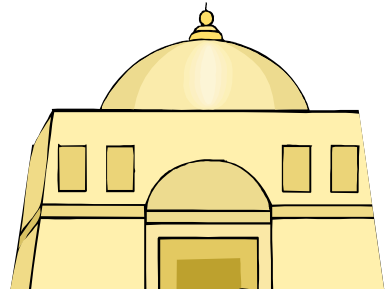


WOMEN GOING TO THE MUSJID?

***REFUTING THE
FALSEHOOD
ATTRIBUTED TO
IBN BATAAL AND TABARI***



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QUESTION:

“There are people here in the United Kingdom who are citing statements of Ibn Battaal and Tabari to justify women going to the Masjid. Please examine these statements and comments. The following is the text of their argument:

“The great scholar, Ibn Battal on whom Imam an – Nawawi and Imam Ibn Hajar both relied heavily in their respective commentaries on Sahih Muslim and Sahih al-Bukhari, said, in commenting on the Hadith The Prophet, Sallallahu alayhi wasallam said, “When your women ask for your permission to go to the mosque at night , give them permission.”

“This Hadith has a general meaning, despite its restriction by the addition of whoever added their praying at night in the Masjid in congregational prayer, and one takes out of this Hadith that the man - if his wife asks his permission to go to hajj, then he is not to prevent her, and it is the opinion of Malik and ash-Shafi'i, that a women's husband may not prevent her from hajj , and on the first perspective it means the 5 prayers in Masjids, is prohibited, because it is obligatory on him not to prevent her.

At-Tabari said: “by his (Sallallahu alayhi wasallam) saying absolutely that they can go out to the Masjids, and that is permissible not recommended or obligatory is proof that comparable to that permission for them in everything [else] absolutely [or without restriction] of going out, like celebrating with their family, and her being present at (or witnessing) the celebrations of the Muslims or visiting the grave of a dead [relative] of hers, and it is a right over them [i.e. The men. In other words they are required to give them permission] that they [the men] give permission to them [the woman] in what is absolutely [permissible or open] for them (f.) to go out to do. So permission for them [the women] is what is obligatory on them or recommended for them to go out and do is first [i.e. an even higher right and priority for them to go out and do, and as such for men not to prevent them from], such as their going

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out to execute (or perform) being a witness for something required, or to know the causes (asbab) of their religion, and to execute (or perform) the obligation of hajj and whatever is like it of obligations, or visiting their mothers and fathers and non-marriageable kin.”

(Ibn Battal, Sharah Ibn Battal, vol .2, p.545)

I would greatly appreciate if you could provide the context for this quote or whether even it has indeed been misquoted. They mention that it is obligatory for a man to not prevent his wife from attending the masjid.”

ANSWER:

The "great author, Ibn Battal" appeared on the scene more than four centuries after Rasulallah (sallallahu alayhi wasallam). What need did those who are promoting women's emergence to attend the Musajjid see for clinging on to the statements of Ibn Battaal? Why did they have to degenerate so far down the line, more than four centuries, when they could simply promote their baseless case by direct reference to Rasulallah (sallallahu alayhi wasallam)?

No one denies the existence of several authentic Ahaadith in which Rasulallah (sallallahu alayhi wasallam) himself grants women permission to attend the Musjid. No one denies the fact that women would attend the Musjid during the time of Rasulallah (sallallahu alayhi wasallam) and during the early period of the age of the Sahaabah as well. Despite the existence of this evidence, what constrained these miscreant votaries of the women's lib. movement to seek support from Ibn Battaal?

It is indeed peculiar that these misguided modernists rather than restricting themselves to Rasulallah's Ahaadith, had to dig out some statements of a Commentator who appeared more than 400 years later.

In order to impress doubters and the ignorant ones, these modernists aver: "The great scholar, Ibn Battal, on whom Imam an-Nawawi and

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Imam Ibn Hajar both relied heavily in their respective commentaries on Sahih Muslim and Sahih al-Bukhari, said...."

