

**THE
PATRIARCHAL
IDEOLOGY
OF
ISLAM**

**BY
THE INTERNATIONAL THAANVI ACADEMY
OF ISLAMIC RESEARCH
P.O. Box 673
Randfontein 1760
South Africa**

**THE DIVINE SEAL OF
PATRIARCHY**

*"AND, HE (ALLAH) CASTS RIJS
(FILTH) ON THOSE WHO LACK BRAINS."*

(Qur'aan: Surah Yunus, Aayat 100)

**This Aayat applies to the opponents of Islam's
System of Patriarchy.**

"MEN ARE THE RULERS OF WOMEN."

(Qur'aan: An-Nisaa', aayat 34)

"FOR MEN OVER WOMEN IS A RANK."

(Qur'aan: Baqarah, aayat 228)

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) SAID:

*"IF I HAD TO ORDER ANYONE TO MAKE
SAJDAH FOR A PERSON, I WOULD HAVE INSTRUCTED THE WIFE TO
PROSTRATE TO HER HUSBAND."*

*"IT IS NOT PERMISSIBLE FOR A WOMAN TO KEEP (NAFL) FASTS
WHILE HER HUSBAND IS PRESENT EXCEPT WITH HIS PERMISSION."*

*"BE KIND TO WOMEN, FOR VERILY THEY HAVE BEEN CREATED FROM
A RIB. THE MOST CROOKED RIB IS THE UPPERMOST ONE."*

*"I HAVE NOT SEEN ANYONE GREATER IN INTELLECTUAL DEFICIENCY
THAN YOU WOMEN."*

"VERILY WOMEN ARE YOUR PRISONERS."

ISLAM IS A PATRIARCHAL SOCIETY – THE QUR'AAN SAYS SO!

"And for men over them (women) is a rank"

(Qur'aan – Baqarah, Aayat 228)

"Men are the rulers over women by virtue of the excellence

(right/dominance/superiority) which Allah has bestowed to some over others and by virtue of that which they spend from their wealth (for the maintenance of women). Therefore, the pious women are obedient (to their husbands) (and) they guard in the absence (of their husbands) what Allah has guarded (i.e. what Allah has ordered them to guard and protect, viz., their chastity and their husband's wealth)"

(Qur'aan – An-Nisaa', Aayat 34)

THE BUNKUM OF THE AUNT

One lost, deviated soul, aunt Tasneem Mohamed, in an article captioned, '*Patriarchal mindset drives ulema: Academic*', states the following bunkum: "*While Muslims consider Islam to be a religion which promotes the equal rights of both men and women there remain a dominant patriarchal ideology amongst local ulema – one of the main stumbling blocks to elevating the status of women in society. This is the view of Prof. Abdulkader Tayob from the Centre for Contemporary Islam at the University of Cape Town (UCT), in his analysis of an academic debate on the permissibility of women attending the Eid Gah.*"

In the liberal, immoral western cult of life the term, *patriarchal*, has acquired pejorative and disparaging connotations while it is a perfectly decent word defining a society as envisaged by the Qur'aan Hakeem. A patriarchal society is a system of male governance. The male is the dominant member of such a society. Allah Ta'ala has established patriarchy for mankind since the creation of Hadhrat Aadam (alayhis salaam). Hadhrat Hawwaa (alayhis salaam) was his subordinate, and according to the authentic Ahaadith of Rasulullah (sallallahu alayhi wasallam) she was created from the left 'crooked' rib of Nabi Aadam (alayhis salaam).

The idea that Muslims consider men and women equal as averred by the miscreant modernist zindeeqs has absolutely no basis in the Qur'aan and Sunnah. Equality of the sexes is furthest from the divine patriarchal system of rule which Allah Ta'ala has ordained for Muslims. On the contrary, the unnatural and abominable kind of 'equality' propagated by 'Muslim' miscreants in subservience to their atheist western masters is totally foreign to the Patriarchal system of the Qur'aan.

Muslims of sound Imaan do not consider Islam to be a religion which promotes the stupid idea of the equality of men and women. Naturally unequal beings can never be equal. The attempt to forge equality of unequals is *zulm* (cruelty and injustice). The teachings of Islam are not unnatural. The notion of the equality of the sexes is obnoxious to the Qur'aan and Sunnah, as well as to unpolluted intelligence Islam unequivocally rejects this stupid notion which the

Tayob character, according to aunt Tasneem, had propagated at the university circus.

