat is Waajib on women as all references prove.
- All the innumerable Fuqaha down the long corridor of Islam's 14 century history 'contradicted' the imagination attributed to the three Khalifahs. None of these Fuqaha held the view that Eid Salaat is Waajib for women. On the contrary, they prohibited females from Eid Salaat.

That there is no Math-hab which holds the view that Eid Salaat is Waajib for women is more, than adequate proof for the fallacy of the WujooB theory propounded by the dumb woman. All the translations she has presented have been provided by her handlers at the Saudi embassy, hence the conspicuous atrocity in these English renditions, exactly Saudi style.

Secondly, the author of the kitaab *Subulus Salaam* was a very latecomer on the stage of Shar'i Uloom. He completed his kitaab in the year 1164 Hijri, that is about 268 years ago. All Math-habs reject the wujooB theory which this author allegedly attributes to the three Khulafa. In reality he made no such claim as the dumb aunt has hallucinated. This is explained further on.

Thirdly, the technical classification of the Ahkaam into Fardh, Waajib, Sunnatul Muakkadah, etc. was unknown to the Khulafa-e-Raashideen. The science of classification of Ahkaam is a much later development, long after the demise of the Khulafa-e-Raashideen.

Fourthly, *Subulus Salaam* is nowhere in the category and class of the Kutub of the Mutaqaddimeen and Muta-akh-khireen Fuqaha. Any view/statement of *Subulus Salaam* which is uncorroborated by the official view of the Math-hab is unacceptable. Thus, the wujoob for women view stated in this kitaab is set aside as baseless.

(13) The dumb aunt then lists the views of Sheikh Bin Baz, Sheikh Ibn Jibreen and Sheikh Ibn Uthaymeen. These are all modern-day Saudi government scholars. No significance can be attached to their views. They are in conflict with the official view of the Shariah in terms of all four Math-habs. Furthermore, even these government scholars are of the view that the permissibility is encumbered with a host of strict conditions. Minus the conditions, it will obviously not be permissible for women to attend the Eid Salaat even according to these liberal Saudi government scholars.

Even the Saudi government is unable to impose the strict conditions on women nowadays. Everyone who has gone for Hajj or Umrah can testify to the total breakdown of Hijaab in both Harams. The scenario of intermingling is appalling and haraam. All the conditions pertaining to dress, adornment, perfume, audaciousness, intermingling, being smelly, etc. are totally missing with the Saudi regime being helpless to create Shar'i order.

Furthermore, the new metamorphosis which Saudi Arabia is currently undergoing at the command of America with regard to 'gender equality', has widely opened the doors for a deluge of fitnah and fasaad - immorality, vice and corruption. Thus, to speak of permissibility of women attending the Eidgah in the prevailing corrupt and immoral scenario, is to speak absolute rubbish.

(14) The dumb apa also cites Sheikh Albani. This is another modern-time deviate who was not even a qualified Aalim. He holds no rank in Shar'i Uloom. His views are worthless.

(15) Sheikh Muhammad Salih Munajjid, the owner of a website is a present day scholar who may not be cited to refute what the Shariah has propagated since the past fourteen centuries.

(16) Dr.Wahbi al Zuhaily, Sheikh Faraz Rabbni, Anwar al Awlaki, Naeila Ackbarali, and Mufti Ahmed Yar Khan Naeemi whom the dumb apa cites are all non-entities in relation to the illustrious Sahaabah, Aimmah-e-Mujtahideen, and the Fuqaha of both eras. It is downright stupid to introduce these non-entities into this discussion.

At this juncture we must emphasize that we did not introduce a single one of our senior Ulama and Muftis into this discussion, In fact, for the support of our proclamation of the Haqq on this issue we did not lean on a single one of our illustrious Akaabireen such as Hadhrat Maulana Ashraf Ali Thaanvi, Hadhrat Maulana Rashid Ahmad Gangohi, Hadhrat Maulana Qaasim Nanotwi and the dazzling galaxy of the great Auliya and Ulama of the Indo-Pak sub-continent. We have restricted our evidence to *non Indian, non-Pakistani and non-Deobandi Ulama* to shut the mouths of the deviates, mudhilleen, zindeeqs and dumb characters masquerading as 'scholars'. Whenever they are bereft of dalaail -and they are always bankrupt in this regard - they resort to emotion and irrationally refute the views of the Shariah merely on the basis that the proclaimer happens to be a senior among the Ulama of Deoband.

Now that we have refrained from citing our Akaabireen, we reject with contempt the stupid woman's attempt to foist the views of today's non-entities on us. The views of the non-entities are

decrepit, short-sighted and in conflict with the principles and tenets of the Shariah. We are just not interested in the nonsensical views of the modernists and the liberal muftis and sheikhs. Argument must necessarily be confined to *Dalaail-e-Ar'ba-ah* (the *Four Sources of the Shariah*), and the rulings of the *Aimmah-e-Mujtahideen* and the *Fuqaha* in general.

There are no Mujtahids alive. No one has the right to tear out a Hadith from the kutub and submit it to his/her stupid opinion for formulating a law. There is no room in the Shariah for transforming the Shariah from the form it had during the Khairul Quroon (the *Three noblest Ages of Islam*) to any new form conjectured by the copro-soiled brains of deviates and miscreant sheikhs and muftis, and by dumb women quacks and cranks masquerading as 'mujtahids'.