Despite this supposed reliance, and despite Ibn Battaal's view, Imaam Nawawi, on the issue of women attending the Musjid, said after narrating the relevant Ahaadith:

*"With regards to the ahkaam (the laws pertaining to this issue): Imaam Shaafi' and the As-haab (i.e. the Shaafi' Fuqaha) – May Allah's mercy be on them – said: 'It is Mustahab for **ghair thawaat-e-hay'aat** to be present at Eid Salaat. Regarding **thawaat-e-hay'aat**, and they are such women who are desirable by virtue of their beauty, their presence is Makrooh (forbidden.)' (End of Imaam Shaafi's statement). (Commenting, Imaam Nawawi said): 'This is (the view) of the Math-hab (i.e. Shaafi' Math-hab), and it is the Mansoos (view), and the Jamhoor (Fuqaha) have categorically made this ruling. (In fact) Imaam Raafi' (who was perhaps the most senior Shaafi' Faqeeh of the later period) stated another view, that verily, it is not Mustahab for them to emerge under any circumstances.' (Imaam Nawawi commenting, said): 'The correct view is the first one (i.e. it is Mustahab for hags)....."*

*All of this (i.e. the istihbaab of emergence, emerging shabbily dressed without perfume, etc.) is the hukm pertaining to old hags who are not desirable (who are unattractive and do not constitute a source of Fitnah). However, regarding young women who are beautiful and desirable (attractive), it is Makrooh (forbidden) for them to be present because of the fear of **Fitnah** for them and by them.*

If it is argued that this (prohibition) is in conflict with the Hadith of Umm-e-Atiyyah, then we (the Shawaafi) say: It is substantiated in Saheehain (Bukhaari and Muslim) from Aishah (radhiyallahu anha) that she said: 'If Rasulullah (sallallahu alayhi wasallam) had seen what women have innovated, then most assuredly, he would have prohibited them just as the women of Bani Israaeel were prohibited (from the Musajid),' And, because the fitan (plural of Fitnah) and the

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elements of evil in these times are abundant whereas in the first era (it was not so). And Allah knows best. Said Imaam Shaafi in Kitaabul Umm: 'I prefer the presence of old women (hags), not young women...'

".....When they intend to be present (at the Eidgah), then they should cleanse themselves (only) with water, not use perfume nor wear attractive garments." (Al-Majmoo' Sharhil Muhazzab)

All the Fuqaha of all the Math-habs base this manner of emergence on Rasulullah's command: *"They should emerge tafilaat."* That is, dirty, shabbily dressed, smelly and be as unattractive as possible. There is consensus of the Jurists of all Math-habs that the *Tafilaat* factor is imperative.

Despite relying *'heavily on Ibn Battaal'* in his commentary of Saheeh Muslim' (according to the modernist miscreants), Imaam Nawawi states in his Sharhul Muslim: *"(Their emergence to go to the Masjid) is when it is not a cause of Fitnah, and that they should not emerge perfumed. Regarding the Ahaadith in this regard that they should not be prohibited from the Masjid, it is conditioned with conditions which the Ulama **have extracted from the Ahaadith**, and these conditions are that she (i.e. the old aunt/grandma/hag) should not be perfumed nor adorned nor wearing such jewellery whose tinkling sound could be heard, nor dressed in attractive garments, nor mingling with the men, nor should she be a young woman.There should also not be along the road the fear of mischief, etc."*

".....Thus, when a woman intends to be present in the Masjid with men (also attending) then if she is a young woman or an old woman who is attractive, then her presence (at the Masjid) is Makrooh (forbidden). If she is an old hag who is not attractive, then it is not Makrooh because Nabi (sallallahu alayhi wasallam) prohibited women from emerging except an old woman in her khuffain." (Note: Even attractive-looking old hags are not permitted.)

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*"It is Mustahab for the husband to grant her permission to go to the Musjid if she is an **old woman** who is not desirable (unattractive old hag), and there is no fear of mischief for her or for anyone besides her. If he (the husband) prohibits her then this is not prohibited for him. This is our (Shaafi) Math-hab. Baihqi said, 'And this is the verdict of the majority of the Ulama. The response to the Hadith which says: 'Do not prohibit the female servants of Allah from the Musaajid of Allah', is that verily, this is Nahyi Tanzeehi (in other words it is not incumbent not to prohibit them, because the right of the husband of restricting (her) to the house is imperative. Hence it (his right) shall not be abandoned for the sake of a fadhielat (a virtue which is not Wajib). Despite the Ahaadith which permit women to go to the Musjid, Imaam Nawawi who relied "heavily on Ibn Battaal" according to the hallucination of the modernist miscreants, said about a woman who goes to the Musjid without her husband's consent: "Her maintenance falls away because she is a naashizah (grossly disobedient) by emerging (from the house) to go to the Musjid without his permission." (Al-Majmoo' Sharhil Muhazzab)*