While it is simple to blurt out claims, it is not simple to substantiate baseless ideas and lies with evidence. Tayob has failed to present even an iota of Qur'aanic or Hadith evidence to substantiate his stupid and untenable idea of men and women being equal, and of Muslims believing in this bunkum.

Only modernist deviates and zindeeqs who have enslaved their brains to western atheism and who are fitted with the straightjacket of kufr indoctrination by the universities of the kuffaar, gorge out the rubbish concepts of their 'intellectual' masters whose boots these miserable murtaddeen lick. They purport to be 'academics', but they acquit themselves as blind ignoramuses. They vomit up opinions of *ghutha (intellectual excrement)* for which they lack any rational basis in terms of the Qur'aan and Sunnah. Rubbish has no basis.

THE INCEPTION OF PATRIARCHY

The very inception of mankind with the advent of the creation of Hadhrat Aadam (alayhis salaam) in Jannat, followed by the creation of Hadhrat Hawwaa (alayha salaam) from the crooked left rib of Hadhrat Aadam (alayhis salaam) is a palpable confirmation of the origin and establishment of the Patriarchal society in which the Man is the figure of domination while Woman is his subordinate partner in life.

Emphatically making this declaration, the Qur'aan Majeed says: ***"And for men over them (women) is a rank"; "Men are the rulers over women..."***

These Qur'aanic aayaat as well as other verses and Ahaadith leave no scope for doubting the Patriarchal system of society Allah Ta'ala has ordained for mankind – that Patriarchy is a divine system created by Allah Ta'ala for the governance of mankind. Hence, this system has existed in mankind since the very inception of the human race. It continued on earth since time immemorial, from inception of creation, down to this very age. It is only in the last decade or so that men whose brains and hearts have become incorrigibly corrupted and convoluted with bestiality and sexual lust, have raised the slogan of

'gender equality' which in reality is the worst licence for the perpetration of immorality and unnatural acts of sexual abomination which put the lowly beasts of the jungle to shame.

INTELLECTUAL DEFICIENCY – SOLID EVIDENCE FOR ISLAMIC PATRIARCH

The contention of the Tayob character that *'Muslims consider Islam to be a religion which promotes the equal rights of both men and women'* is unadulterated rubbish for which Tayob will not be able to proffer a vestige of Shar'i evidence even if he is reborn and 'reincarnated'. Vehemently negating this bunkum, the Qur'aan Majeed, in addition to the aforementioned explicit ordinances, states:

"And, establish as witnesses two from among your menfolk. Then, if there are not two men, then one man and two women....." (Surah Baqarah, aayat 282)

The Qur'aan decrees that the testimony of two women equals the testimony of one man. Due to the natural intellectual deficiency of women they are prone to forgetfulness. The Qur'aan therefore equates the testimony of two women to that of one man. The stamp of Patriarchy is conspicuously embossed in this aayat.

Confirming the intellectual deficiency of women, Rasulullah (sallallahu alayhi wasallam) said that women are *Naaqisaatul Aql* (Defective of Intelligence). In substantiation of woman's intellectual deficiency Rasulullah (sallallahu alayhi wasallam) cited the aforementioned Qur'aanic aayat in which the testimony of two females is ordained.

Rasulullah (sallallahu alayhi wasallam) also stated female deficiency in the Deeni sphere. When he was asked to explain their Deeni deficiency, Nabi (sallallahu alayhi wasallam) cited the monthly haidh cycles of women. The relevant authentic Hadith confirms the *Aqli (intellectual)* and *Deeni* (religious) deficiencies of women. In this regard Rasulullah (sallallahu alayhi wasallam) said:

"O Assembly of Women! Give Sadqah (in abundance), for verily I see you (women) to be the majority of the inmates of the Fire." Then the women said: 'Why, O Rasulullah!' He said: "You curse in abundance and you are ungrateful to (your) husbands. I have not

seen anyone from among (those of) deficient intelligence and deficient Deen usurping the intelligence of (even) a man of (great) sagacity than you (women)." Then the women asked: 'What is the deficiency of our Deen and our intelligence, O Rasulallah?' He said: "Is not the testimony of a woman the equivalent of half the testimony of a man?" They responded: 'Undoubtedly, it is so.' He said: "Then that is (on account of) the deficiency of her intelligence. Is it not that when she menstruates, she does not perform Salaat nor fast?" They said: 'Yes, undoubtedly it is so.' He said: Thus, that is the deficiency in her Deen." (Bukhaari, Vol.1, page 44)

Rasulullah (sallallahu alayhi wasallam) indicated that only four females had been bestowed with perfect intellectual ability: Hadhrat Maryam (alayha salaam), Hadhrat Aasiyah (rahmatullah alayha), Hadhrat Khadijah (radhiyallahu anha) and Hadhrat Faatimah (radhiyallahu anha).