(17) Citing the view of Mufti Naeemi, the dumb aunt states:

"Additionally, there is the well known position in the Hanafi madhab that it is disliked for women to attend the mosques for fear of the fitna that this might cause. This is a 'contextual' Fatwa if we may term it thus -a perfectly legitimate one but one that responds to conditions that exist in society at a given point in time. If these conditions change, the Fatwa can change. As Deobandi school Mufti Muhammad bin Adam al-Kawthari reflects: "If we were to apply this context to the modern era - where women are all over the market areas, shopping malls, shopping centres, streets and roads it seems unfair to completely shun them from entering the Mosques. As one scholar of piety and knowledge once said: 'We don't mind women frequenting the most disliked places in the sight of Allah which are the bazaars, but we have a major problem with women coming in the most beloved of places in the sight of Allah, which are the Mosques.'"

The short sightedness of the scholars who made the aforementioned comment is scandalous. They blurted out *ghutha* without reflecting. Let us dissect and demolish the bunkum which the above passage contains.

The dissection and demolition

- (a) The '*well-known position*' of the Hanafi Math-hab is PROHIBITION not mere 'dislike'. This position is shared by the other Math-habs as well — by all the Math-habs. This position is based on solid and sound Shar'i *dalaa-il*. These arguments are presented in several books written on this subject by different Ulama. For brevity's sake, we reproduce here the fatwa of the- Shaafi' Math-hab stated by Ibn Hajr Haitami, the 8th century Shafi' authority:

“No one will hesitate to prohibit women (from the Musajid/Eidgah) except a ghabi (a moron), who is a jahil (ignoramus), who lacks intellectual discernment of the subtleties (principles, objectives and spirit) of the Shariah.... The correct verdict is CATEGORICAL TAHREEM (i.e. it is haram for women to go to the Musjid), and this is the fatwa, and this, in a nutshell is (the position) of our Math-hab (Shafi’).” – Al-Fataawal Fiqhiyyatul Kubra

This was declared in the 8th century. Only morons, buffoons, cranks and quacks venture to offer a contradicting corrupt 'Fatwa' in this present age in which fisq, fujoor and fitnah have multiplied a thousand fold.

- (b) The 'contextual' fatwa: Undoubtedly, rulings do change with changing circumstances. But, first the proponents of female emergence and exhibition should prove that the conditions have indeed changed sufficiently to warrant another 'contextual' fatwa. The initiation of the fitnah which led to the ban, was already established during the age of the Sahaabah. Hadhrat Aishah

(radhiyallahu anha) and the other senior Sahaabah which include Hadhrat Umar, Hadhrat Abdullah Ibn Mas'ood, Hadhrat Abdullah Ibn Umar (radhiyallahu anhum) and the whole body of the Sahaabah had unambiguously confirmed this.

Thereafter, in each subsequent generation the Fuqaha confirmed the worsening scenario of the *fitnah*. The kutub of Fiqh are replete with confirmation of the deteriorating morals of both men and women. If anyone in this age is so dense in his/her brains to contend that the situation has been restored to the state of piety which had prevailed during the time of Rasulullah (sallallahu alayhi wasallam), he can only be the worst moron or a munaafiq whose objective is to destroy the Deen.

Far from the circumstances having changed for the better, the conditions are incrementally changing for the worse. Vice, immorality and fisq and fujoor of the worst kind are on the rise, The Shariah thus demands the reinforcement of the 14 century prohibition which had banned women from the Musaa'jid. Thus, the 'contextual' fatwa argument is a red herring presented by a short-sighted Mufti who has failed to understand the operation of the principles of the Shariah and the dangers concomitant to changing a fatwa which was prompted by such conditions which today exist to a greater degree than the scenario which had originally spawned it.

(c) The argument of women prowling all over the show is devoid of substance. If women prowl the public malls and streets prostituting their charms, it is not grounds for allowing them to extend their fitnah into the Musaa'jid which are the last bastions of piety which still remain standing in this Ummah. The proponent of this view will agree that it is *haraam* for women to make *khurooj* from their homes for prowling in the bazaars, and that the husbands who permit their wives to come under the scope of Allah's *La'nat* (curse) are described in the Hadith as

'*dayyooth*'. Is it intelligent, Islamic and permissible to extend this *haraam* and *la'nat* into the Musjid simply because the *dayyooth* husbands and fathers are unable or unwilling to institute steps to arrest the downward slip into the abyss of immorality?

The brains which advocate extension of the *haraam* activities to the Musaajid because the female-prowling in the bazaars cannot be prevented due to male imbecility and desensitization of Imaan suffer from coprophilic tendencies and the type of *gabaawah* (intellectual density) mentioned by Ibn Hajr Haitami As-Shaafi'.

The solution for the prowling of females in bazaars is to remedy this rot and decadence with *ta'leem*. The decadence cannot be cured by opening up more avenues for prowling. Opening the Musaajid for females serves to only entrench their *khurooj* and prowling.