In *Al-Mughnil Muhtaaj, the Sharh of Imaam Nawawi's Al-Minhaaj*, Khateeb Sharbeeni Shaafi', says: *"It is Makrooh for attractive women to attend the Musjid with men. It is Makrooh (forbidden) for men, for the master and for the guardian to permit them (women) this (i.e. to permit them going to the Musjid....)"*

What we have cited here from the elucidation of Imaam Nawawi (rahmatullah alayh) presents the official and authoritative view of the Shaafi' Math-hab. All the kutub of the Shawaafi' echo the same ruling, viz. the initial permission for women to attend the Musjid was accompanied by a number of stringent conditions. With the passage of time from the demise of Rasulullah (sallallahu alayhi wasallam), morality began declining. Observing this trend, Hadhrat Umar (radhiyallahu anhu) and the Sahaabah in general, prevented women from Musjid to the extent of chasing them away with pebbles flung at

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them as was the practice of Hadhrat Abdullah Ibn Umar (radhiyallahu anhu).

The Shaafi' Fuqaha as well as the Fuqaha of all Math-hab's rely **heavily** on the express statement of Hadhrat Aishah (radhiyallahu anha) to support the prohibition. Furthermore, all the conditions in which all the Fuqaha of all Math-habs base the initial permissibility are obtained from the explicit statements of Rasulullah (sallallahu alayhi wasallam).

Despite Imaam Nawawi's '*heavy reliance on Ibn Battaal*', imagined by the modernist miscreants, he (Imaam Nawawi) categorically states that:

- The initial permission is accompanied by a host of stringent conditions.
- In the absence of these conditions, it is not permissible for women to attend the Musjid.

It is also interesting to note that despite a number of authentic Ahaadith mentioning the permissibility, a plethora of views was expressed by the Fuqaha of all Math-habs from the very inception. No one had accepted the stupid contention of modernist juhhaal and morons that the initial permission operated unrestrictive, i.e. minus the crop of conditions.

Where Imaam Shaafi' (rahmatullah alayh) had mentioned permissibility, it was permissibility encumbered with all the conditions stipulated by Rasulullah (sallallahu alayhi wasallam). However, since *absence of conditions* had become the norm, Imaam Shaafi' and the Fuqaha of his Math-hab, in general promoted the view of prohibition. Thus Al-Bundaneeki said: "*Shaafi' has explicitly said in most of his kutub that the husband has the right to prevent her (from emerging to attend the Musjid and even for Hajj). They (the Shaafi' Fuqaha) unanimously say: 'Verily, the authentic version of these two views is that he (the husband) has the right of preventing her.'* Shaikh Abu Haamid, Al-Mahaamili and other (Fuqaha) have declared this

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with certitude. Al-Qaadhi Abu Tayyib and Ar-Ruyaani, and others said: 'This version (of prohibition) is the authentic and well-known one. And they substantiate this view on the basis of the Hadith of Ibn Umar that Nabi (sallallahu alayhi wasallam) said: 'It is not for her to go for Hajj except with the permission of her husband.'

(Al-Majmoo' Sharhil Muhazzab)

The Shaafi' Fuqaha as well as the Fuqaha of the other Math-habs make it abundantly clear that Rasulullah's statement: *"Do not prevent women"*, is not unrestricted, i.e. without conditions, nor does it negate the right of the husband to prohibit his wife. Thus it is mentioned in Al-Majmoo:

"The husband has the right to prevent his wife from going to the Musjid and elsewhere because of the narration of Ibn Umar (radhiyallahu anhu) who said: 'I saw a woman who came to Nabi (sallallahu alayhi wasallam) and said: 'O Rasulallah! What is the right of the husband over his wife?' Rasulallah (sallallahu alayhi wasallam) said: 'His right is that she should not go out of the house without his permission. Therefore, if she does so, Allah, the Angels of Rahmat (Mercy) and the Angels of Ghadb (Wrath) curse her until she repents or returns (to the home).' The woman said: 'O Rasulallah! And even if he (the husband) oppresses her?' Rasulallah (sallallahu alayhi wasallam) said: 'And, even if he oppresses her.'" (Commenting, Imaam Nawawi said): 'This is because the Haqq of the husband is Waajib. It is therefore not permissible to abandon it (the Waajib Haqq) for the sake of that which is not Waajib."