Indeed the Patriarchy is profound in this address of Rasulallah (sallallahu alayhi wasallam). What clearer and more forceful evidence one needs for the Patriarchal system ordained by the Qur'aan!

Due to the intellectual and Deeni deficiencies which are their natural attributes for which Muslim women hold no shame, nor apologize, and on account of their physical weakness, and also because of the their natural home role as wives and mothers, Allah Ta'ala has placed them under male domination. Only men driven to insanity by the influence of satanism are capable of the audacious stupidity to deny this natural divine truth and system.

NUQS FIL AQL (DEFICIENT INTELLIGENCE)

While primarily *Nuqs fil Aql (Intellectual Deficiency)* is the inherent attribute of females, there are also males who are plagued with this malady. In relation to women, *Nuqs fil Aql* is not a malady. It is the natural attribute of femininity. With regard to males, *Nuqs fil Aql* is an acquired mental disease which is the consequence of kufr which in turn is the effect of submitting the Qur'aan and Sunnah to baseless and corrupt interpretation.

Allah Ta'ala mutilates the brains of the so-called 'Muslim' secular academics as a punishment for their mutilation of His Shariah. This malady of *Nuqs fil Aql* becomes for them '*filth*' (*rijs*) which deranges their brains, hence we see the effects of such derangement in their utterances and writings which are pure intellectual flotsam and jetsam or sewerage waste which they gorge out without realizing the horrible stench their brains are excreting. Stating this punishment of mental derangement, the Qur'aan Hakeem says: "***And He (Allah) afflicts rijs (filth) on those who lack brains.***" (*Yunus, aayat 100*) The bunkum and trash they spew out should therefore not be surprising.

Among men who suffer from the malady of intellectual deficiency in our times are the plastic secular academics, the MPL mob, the Halaalizers of Carrion, those who apologetically argue to appease their western masters on issues such as polygamy, child marriage, stoning to death for adultery, etc., molvies and sheikhs who follow secular academic cranks, and who pursue scrap secular university degrees to gratify their diseases of *hubb-e-jah* (*craving for name*) and *hubb-e- maal* (*craving for wealth*), molvies and sheikhs who churn out corrupt fatwas of permissibility of riba for their paymasters, the capitalist mob, etc.

DIFFERENCES AND DISPARITIES

The differences and disparities between men and women as commanded by Allah Ta'ala are numerous. Density of brains constrains the zindeeqs to deny this Qur'aanic Truth. With their denial they lose their Imaan. Among the numerous differences between men and women are the following:

1. The right of Talaq is vested in only the man. This is a conspicuous feature of Patriarchy.
2. The *Mahr (Dowry)* is paid by the man to the woman symbolizing his exclusive right over the woman whom he has brought under his domination by virtue of Nikah. No woman has been given exclusive rights over her husband.

3. The husband is obliged to maintain his wife. It is never the other way. He has to ensure food, clothing and shelter for her.
4. The *tarbiyat* (moral and Deeni teaching and training) of the wife is the obligation of the husband. He has to ensure that she acquires adequate Deeni knowledge. The Qur'aan Majeed commanding men, says: "*O People of Imaan! Save yourself and your families from the Fire....*" Women are under the domination of their men folk even in regard to *tarbiyat*.
5. It is haraam for a woman to go on a journey without her male mahram escort. If she has no male mahram, Hajj does not become obligatory on her even if she is a billionaire or the queen of the land. Rasulullah (sallallahu alayhi wasallam) said: "*It is not lawful for a woman who believes in Allah and the Last Day to undertake a journey of three days (in one narration it says, 'one day') without a mahram.*"
6. A daughter inherits half the share of a son; a sister half the share of her brother and a wife gets half the share of a husband.
7. A woman can never become the Imaam to lead men in Salaat. Imaamate belongs exclusively to men.
8. Jumuah Salaat is Fardh on only men, not on women.
9. Jamaa't Salaat is Waajib on only men, not on women.
10. It is not permissible for women to be appointed as Muath-thins. In fact, she may not recite the Athaan nor the Iqaamah for even her own Salaat at home.
11. While reciting the Talbiyah aloud is incumbent for men, it is haraam for women. They have to incumbently recite silently.
12. There is a disparity of heaven and earth between the *aurah* of men and the *aurah* of women. This disparity effectively negates the skulduggery of equality of the sexes.
13. Rasulullah (sallallahu alayhi wasallam) in his Last Khutbah on the occasion of the Farewell Hajj, described women as the 'prisoners of men'. Hence he emphasized that men should treat them with love and kindness because they have been placed under male domination. With profound Patriarchal attitude, Rasulullah (sallallahu alayhi wasallam) announced to the vast

assembly of 124,000 Sahaabah who had gathered for the memorable Farewell Hajj:

"Hear well! Accept (my) advice of goodness regarding women. Verily, they are prisoners by you."

Rasulullah (sallallahu alayhi wasallam) in this farewell *Wasiyyat* made it abundantly clear that women are in subjugation of men. They are like prisoners, and should be treated with kindness, affection and love. Only miscreants with polluted brains will deny the patriarchal attitude and governance of Islam which has ordained that women be dominated by men.

14. Even if a woman performs Salaat behind her husband at home, then too, she has to compulsorily stand behind him. It is not permissible for her to stand in line with her husband.
15. Rasulullah (sallallahu alayhi wasallam) said: "*If I had to order anyone to make sujood (to prostrate) for any person, I would have ordered the wife to prostrate to her husband....*" – *Musnad-e-Ahmad*. What a vehement, unequivocal negation of the 'equality' bunkum, and confirmation of Patriarchy! Her subservience to her husband is likened to worship.
16. Vehemently and vociferously declaring male domination and the rule of Patriarchy, the Qur'aan Majeed states: "*And those women whose disobedience you fear, admonish them; (and if this fails), banish them in the beds (i.e. separate from them, and deny them conjugal rights, and if this too fails, then) beat them.*"

Neither the Qur'aan nor the Sunnah gives women the right to beat their husbands even if the latter are unjust. But the husband is given this right by the Qur'aan. He/she who denies this Qur'aanic command, should prepare his/her abode in the Fire. On the occasion of Hajjatul Wida' (The Farewell Hajj), Rasulullah (sallallahu alayhi wasallam) reiterated this Qur'aanic command which permits beating the wife for her gross disobedience, in particular for infidelity.

Only brains polluted with coprophilic tendencies will stupidly and intransigently deny this Qur'aanic command with corrupt interpretation. What greater testimony for the confirmation of

Patriarchy than this Qur'aanic command is expected to dissipate the haze of *jahaalat* from the brains of the zindeeqs?

17. The consequence of divorce is *Iddat* for only the woman, never for the man. Is this the demand of equality of sexes?
18. When the need develops for a woman to venture beyond the home precincts, she has to compulsorily obtain her husband's permission. The husband is not in need of her permission for leaving the house.
19. If she happens to be performing Salaat behind even her own husband, she is not permitted to verbally correct an error he makes. She has to lightly clap her hands whereas the man corrects the Imaam by making a verbal exclamation.
20. Besides the Hanafi Math-hab, according to the other Math-habs a woman's Nikah is not valid if not contracted by a man. She is subjugated to man's patriarchal guardianship. She does not have the right to contract her own Nikah even if she is an elderly woman with vast knowledge or a princess or a queen. The Nikah will just not be valid. According to the Hanafi Math-hab, while the Nikah will be valid, she is guilty of a grievous sin for marrying without the consent of her father.
21. If there is a separation between husband and wife, the woman despite having custody of the minors until a certain age, never becomes the guardian of the children. The father remains the guardian, and it is not permissible for the mother who has custody to make unilateral decisions regarding the children's welfare. Being a woman, she cannot become the guardian of even her own children. In the absence of the children's father, their paternal grandfather becomes the guardian. In his absence the paternal uncle is the guardian, never the mother.
22. A man may marry four women, not so a woman. Is this 'equality' of the sexes which the gender mob and the zindeeq deviates in the community are propagating?
23. Patriarchy will be the Law in even Jannat. While a man will have numerous wives, a woman will have only her one husband. He will be the dominant figure.