(d) The comment: "*We don't mind women frequenting the most disliked places.....*" is most unbecoming for an Aalim who possesses correct understanding and true *Ilm*. Only zindeeqs, munaafiqeen, Fussaaq and fujjaar 'don't mind' their womenfolk prowling in the malls and the bazaars. Those who are firm on the original Prohibition of women attending the Musjid absolutely abhor women in bazaars and malls. The Molvi Sahib who ventured this stupid argument in a bid to scuttle the fourteen century Shar'i prohibition, is too dim to understand the principles of the Shariah. He has no right to comment. Just as we "mind women frequenting the Musjid", so too do we mind, in fact to a greater degree, women frequenting the bazaars. The mufti's argument holds no water and is dismissed with contempt,

(e) The comments of Timizi quoted by the dumb aunt confirms 100% that the 'contextual' fatwa stays in place. His comments

further reinforces the stand of the Jamhoor Fuqaha of all Math-habs, and there is absolutely no consolation and no support for the haraam bunkum stupid theory of wujoob propounded by the miscreant apa.

(18) The statement of Umm-e-Atiyyah (radhiyallahu anha) alluded to by the dumb lady does not override the fatwa of Hadhrat Aishah Siddiqah (radhiyallahu anha) -- a fatwa which Hadhrat Umar and all the Sahaabah (radhiyallahu anhum), and all the Fuqaha of all math-habs upheld and followed from the beginning to this day. Only wayward sheikhs and molvis, plus dumb modernists of the zindeeq category reject the Fatwa of Hadhrat Aishah (radhiyallahu anha). Allaamah Zafar Ahmad Thaanvi has explained the statement of Umme Atiyyah (radhiyallahu anha) in his *Ilaaus Sunan*. Her statement is *Mansookh (abrogated)*, and the *dalaail* for such abrogation are crystal clear, but blind dumb aunts are incapable of comprehension. A Mujtahid of the calibre of Imaam Tahaawi stated that the fatwa of Umm-e-Atiyyah (radhiyallahu anha) is *mansookh*.

The miscreant, dumb woman is truly wallowing in compound ignorance. When the Sahaabah and the Aimmah-e-Mujtahideen structured the prohibition on Hadhrat Aishah's fatwa, then who is this non-entity of this belated era in close proximity to Qiyaamah to set herself up to challenge Hadhrat Aishah (radhiyallahu anha)? Her contumacy is indeed mind boggling. But then *Nuqs fil Aql* (mental deficiency) is her natural attribute. This attribute has been further compounded with her arrogance and women's lib. tendencies acquired from western sources.

The fact that the Fuqaha have prohibited women from Eid Salaat is more than adequate to satisfy the Muqallideen. The Muqallideen have no right to fabricate laws on the basis of

their opinion and the whimsical interpretation of Ahaadith. No one in this era has the right to structure masaa-il on the basis of Ahaadith. That was the function solely of the Aimmah-e-Mujtahideen. If the Shariah was open for abortion and mutilation in the way this dumb woman is perpetrating, then by this time Islam would have been an emasculated culture eviscerated of its truth and reality. It would have been an unrecognizable empty shell just as today Jud'aism and Christianity have absolutely no resemblance to the Shariats of Nabi Musa (alayhis salaam) and Nabi Isaa (alayhis salaam) respectively. The Qur'aan and Sunnah have blocked the avenues for interpretation by morons.

(19) To crown her pettifoggery, the dumb aunt cites in her support one clown and moron, Waris Mazhari of Deoband, who totters on the brink of kufr and shirk. The love for Hinduism which this *ghabi* cherishes constrains one to believe that he must be consuming the urine of the holy cows of Hinduism, hence he encourages Muslims to amalgamate themselves with Hindus and participate in their customs and festivals of shirk. She will not heed the fatwas of all the illustrious Ulama of Deoband, but swiftly quote in her favour a pseudo mushrik who is currently promoting the emergence of Muslim society into Hinduism. He distinguishes between the shirk of the Mushrikeen of Arabia and the shirk of the Hindus of India. In his warped, stercoraceous, convoluted brains, the shirk of the Hindus is lighter and acceptable, hence he encourages Muslims to dress like the Hindu Mushriks and attend their festivals of shirk where 'holy' cow urine is doled out as '*tabarruk*', and which may soon be 'Halaalized' by the carrion outfits, and cranks such as this Waris character cited by the dumb aunt.

Only insane characters expect Muslims to base Shari masaa-il on the views of a pro-mushrik coprophile such as this miserable Waris Mazhari *ghabi*. The dumb aunt labours under the silly

notion that since this mushrik moron hails from Deoband, the Ulama here will be awed by the mention of his name and link. This *ghabi*, to say the least is a perfect epistatis sample who has eviscerated himself of his Insaan by his embrace of the mushrikeen of India. There is no need for an academic rebuttal of the copropilic views which the *ghabi* has tendered on the issue of women and the Musjid.

(20) This *ghabiah* aunt has now to some degree understood the abject weakness of her claims and arguments, hence she has attempted to shift her goal post. All along - in her criticism of the Radio Mufti's fatwa stating that it is not permissible for women to attend the Musjid, she was promoting the idea of female attendance to the Musaajid. Now suddenly she makes a U-turn and says: *"The article is specific about Eid salaah and I am in no way advocating for women to attend the 5 daily prayers..."* Her *Nuqs fil Aql* is instrumental in this about turn. She has clearly advocated Musjid attendance in her article. Thus she presented the Ahaadith in which Rasulullah (sallallahu alayhi wasallam) granted permission for women to attend the Musjid for the daily five Salaat. The entire debate hinges on the 5 daily Salaat with the Eid Salaat being an ancillary or a secondary issue, whose prohibition is based on the very same *dalaa-il* which prohibit women from the Musaajid.