O, You Modernist Morons! Make an endeavour to clear your brains from the cobwebs of western liberalism and immorality in order to understand what Ibn Battaal and the Fuqaha of all the Math-habs said and meant when they said that women should not be prevented from the Musaajid. Understand the context in which such statements of permissibility have been expressed. They have explicitly clarified that the permission is inextricably coupled with the *conditions stated*

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by Rasulallah (sallallahu alayhi wasallam). Just as Salaat and all acts of ibaadat are not valid without observance of their respective incumbent conditions, so too is the permission for women to attend Musjids not valid without the incumbent conditions which render this act permissible. Those who isolate the imperative conditions from the Mustahab permission are, according to Ibn Hajar Haitami '**morons**'.

He said: *'It is appropriate in our age (i.e. the 8th century) to categorically decree haraam the emergence of young and adorned women because of the abundance of fasaad (mischievous/vice/immorality). The factor which made lawful (female) emergence during the Khairul Quroon (the age of Rasulallah – sallallahu alayhi wasallam, the Sahaabah and Taabieen) has most certainly disappeared, and also has disappeared (what is mentioned in the Qur'aanic verse) : 'They (women) should not reveal their beauty and they should lower their gaze.' And, similarly is it with the men. The evils of female emergence now is categorical. Then there has been mentioned what Hadhrat Aisha (radhiyallahu anha) said (regarding prohibition of women attending the Musjid)... ..And, no one will hesitate in prohibiting women (from the Musjid and emerging from the home in general) except a **ghabi who is a jaahil**, and who lacks ability in understanding the subtleties of the Shariah The correct verdict is categorical Tahreem (i.e. haraam for women to come to the Musjid), and this is the Fatwa. And, this in a nutshell is our (Shaafi' Math-hab).'*" (Al-Fataawal Fiqhiyyatil Kubra)

The statement by Ibn Battaal that according to Imaam Shaafi' and Imaam Maalik the husband may not prevent her from Hajj or from attending the Musjid has been made in the context of the existence of all the incumbent conditions stipulated by Nabi-e-Kareem (sallallahu alayhi wasallam). It is an absolute certitude that Ibn Battaal was not ignorant of the explicit views of prohibition stated in all the kutub of Imaam Shaafi' and the Shaafi' Fuqaha before him. Ibn Battaal alighted on the scene of Islamic history more than four centuries after

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Rasulullah (sallallahu alayhi wasallam). Numerous Shaafi' kutub were extant at the time, and he was a very senior Maaliki authority. It is inconceivable that he cited Imaam Shaafi's permissibility view to negate his (Imaam Shaafi's) view of prohibition. Ibn Battaal was well aware of the general view of all the Shaafi' Fuqaha. The modernist miscreant morons of our time have only exhibited their gross and compound *jahaalat* with their attempt to negate the Shaafi' and Maaliki view of prohibition with Ibn Battaal's statement which they stupidly tore out of its context.

Now let us see what Ibn Battaal himself explains. In his Commentary on Saheeh Bukhaari, he says: *"Imaam Maalik said that it has reached him from Ibn Umar that it appeared that the Nabi of Allah said: 'Do not prevent the female servants of Allah...', i.e. during the night and the darkness."*

Al-Muhlib said: It could not be distinguished (on account of the intense darkness) whether they were women or men. This meaning has also come with great clarity in the Hadith of Qailah (i.e. due to the darkness, men and women were indistinguishable. (O Modernist Morons! Understand well that in those days the Musjid was not lit up with all the lighting systems of this age, hence women could not be distinguished from men on account of the intense darkness).

Continuing the argument, Ibn Battaal said: *"In the Hadith is a daleel that a woman should not go to the Musjid except with the permission of her husband or her guardian. And, in it is a daleel that it is appropriate for him to grant her permission and not prevent her from that which is of benefit to her. This (i.e. not preventing her and her going to the Musjid) is based on Usool (Principles/Conditions). (These are) the absence of Fitnah for her or with her. That (i.e. absence of Fitnah) was the general condition prevailing with the people of that age. And, in the Hadith of Aishah is the daleel that it is not appropriate for women to go to the Musajid when fasaad (mischief) has developed among the people. And this (Take note, you*

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modernist morons!) according to Imaam Maalik refers to **hags (old women who have wrinkles and crinkles on their faces)** "

Continuing his elucidation, Ibn Battaal said: *"Abu Hanifah said: 'I deem it Makrooh for women to be present for Jum'ah and the (daily) Fardh Salaat, and I grant latitude for old hags to attend (only) Isha' and Fajr, but not for the other Salaat. Abu Yusuf said: 'There is nothing wrong if old hags are present for all the Salaat. But I regard as Makrooh for young women (to attend). And, Nawawi said: 'Nothing is better for a woman than her house, even if she is an **old hag**. Ibn Mas'ood (radhiyallahu anhu) said: "Woman is Aurah (an object of concealment) She is closest to Allah when she is in the darkest corner of her room. When she emerges (from her home) shaitaan casts surreptitious glances at her.' Ibn Umar used to pelt women with pebbles on Fridays, expelling them from the Musjid."*

(Sharhu Saheehil Bukhaari li Ibn Battaal)

The prohibition was an evolutionary process. It could not be implemented overnight. Women were used to attend the Musjid from Rasulullah's time, hence the ban enacted by the Sahaabah under the aegis of Hadhrat Umar (radhiyallahu anhu) was not enforced overnight. It (the prohibition) was a gradual process.

The modernist morons also cited the name of Ibn Hajar Asqalaani to peddle their deception of the permission being unrestricted. However, in his commentary on Saheeh Bukhaari, *Fathul Baari*, Ibn Hajar Asqalaani says: *"It is not hidden that the basis of this (permissibility) is safety from mafsadah (mischief of immorality) from women or on women"*

Every unbiased and sincere Muslim in search of the truth will understand from the aforementioned brief discussion that the modernist miscreants who are insanely promoting women's 'liberation' along western lines are extremely dishonest or at least morons. They lack understanding of the plethora of views and arguments of the Fuqaha of the various Math-habs. They perpetrate gross dishonesty

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and peddle deception by cunningly or stupidly selecting statements which seem to favour their corrupt views, then cite these without the applicable context.

Furthermore, if they are too stupid to understand the context in which Ibn Battaal had made the statement, then at least they should set aside his view on the basis of him having registered conflicting views on the same topic. In addition, the promoters of the women's lib. movement had no need to journey more than four centuries for the attainment of a 'permissibility' view. There is no need to latch on to the one-sided view of Ibn Battaal (died 449 A.H) for eking out permissibility. The morons could simply have made reference to the Ahaadith of Rasulullah (sallallahu alayhi wasallam) who had granted the initial permission. However, the modernist miscreant morons deemed it appropriate to ignore the statements of Rasulullah (sallallahu alayhi wasallam) because these were encumbered with stringent conditions.

Now to conclude this argument, let the morons understand what exactly is the meaning of *Tafilaat*. Granting women permission in the early period to attend the Musjid, Rasulullah (sallallahu alayhi wasallam) said: ***"They should emerge (from their homes) tafilaat."*** *Said Ibn Daqeequl Eed: 'Verily, the Fuqaha have restricted it (the permission to attend the Musjid as mentioned in the Hadith) with conditions. Of these conditions is that she should not apply perfume, and that they should come out tafilaat, i.e. not being fragrant (with perfume). It is said that a woman is tafilah when she is mutaghayyiratar reeh.'* Morons! Do you know what this is? It means that they must be 'smelly' enough, with a rebuffing stench emerging from them – skunk-kind – to seal the avenue of Fitnah.

Assuming that all the conditions stipulated by Rasulullah (sallallahu alayhi wasallam) are found, then undoubtedly, the initial permissibility will be reinstated. However, let it be understood that the state of permissibility will not return until doomsday because the evil and immorality of men and women will continue to increase by the

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day, going from bad to worse. We live in *Aakhiruz Zamaan* and in close proximity to *Qiyaamah*. The situation will not become better. Until *Qiyaamah*, the prohibition will remain regardless of the stupid tantrums of the modernist miscreant morons and *juhhaal zindeeqs*.

THE STATEMENTS OF IBN BATAAL AND TABARI

The statement of Ibn Battaal on to which the modernist miscreant morons have latched to promote their corrupt view of unrestricted permissibility is not panoptic. On the contrary, it is dubious and misleading when isolated from the stipulations with which the permissibility view is conditioned. The modernists floundering in a morass of *jahaalat* unthinkingly clutch at just any straw which passes above their drowning bodies in a desperate attempt to bolster their apodallic arguments.