Anyone who has any doubt regarding her U-turn should browse through her response to the Radio Mufti's fatwa. Her statements advocating that females attend the Musaajid are as follows:

* "As stated above, the Prophet has given a specific instruction - Do not prevent your women from attending the mosque - hence, if women want to attend they can do so and there should be facilities for them"

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* "...and it again proves our point, the prophet SAW allowed women to attend conditionally, so why is Mufti saying women can't go, when the prophet SAW said women can go."

* "Finally, the Prophet SAW kept the door open for women to attend the mosques, so this door should be kept open, especially in the case of reverts and Musaafirs" The stupid aunt can't even spell '*musaafir*', yet she is supposed to be a 'Freelance Journalist' and Political Science Honour's Student of the University of Pretoria'. Despite her silly secular qualifications her English grammar is horrible. Furthermore, her '5 years studies at Darul Uloom Pretoria' has not sufficiently qualified her to even understand and translate what she reads in the Arabic books of the Shariah. Due to her appalling deficiency in this department, she made a hash and trash of several translations, and ascribed fabrications to Allaamah Zafar Ahmad Thaanvi because she did not understand what is written in *I'laa-us Sunan*.

Since her 5 year stint at the Pretoria Darul Uloom could not equip her with the ability to understand and translate the Arabic *kutub*, she was compelled to make do with the ludicrous translations offered to her by her Saudi handlers.

(21) Now on what basis has this dumb granny decided to refrain from advocating that women attend the Musjid for the five daily Salaat when she so intransigently and stupidly claimed that the permissibility mentioned in the Hadith is extant? Why has she decided to withdraw her vigorous campaign from her advocacy of females attending the Musjid for the five Salaat, and why does she stupidly cling to her campaign regarding Eid Salaat? Just as there is Hadith command for the Eid Salaat, so too is there for the 5 daily Salaat. What then has constrained the dumb aunt to create this distinction? Why this inconsistency and self-contradiction?

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(22) The dumb woman says: "... *and the opinions of the Khaliphs are in Thaansi's book also...*" Let she make known what are those opinions of the Khaliphs which she alleges are in 'Thaansi's' book. Nowhere in *I'laa'us Sunan* is it mentioned that according to the Khulafa-e-Raashideen, Eid Salaat is waajib for women. This dumb woman appears to fabricate brazen lies for want of facts and evidence.

(23) The dumb aunt states: "*By the way, 3 ulema from the Jamiat in a private consult with more than 10 females and their spouses admitted that it is absolutely permissible for women to attend the Eid salaah as long as they satisfy the conditions, and they also stated that if the conditions are satisfied, no cue can stop women from attending the mosques. They however are afraid to publicly announce this!*"

The NNB Jamiat (the Fordsburg outfit to which the dumb aunt refers) consists of morons just like this *ghabiah*. The cranks in the NNB jamiat's office are not 'ulema'. Their promotion of the condom-zina world cup haraam games is an adequate commentary of the satanism which this miscreant clique of molvis practice. They have become notorious for legalizing almost every immorality and haraam act by portraying the evil with an Islamic hue. Their stupid and haraam fatwa on the issue of female exhibition and attendance at the Eidgah, stated clandestinely according to the dumb woman, is devoid of Shar'i substance. These NNB Jamiat *ghabis* are responsible for having caused great harm and ruin to Islam in this country. They are leading unwary and stupid Muslims into Jahannam with their corrupt, haraam fatwas of *nafsaaniyat*. No importance can be attached to their bunkum view of the issue.

THE CONDITONS

(24) The glaring evidence staring the dumb aunt in the face, has compelled her to at least acknowledge that there existed extremely severe conditions for the permissibility of women attending the Musjid or the Eidgah. Only a mad person or a zindeeq or munaafiq or a fool wallowing in compound ignorance (*Jahl-e-Murakkab*) is capable of contending that the strict conditions which accompanied female attendance at the Musjid in the initial phase of Islam, no longer apply today in this immoral age.

Are women prepared, to transform themselves into *Tafilaat* to qualify for attending the Musjid/Eidgah? Besides the other several strict conditions, let the aunts, grannies and the hags consider just this one condition. Is the dumb aunt who so stupidly has embarked on her Saudi-inspired women's lib, campaign, prepared to be a 'smelly hag' as the Fuqaha have explained? We don't know if this dumb aunt has already become a 'smelly hag'. Perhaps *she* has abandoned all her western cosmetics, deodorants, sprays, and fumigating substances in preparation for the emission of pungent and stinking odours to qualify herself for attending the mock 'eidgah' this coming Eid. But she should understand that one 'smelly hag' is not sufficient for the revocation of the Fatwa of Prohibition.