Firstly, those who have presented Ibn Battaal's statement, are guilty of dishonesty and deception. They have perpetrated abortion on the statement. In their abortive attempt to extravasate support for their corrupt view of unrestricted permissibility, they have cunningly deleted certain crucial parts of the statement. Secondly, their translation is grossly inaccurate. The purport of the statement is totally distorted by the atrocity of the translation. Their inability to translate correctly even the aborted statement portrays their gross *jahaalat*. They do not understand whether they are going forward or backward. It is clear that they are unable to distinguish between right and left, hence they presented such an atrociously stupid translation for Ibn Battaal's statement. Any person reading the translation will be left in a total conundrum. No one can understand head or tail from the English version of Ibn Battaal's statement presented by the promoters of permissibility.

For correctly understanding Ibn Battal's statement, the need for paraphrasing the full version is essential. Without paraphrasing the

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full statement, a literal translation will be downright stupid and laughable, and the deception is massive with a mistranslation of sections of the statement. The correct meaning of the full statement of Ibn Battal is as follows:

"This Hadith (i.e. the Hadith granting permission) – its meaning is general. And it has been restricted with the addition of the one who has added their Salaat by night in the Musaaqid of Jamaa'ah. It is deducted from this Hadith that when a man's wife seeks permission from him for Hajj, he should not prevent her. Thus, the category of his prohibition (i.e. Rasulullah prohibiting the husband) from preventing his wife from Musjidul Haraam for fulfilling the Fardh Hajj, is Nahi Ijaab (which means that the effect of Rasulullah's prohibition in this regard is imperative. In other words, the husband may not prevent his wife from her Fardh Hajj.) And, this is the view of Maalik and Shaafi' that the husband does not have the right to prevent his wife from Hajj. And, it (Rasulullah's prohibition of the husband from preventing his wife) with regards to the first instance, I intend thereby the five Salaat in the Musaaqid, is Nahi Nudb (which means that Rasulullah's prohibition in this instance is advisory, not incumbent. In other words, it is not obligatory on the husband to abstain from preventing her)."

The statement: *"Because it is Waajib on him not to prevent her"* refers to the Fardh Hajj of the woman. That is, it is Waajib to give her permission to proceed for Hajj. In fact, according to the Hanafi Mathhab, she does not require the permission for proceeding to fulfil her Fardh Hajj. If she has a mahram to accompany her, then it is Waajib for her to go for Hajj even if her husband prohibits her.

The incumbency of not prohibiting her does not relate to her going to the Musaaqid. It is restricted to the issue of Fardh Hajj.

Dilating on the *Umoom* of this *particular* Hadith, Ibn Battal implies that it is *muqayyad* (restricted) with other Hadith narrations in which the word *lail* (*night*) is explicitly mentioned by Rasulullah (sallallahu alayhi wasallam). The 'someone who has restricted the

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generality of this Hadith, is in fact Rasulullah (sallallahu alayhi wasallam). Ibn Battaal himself cites the Hadith which makes *taqyeed* of this unrestricted Hadith. Thus, he (Ibn Battaal) states in his Sharh Saheeh Bukhaari, in the section under the caption: *'Emergence of women to go to the Musjid at night and in the intense darkness (ghals): Ibn Umar narrated: Verily, the Nabi of Allah said: 'When your women seek permission during the night, then grant them permission.'*

Then commenting on this Hadith in which the condition of 'night' is mentioned, Ibn Battaal says: *"In it is the proof that (the rule for) the day conflicts with the night because of his (the Nabi's) explicit mention of the night. This Hadith (stipulating night time) is the deciding factor for the Hadith: 'Do not prevent the female servants of Allah from the Musaajid of Allah.'* (i.e. Do not prevent them at night times.) Imaam Maalik said that it has reached him from Ibn Umar that the Nabi of Allah said: *'Do not prevent the female servants of Allah from the Musaajid of Allah', i.e. during the night and darkness."*

It is clear from the Ahaadith and from the Tafseer presented by all the Fuqaha that the initial permission had applied to only night times when it was intensely dark (*ghals*).

Refuting the contention of the modernist morons, Ibn Battaal further comments: *"This (permission to emerge) pertains to old hags."* It is abundantly clear from the express statements of Ibn Battaal that the trash which the modernist morons have attributed to him in the foregoing statement which they have grossly distorted, is not his view nor does the hallucinated permission stem from his statement.

There is no argument in the fact that women are permitted to visit relatives and to emerge for valid reasons. However, as already explained and as all the Fuqaha explain that their *khurooj* is stipulated with conditions.