We advise the dumb aunt to rather embark on a campaign, to convince the westernized modern women who emit stench of zina which are the effects of all the haraam and filthy kuffaar cosmetics they apply and wander into the public sector, of the virtues of 'smelly hags'. She should induce women to first acquire the attributes of '*smelly hags*', for this is the very first imperative prerequisite before we could ever subject the Fatwa of Prohibition -- the so-called 'contextual' fatwa - for revocation.

THE EIDGAH CONDITIONS

(25) The incumbent conditions which encumbered the permissibility during the age of Rasulullah (sallallahu alayhi wasallam) are as follows:

(i) Women must appear as smelly hags

(ii) They must be covered with very large, shabby *jilbaabs* which conceal even their heads, leaving open only one eye. The *haraam* fashionable *abayas* and *burqahs* are not *jilbaabs*. It is *haraam* for a woman to come into the public donning these fashionable garments.

(iii) At the Eidgah they should be at the rear of the men. The separating gap between the men and women should be so large if the Imaam recites the *khutbah* without the mike, they would not be able to hear the recitation.

(iv) There should be absolutely no intermingling at the Eidgah nor on the way in and way out.

With regard to these conditions, it has to be emphasized that the requisite of 'smelliness' is of primary importance. While the other conditions too are absolute, the absoluteness of being a 'smelly hag' has greater emphasis since this condition is pivotal for neutralizing the *shaitaniyat* and carnality of the *fussaaq* and *fujjaar* males. The revocation will not apply to young women even if they come within the purview of the concept of 'smelly hags'. In other words, even if they should resemble 'smelly hags' and cultivate the 'smelly', stinking attribute they will not be permitted to attend the Eidgah, for this distinction between old smelly hags and young women despite their adoption of 'smelliness' is so entrenched and confirmed that there can be no revocation of fatwa in respect of them.

Lest the advocates of women's lib. accuse us of degrading women, we reiterate the exposition of *Tafilaat* given by the renowned Shaafi' authority, Ash-Shaikhul Imaam Az-Zazhid Al-Muwaffiq Abi Ishaq Ibraheem Bin Ali Bin Yoosuf Al-Fairoozabaazi Ash-Shiraazi (rahmatullah alayh), in his highly-placed kitaab, *Al-Muhath-thab*: ***“They should emerge in the state of Tafilaat, i.e. without perfume (and like). That is, they must abandon perfume, and become in the state of Tafilaat. And they are ‘muntinaat’ (i.e. stinking women). Tafilaat do not apply perfume (this covers all forms of cosmetics), hence a detestable odour is perceived from them.”*** (*Al-Muhath-thab*, page 119)

The analogy of the stench emitted by a stinking mouth is given.

(In compliance with the dumb aunt's penchant, we too have added the Tail of Lineage to the name of this illustrious Shaafi' authority).

The root word of 'muntinaat' is 'natn' which means ***‘to stink, to have a bad odour’, e.g. of decayed meat, especially such as the nauseating smell emitted by the rotten carrion chickens certified ‘halaal’ by SANHA and MJC.***

Should the dumb aunt and her 10 cohorts who were in a secret meeting with the NNB Jamiat clique decide to form a committee to promote 'stinkiness' for the aunts, apas and sundry women, then serious consideration could be applied to the 'contextual' fatwa.

Just this one primary condition regulating permissibility is ample for retaining the Fatwa of Prohibition until the end of time, for there is not the slightest likelihood of women in this era ever conforming to the *tafilaat*, *stinking*, *smelly hags* condition.

It is important to sound a warning at this juncture. Before women take umbrage, understand that the *Tafilaat* concept has not been fabricated by us. It is Rasulullah (sallallahu alayhi wasallam) who had ordered to be *tafilaat* when they have to emerge from their homes. Condemnation of the *Tafilaat* injunction is at the peril of destroying one's Imaan.

THE WUJOOB AND THE KHULAFAH

(26) The attribution of *wujoob* to Hadhrat Abu Bakr, Hadhrat Umar and Hadhrat Ali (radhiyallahu anhum) is incorrect, deficient and subject to interpretation, in this regard, the dumb apa states: "All three have stated that Eid Salaat is *waajib* for women." The aunt contends to have acquired this ruling from the kitaab, *Subulus Salaam*. However, there is no such ruling/narration in this kitaab nor in any other kitaab.

We have already drawn attention to the extreme deficiency in the understanding and comprehension of the Arabic kitaabs by the dumb aunt. Her citation from *Subulus Salaam* is further testimony for her gross deficiency in this field and for her advanced degree *Nuqs fil Aql*. If after having studied for five years at a Darul Uloom, the aunt remains so dumb as to make a hash of the Arabic *ibarat* (text), what then should be said about her implied claims of 'ijtihad'?

What appears in *Subulus Salaam* is the following: "*The Hadith is a daleel for the wujoob of their ikhraaj (i.e. taking them out from their homes to attend the Eidgah). In this matter (of ikhraaj of women to the Eidgah) there are three views. The first is that it is *waajib*, and this has been said by the three Khulafah, viz., Abu Bakr, Umar and Ali (radhiyallahu anhum).*"

This discussion in *Subulus Salaam* pertains to the emergence of women from their homes to attend the Eidgah. The *mas'alah* is not the *wujoob of Eid Salaat*. It is the issue of *wujoob of*

emerging from the homes to attend the Eidgah, and on this issue there are three views according to the author of *Subulus Salaam*. These are entirely two different, distinct issues as different as heaven and earth. But the dumb apa has slipped into the quagmire of the confusion spawned by her *Nuqs fil Aql* and her arrogance and ignorance, the effect of her smattering of knowledge which is fatal for her Imaan.

In the history of Islam, from the era of the Sahaabah to this day, no one has opined that Eid Salaat is waajib for women, not even the Saudi government scholars.

Elaborating the very same issue, Ibn Hajar Asqalani states in his *Fathul Baari-Sharah Bukhaari* in the exposition of the Hadith of Umm-e-Atiyyah (radhiyallahu anha): *"In it (this Hadith) is the Istihbaab (preferability/being Mustahab) of the emergence of women to attend both Eids whether they are young or not.....Verily the Salf (Pious Predecessors) differ in this regard. Iyaadh has narrated its wujoob (i.e. the wujoob of khurooj, not wujoob of Salaat) from Abu Bakr, Ali and **Ibn** Umar (not Hadhrat Umar, the Khalifah). (However) that which has dawned on us (the Shawaafi) from Abu Bakr and Ali is that which has been narrated by Ibn Abi Shaibah and others from them (Abu Bakr and Ali), viz. 'It is the right (haqq) of every women to khurooj (emerge from the home) towards both Eids.' It has also been narrated by way of Marfoo' Hadith: 'There is nothing wrong with it (i.e. with their khurooj)'. This has been narrated by Ahmad, Abul Ya'la and Ibnul Munthir... ... The statement, 'haqq' has the possibility of wujoob as well as emphasized Istihbaab. Abi Shaibah has also narrated that Ibn Umar would take to both Eids whomever he could from his family. This (however) is not explicit (to establish) wujoob. In fact, prohibition has also been narrated from Ibn Umar. (in other words, he had also prohibited his family from attending the Eidgah). Thus there is the possibility of both views. Among them (the Fuqaha) are*

those who have interpreted it (the Hadith) to mean Nudb (Mustahab). Among the Shaafi-yyah, Jurjaani, and among the Hanaabilah, Ibn Haamid have adopted this view (Istihbaab). But Imaam Shaafi' has explicitly stated (in this kitaab) Al-Umm the exception of young women (from this rule). He said: 'I prefer the attendance at the Eid Salaat of the ajaaiz (old smelly hags).....'

An entirely different scenario emerges from this discussion - totally at variance with what the dumb apa, contends. The salient facts of this elaboration are:

(a) **THE PRIMARY ISSUE** On this issue the dumb woman has conspicuously displayed her ignorance. The primary issue of dispute is the *wujoob of khurooj*, not the *wujoob* of Eid Salaat on women as the dumb aunt has understood.

(b) The Khulafa' never contended that Eid Salaah is waajib for women. There is not a shred of evidence for this erroneous claim.

(c) The attribution of the *wujoob* of Khurooj to Hadhrat Umar, the second Khalifah is incorrect. Fathul Baari, Musannaf Ibn Abi Shaibah and Musannaf Abdur Razzaaq attribute the specific Hadith to only Hadhrat Abu Bakr and Hadhrat Ali (radhiyallahu anhum). The narration reads: "*Abdullah Ibn Umar would take out whomever of his family he was able to the two Fids.*" However, this narration is contradicted by another Hadith also recorded in Musannaf Ibn Abi Shaibah, which states: "*Verily, Ibn Umar would not take out his womenfolk to the two Eids.*"

In terms of a well-known Fiqhi principles, when two narratives contradict each other and reconciliation is not possible, both will be set aside. However, in this case a reconciliation can be effected. It is probable that Ibn Umar (radhiyallahu anhu) would take his family to the Eidgah prior

to the enactment of the Prohibition, and subsequent to the Prohibition, he abstained from his earlier action.

(d) Neither of the two Khalifas mentioned the word, '*waajib*'. Both used the term '*haqq*'. The narrations are: "*Abu Bakr said. "It is the haqq of every woman... "*"; "*Ali said: "It is the haqq of every woman..."*" '*Haqq*' in this context means 'entitlement', i.e. they are entitled to emerge to go to the Eidgah. It does not mean that it is compulsory on them to go. The compulsion was confined to the command issued by Rasulullah (Sallallahu alayhi wasallam) during his time. After the demise of Nabi (Sallallahu alayhi wasallam), no one commanded them to make *khurooj*. Thus, in the initial period after the demise of Rasulullah (sallallahu alayhi wasallam) their attendance remained in the category of 'entitlement'. Later, with the ascendancy of *fitnah* this entitlement was abrogated as is evidenced by the views of all the Fuqaha, none among them contending *wujoob*. On the contrary, the enactment of prohibition, whether applicable to only young women is irrelevant. The very enactment of prohibition affirms the abrogation of even 'entitlement'.

It is inconceivable that the Sahaabah and the Fuqaha of all Math-habs, and for 14 centuries would issue the Fatwa of Prohibition in conflict with the Qur'aan and Sunnah — and we are not speaking of the Ulama of the Indo-Pak sub-continent. We have left them in the state of hibernation for the purposes of this debate concerning the dumb apa, and the deviated modernists who cherish an inveterate animosity for the illustrious Akaabir Ulama-e-Haqq of the Indo-Pak region.