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Thus, the meaning of Ibn Battaal's statement is that the *Umoom* (generality – unrestricted by conditions) of this particular Hadith is restricted in two ways:

(1) Nahi Ijaab and (2) Nahi Nudb. The first applies to a woman's Fardh Hajj, and the second to the daily Salaat in the Musjid with Jamaa'at which is not Waajib for her.

Regarding the first instance, the husband may not prevent his wife from proceeding to Musjidul Haraam to perform her Fardh Hajj. Regarding the second issue, the husband is advised not to prevent her. However, every sensible person who is versed in the *Usool* of the Shariah understands that an advisory prohibition falls away in the absence of the conditions or in cases of *fitnah* and *fasaad* accompanying the optional deed, which in this case is females attending the Musjid.

Ibn Battaal himself clarifies that the advice to husbands not to prevent their women from the Musajid is determined by *Usool* (principles). Thus, he states: *"This (advice) is based on Usool – that there is no fear of Fitnah for her or by means of her because it (absence of Fitnah) was the prevailing condition of the people of that age. Furthermore, in the Hadith of Aishah is the daleel that it is not appropriate for women to proceed to the Musajid when fasaad develops among the people."*

The votaries of female exhibition perpetrated similar abortion to the statement of Tabari. Their translation is absurdly atrocious, downright stupid and ludicrous. It is grossly misleading. In fact, it is difficult to distinguish its head from its tail. The paraphrased correct translation of Tabari's statement is as follows:

"Tabari said: 'In the itlaaq (generality) of (the statement) of Nabi (alayhis salaam) is (permission) for them to emerge (and go) to the Musajid. And that (emergence to attend the Musjid) is ibaahah (i.e. it is permissible). It is not Nudb (i.e. it is not Mustahab or preferable nor is it Fardh. (This is) a daleel that for them (women) there is

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similar permission in everything in which there is khurooj (emergence from the home) such as a woman visiting some of her relatives..... When it is necessary for them (i.e. for the menfolk) to permit women to emerge in such acts in which khurooj is mutlaq (i.e. permissible) for them, then to a greater degree will there be permission for them in matters which are Fardh or Nudb on them such as their khurooj to fulfil such Shahaadat (testimony in an Islamic court) which is incumbent on them, or to learn the affairs of their Deen (i.e. such Ilm which is Waajib on them), and to fulfil the Fardh Hajj and similar Fardh acts, or to visit their mothers and fathers and their mahaarim relatives."

The translation of Tabari's statement presented by the modernist juhhaal is gruesome abortion. Compare their translation of the two statements (Ibn Battaal's and Tabari's) with the correct version presented here.

Every *khurooj* of women enumerated above is regulated by conditions. When her emergence is for a valid reason, and she observes the rules and regulations of the Shariah, then the husband should not prevent her. For example, visiting her parents is her right. But if she desires to leave the house in the state of nudity or semi nudity or in the company of her ghair mahram cousin or taking a taxi filled with fussaag and fujjaar, then it devolves as a Waajib obligation on the husband to prohibit her *khurooj*. If Hajj has become Fardh on her, but she insists to go with a ghair mahram or with a faasiq/faajir brother, the husband has all the right to prohibit her.

In the present age, the Fuqaha have prohibited women from participating in even a Walimah due to the preponderance of haraam factors. Hence, the initial permission of *Khurooj* is no longer applicable. Every *khurooj* of females vacillates between permission and prohibition. The *khurooj* for attending the Musjid falls in the category of prohibition. It never ever was Waajib for women to attend the Musjid. The Sahaabah and the Fuqaha of all Four Math-habs have abrogated the initial permission on account of the elements of *fisq*,

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fujoor, fitnah and fasaad. Since women have assumed upon themselves the intransigence of abandoning every restriction and condition which Rasulullah (sallallahu alayhi wasallam) had attached to the initial permission, the only ruling is total prohibition.

From the foregoing exposition it will be understood that neither Ibn Battaal nor Tabari propagated the corrupt haraam view which the modernist morons have attributed to them. Both these Fuqaha are 100% in accord with the verdict of prohibition of the Four Math-habs. Whenever the view of permissibility is stated, it refers to permissibility with the *shuroot*, i.e. the existence of all the conditions for permissibility commanded by Rasulullah (sallallahu alayhi wasallam).

OLD HAGS – THE DECEPTION OF THE MODERNIST MORONS

The haze which clouds the issue of the prohibition of women attending the Musajid is the effect of the skullduggery of the modernist libertine morons and the *juhhaal* 'scholars' of corruption whose profession it has become to propagate *zandaqah* (heretical views). Western liberalism has corrupted and even destroyed their Imaan, hence Islamic practices and institutions which are in conflict with the satanic concept of 'gender equality' and immoral feminine exhibition are derided and misinterpreted to make them palatable for western palates of lewdism.