The rulings of the Four Math-habs regarding the obligation of Salaat is as follows:

Hanafi: *waajib* on only those males on whom Jumuah Salaat is Fardh. Wherever the conditions for the validity of

Jumuah are lacking, Jumuah will not be Fardh for even the males of that area. On Fridays, Zuhri remains Fardh for women.

Maaliki: Sunnatul Muakkadah on all those on whom Jumuah is Fardh, hence Eid Salaat is only for men.

Hambali: Fardh alal Kifaayah on those on whom Jumuah is obligatory. Women are thus excluded from the obligation of Eid Salaat.

Shaafi': Sunnatul Muakkadah on both men and women, with the exhortation for women to perform the Eid Salaat at home, since Jamaa't is not a condition for the validity of Eid Salaat in the Shaafi' Math-hab,

It is appallingly ludicrous to propagate that Eid Salaat is waajib for women when the entire Ummah from the time of the Sahaabah to this day had never ever held this *baatil* view of wujoob. The dumb aunt implies that billions of women during the past 14 centuries have been trapped in the *Kabeerah (Major)* sin of having abandoned a Waajib obligation.

(e) The pivotal blunder of the dumb grandma with regard to her citation from *Subulus Salaam* is that she had miserably failed to understand what she read. While the text states clearly *wujoob* of *Khurooj*, she understood this to mean *wujoob* of Eid Salaat. We advise her to do a further 5 year *stunt* at the Pretoria Daarul Uloom.

(27) Despite the Ahaadith indicating *wujoob* of *Khurooj* during the age of Rasulullah (sallallahu alayhi wasallam), the entire Ummah has unanimously abstained from this decree after the demise of Rasulullah (sallallahu alayhi wasallam). This is clear proof that the decree of Rasulullah (sallallahu alayhi wasallam) was also 'contextual', and this is confirmed by the

Fatwa of Prohibition being endorsed by Hadhrat Aishah (radhiyallahu anha).

In Musannaf Ibn Abi Shaibah as well as in other Hadith kutub the following is reported about Hadhrat Ali (radhiyallahu anhu): *“Ali said: ‘It is the right of every women to come out to go to both Eids.’ And he (Hadhrat Ali-radhiyallahu anhu) would not allow them (the women) at all to emerge (khurooj) for anything except for the two Eids.”*

The dumb woman had cited this Hadith partially. The second part in which it is mentioned that besides the Eid Salaat, Hadhrat Ali (radhiyallahu anhu) would not allow women to come out for any other Salaat, in fact, for anything else, was conveniently deleted by the dumb granny, or perhaps she is simply ignorant of it.

This action of prohibition of Hadhrat Ali (radhiyallahu anhu) was despite his awareness of the permission women had enjoyed during the time of Nabi-e-Kareem (sallallahu alayhi wasallam) to attend the Musjid daily. So while Hadhrat Ali, Hadhrat Umar, Hadhrat Ibn Mas'ood, Hadhrat Ibn Umar, Hadhrat Aishah and the vast concourse of the sahaabah (radhiyallahu anhum) upheld the Prohibition despite their awareness of the Ahaadith of permissibility, the dumb, misguided aunt stupidly comments that no one has the right to prevent women from the Musjid. She is too stupid to understand the operation of the *Usool (Principles)* of the Shariah.

Furthermore, the concession Hadhrat Ali (radhiyallahu anhu) allowed for Eid Salaat has also been abrogated in later years by the Fuqaha on the basis of the *Usool* of the Shariah. Fancy and personal opinion did not operate in the formulation of *Ahkaam*. The Fuqaha were the Guardians of the Deen. Every fatwa issued by them is the product of the Qur'aan and Sunnah.

THE GLARING INCOMPETENCY AND CONCOCTION

(28) It is necessary to once again highlight the dumb aunt's gross incompetence in the field of Shar'i law. When she is unable to correctly read and understand what the kutub say, and she mistranslates, corrupts the meanings and then proceeds to concoct opinions on the basis of her hallucinatory figments acquired from her own corrupt translation, then everyone will understand the trash-value, of her stupid 'fatwas',

In this regard we once again draw attention to the concoction she had attributed to Allaamah Zafar Ahmad Thaanvi (rahmatullah alayh). She averred; *'In I'laa al Sunnan (Hanafi scholar) Thufir Ahmed Thanvi from the indo-Pak makes two distinctions regarding Eid Salaat.*

Firstly, he affirms that the Eid Salaat is Fard Ain from the Qur'anic verse 2:18"

This is a categorical statement she attributes to Allaamah Zafar Ahmad. She had very dishonestly employed her chicanery in an abhorative attempt to pull wool over the eyes of readers by covering her mess of a 'translation' with the averment that what she had stated was merely a 'difference of interpretation'. Here the issue is not one of interpretation. It is an issue of plain translation. She mistranslates a passage from *I'laa'us Sunan*. She translates erroneously and claims that it is what Allamah Zafar Ahmad says. Yet nowhere in *I'laa'us Sunan* does Allamah Zafar Ahmad 'affirm' that Eid Salaat is Fardh-e-Ain. The attribution of this concoction to Allaamah Zafar Ahmad is a blatant lie perpetrated by this dumb woman who has sought to set herself up as a 'mujtahid'.

The text in *I'laa'us Sunan* which the dumb apa mistranslates, reads: *"Allaamah Shaukaani said: 'Haadi, Qaasim and Abu*

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Hanifah have deducted from Rasulullah's command for all people to come out (and go) to the Musalla (Eidgah) for the Eid Salaat, that Eid Salaat is from among the Fardh Ain (injunctions). (Allaamah Zafar comments): 'There is an error in this claim because, verily Abu Hanifah did not say anything other than Wujooob Eid Salaat (i.e. Eid Salaat is Waajib).'

Far from affirming Eid Salaat to be Fardh-e-Ain as the dumb aunt contends, Allaamah Zafar Ahmad refutes Allaamah Shaukaani's attribution to Imaam Abu Hanifah (rahmatullah alayh).

Another concoction she attributes to Allaamah Zafar Ahmad on the basis of her erroneous translation is:

"He further adds regarding the hadith of Umm Attiyah: 'I (Thufr Thanvi) say that in this hadith there is clear evidence that it is compulsory for Eid salaat on the ladies and so it indicates also the compulsion on men...'"

The correct version in *I'laaus Sunan* is: *"I say: In it (the Hadith of Umm-e-Atiyyah), there is the indication on the wujoob of women coming out for the two Eid Salaat. Therefore the indication on it being Waajib for men will be greater."*

"Whilst the obvious application (of the command in the Hadith) is wujoob, it has been abrogated (made Mansookh) in so far as women are concerned on the basis of the daleel of the Hadith of Umm Humaid, Umm Salmah, the statement of Aishah, Ibn Mas'ood and others, as has already been explained."

A further erroneous translation and attribution of a concoction to Allaamah Zafar Ahmed, is the dumb apa's translation: *"There is some difference of opinion however amongst the scholars who say it is mustahab."* Allaamah Zafar did not make this statement. What he said in *I'laaus Sunan* is:

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“Verily, the Aimmah have differed (on the issue of) the khurooj of women for the two Eids, and this difference comprises of five views.” He did not state that ‘there is some difference of opinion amongst the scholars who say that it is mustahab.’ The five views which he enumerates are *Mustahab, Tafreqah, Jaaiz Ghair Mustahab, Makrooh and the Right of women*. Thus, the incompetence of the dumb aunt totally disqualifies her from speaking on Shar’i topics.

(29) As requested by the moron aunt, we have addressed each statement/view of every one of the names listed by the dumb women in her concoction. We have shown that none of them propagated that Eid Salaat is Waajib on women; none of them held the view that it is waajib for women to attend the Eidgah. The dumb apa had quoted some of these authorities out of context; some selectively, and had brazenly concealed such statements of these authorities which flies in her face and scuttles her wujoob figment. She has perpetrated gross chicanery with regard to all the names she mentioned in an abhoritive bid to cloak her stupid haraam waajib theory with Shar’i validity.

(30) When a dumb person professing to be a Muslim, labours to elevate himself/herself to the stage of *ijtihad*, the consequence of which is the mutilation of the Shariah, then the dumb miscreant develops coprophilic tendencies. The dumb aunt is afflicted with these revolting tendencies with which Allah Ta’ala deranges the brains of the wayward miscreants and deviates who dabble stupidly with the Deen. Stating the affliction of the brains of the dumb miscreants with cryophilic substances, the Qur’aan Majeed declares: “And He (Allah) afflicts RIJS in those (miscreants) who possess no brains.” (Surah Yoonus, Aayat 100)

All kinds of impurity , physical and spiritual, come within the purview of RIJS. This RIJS has polluted the brains of the dumb

aunt and of all modernists of her ilk who are executing the job of Iblees. Rijs is filth.

(31) We temporarily conclude this discussion with a few quotes from Musannaf Ibn Abi Shaibah:

* “Ibraahim Nakh’i detested that women come out for the two Eids.” (He would prevent his family females.)

* “The women of Ibn Umar would not emerge (from their homes) to attend the two Eids.”

* “Urwah’s father (a Sahaabi) would not allow any women from his family to attend Eidul-fitr or Eidul-Adha.”

* “Al-Qaasim was most stern regarding females. He would not permit them to come out neither for Eidul-fitr or Eidul-Adha.”

There are numerous riwaayat pertaining to prohibition. We have cited these few merely for *barkat*. The narrations of Hadhrat Aishah, Ibn Mas’ood, Ibn Umar (radhiyallahu anhum), and the innumerable Fuqaha of all Math-habs are well known.

Our valedictory comment for the dumb aunt is to meditate on the concept of ‘smelly hags’, and to cultivate the ‘stink’ of ‘smelly hags’ as a first step in the process of re-interpretation and revocation of the ‘contextual’ Fatwa which prohibits the non-stinking grannies and hags from the Musjid and the Eidgah. For the old hags and grannies to regain the initial entitlement to attend the Eidgah, which is mentioned in the Hadith of Abu Bakr (radhiyallahu anhu) and Hadhrat Ali (radhiyallahu anhu), they must necessarily *STINK*.

And, Salaam on those who follow the Guidance of Allah.