The shadows of kufr cast by their heretical opinions and pronouncements are not impalpable to men of Imaani intelligence. Those of healthy Imaan are able to discern the kufr in the apodallic and stupid 'dalaal' of the heretical modernist morons.

The endeavour of the squint-eyed modernist morons is to becloud this issue with the palpably false argument that there has always existed sharp differences of opinion among the Fuqaha from the earliest times on the prohibition of women attending the Musjid.

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Furthermore, they abortively labour to decollate the initial permissibility of its stringent conditions imposed by Rasulullah (sallallahu alayhi wasallam). But sincere Muslims, even those who lack indepth knowledge on the subject, are not prone to swallowing the stupidities and downright dishonesty on which the modernist morons structure their legless arguments.

A fact of great importance in this discussion is to understand that the differences among the early Fuqaha during the *Khairul Quroon* era on the issue of permissibility of female emergence to perform Salaat in the Musajid pertain to only *ajaa-iz* (old hags). Whilst some of the early Fuqaha were of the view that it is permissible for old smelly hags to go to the Musjid for only Fajr and Isha', other Fuqaha said that it is permissible for the old smelly hags to attend the Musjid for all the Salaat.

There is complete consensus of all the Fuqaha of all the Math-habs from the *Khairul Quroon* ages that it was not permissible for women who are *not old smelly hags* to go to the Musjid. Even old women who have not yet reached the stage of being dubbed 'old smelly hags', are prohibited. Thus the difference among the Fuqaha in the early periods of Islam was related to *old hags*, and it did not concern young, middle-aged and even old women who were still *mushtaha-aat* (*attractive and desirable*). The permission to visit the Musajid related to only such grandmothers (not all grandmothers) who had entered the *old hag* domain.

However, in the later centuries, the prohibition was extended to even old hags due to the total absence of all the conditions of permissibility, and the preponderance of fitnah and fasaad. Thus, Ibn Hajr, during the 8th century, declared that only a *ghabi* (*a moron- one with a dense brain – one whose thinking process has become fossilized*) would aver that it is permissible for women to emerge from their homes to go to the Musjid. In the present age of fitnah and fasaad, fisq and fujoor, i.e. in this 14th century, the prohibition has greater emphasis.

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SHAIKH SUDAISI CRITISIZES WOMEN IN THE MUSJID

The fitnah of women attending the Masaajid has degenerated to such an intolerable level of corruption that even the liberal Shaikh Abdur Rahmaan Sudaisi, the imam of Masjidul Haraam in Makkah Mukarramah is urging women to perform salaah in their lodgings, and not to pollute the sanctity of Masjidul Haraam with their presence of Fitnah. Shaikh Sudaisi has flabbily added to his warning: *“if certain conditions for attendance were not met.”* This is a reference to the stringent conditions ordained by Rasulullah (sallallahu alayhi wasallam). The erosion of these conditions had commenced during the very age of the Sahabah. Over the centuries, all of these conditions have been totally and finally eliminated, and there is not the slightest possibility of reintroducing the conditions on the basis of which the initial permissibility during Rasulullah’s age was granted.

Reporting the issue, ARAB NEWS (14 august 2012) said: Sheikh Abdul Rahman Al-Sudais, senior Imam of the Haram in Makkah and head of the Presidency for Two Holy Mosques, has called on all pilgrims and worshippers to uphold the sanctity of the two holy mosques. He also reminded women worshippers at the mosque that it is better for them to stay in their homes if certain conditions for attendance were not met.

“We all must respect the sanctity of the two holy mosques, and respect each other and cooperate with one another,” Al-Sudais said while giving a lecture at the mosque last Wednesday. He said all believers must keep away from activities that violate the sanctity of the two holy mosques such as taking photos and chatting on mobile phones and women mingling with men. “Some women come to the Haram neglecting the teachings of the Prophet (peace be upon him), applying perfumes, showing their beauty and without wearing Islamic dress,” said Al-Sudais, who is also an imam of the Grand Mosque. He quoted a Hadith of the Prophet SAW saying, “You should not prevent women from entering the houses of God (mosques), but homes are better for them,” indicating the imam preferred women to stay at home without jostling with men at the Haram during this peak season.