24. The Mustahab requisite of Aqeeqah is two sheep/goats for a male child and one for a female child – a loud confirmation of the lesser rank of woman in relation to man.
25. In cases where the *Hudood* punishment applies (theft, fornication, liquor, etc.) the testimony of women is inadmissible. Even if a thousand pious women testify, their testimony is unacceptable. This is a domain exclusively for males – a conspicuous affirmation of Patriarchy.
26. The *Kafan* of a male consists of three sheets of cloth while that of a woman is six sheets.
27. Even with regard to her own wealth, Rasulallah (sallallahu alayhi wasallam) ordered the wife to consult with her husband whereas the man is under no obligation to consult with his wife in this sphere.
28. Woman may not earn or work to earn from even the confines of the home without the consent of the husband.
29. Never did Allah Ta'ala appoint a woman to be a Nabi, nor was a woman ever a Khalifah of the Islamic empire from the very inception of Islamic rule.
30. The female postures in Salaat differ greatly from the male style. Even in worship there is no equality between men and women. Rasulallah (sallallahu alayhi wasallam) had explicitly stated their efficiency in even Deeni issues. Their Salaat posturises an affirmation of their subordination and concealment.
31. A man who has more than one wife has the right to take any of his wives on a journey. This aspect is excluded from the rule of compulsory equality of treatment for the wives.

A Clinching Fact

32. *Diyat* is a monetary penalty/compensation which has to be paid by a person who has damaged or rendered ineffective or amputated any limb of another person. The *Diyat* amount for a woman's limb is exactly half the amount which has to be

paid for a man's limb. Is this 'equal status'? The trumpeted 'equal status' is effectively negated by this ruling of Islam.

The *jahaalat* of the 'equality' mob is shockingly lamentable. With regard to *Diyat*, Hadhrat Muaath Bin Jabal (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: "*The Diyat of a woman is half the Diyat of a man.*"

This explicit and emphatic declaration of Rasulullah (sallallahu alayhi wasallam) clinches the argument and dismisses the *ghutha* hypothesis of men and women being equal in Islam.

Her inheritance is half that of males; the testimony of two women equals that of one man; her intelligence is defective; her Deen is defective; the monetary compensation for her physical limbs is half that for men; her testimony in matters of *Hudood* is inadmissible even if 1000 pious females desire to testify, etc., etc. All these attributes of patriarchy and inequality confirm the mental derangement of the proponents of the equality of the sexes.

All of these acts of inequality conclusively negate the 'equal status' contention of the Tayob character who knows extremely little of the Shariah. When a man lacks adequate knowledge, he is oblivious of the stupidities which he blurts out.

Denying the indisputable Patriarchal system of Islam is tantamount to denial of the presence of the sun during the day time. Allah Ta'ala has created man and women in different moulds. It is crass ignorance and unnatural to force inherently unequal beings to become 'equal'. The status of man and woman will always remain unequal in Islam. Man is the dominant and superior being.

While it is possible for women to surpass men in piety (Taqwa) – in fact, many women had surpassed millions and billions of males in this field – and attain closer divine proximity than men, their status in terms of the Shariah remains the same. The inequalities listed above, and many more, will remain as decreed by Allah Ta'ala.

The claim of academic analysis is indeed comical. These plastic academics are unable to distinguish between right and left in matters of Shar'i import, hence they trumpet their absurd *ghutha* (rubbish) at their pantomime sessions of puerile and ignorant debate.

THE EID GAH

As far as female attendance of the Eid Gah is concerned, this question has been explained in detail in three booklets:

- Women and Musaaqid
- The Ghutha of a Ghabi
- A Dumb Woman's View and Its Refutation.

Those interested, may write for copies which are available from *The Majlis, P.O.Box 3393, Port Elizabeth 6056*. While all three booklets expose and demolish the arguments of the wayward aunts and uncles who advocate female attendance at the Musaaqid and Eid, the third one, *A DUMB WOMAN*, exposes the chicanery, falsehood, intellectual and academic incompetence of the promoters of the stupid haraam view.

The promoters of women in Mosques, have thoroughly immolated their own brains and have exposed their astonishing lack of ability to even read correctly the Arabic kutub from which they have cited their silly 'proofs'. More will be said on this specific aspect of their *jahaalat* in a future article, Insha'Allah.

It will suffice at this juncture to affirm the Shariah's ban on women attending the Musjid or Eid Gah. It is prohibited. The three aforementioned booklets contain all the proofs and explanation.

THE 'PROGRESSIVE' AUNTS

In her bunkum article, aunt Tasneem says: "*The sensitive issue has ignited much discussion in Gauteng after a well-known mufti publicly condemned women for attending the Eidgah, sparking outrage from a network of progressive Muslim women who then issued a rebuttal to the scholar.*"

This rebuttal has been thoroughly refuted and demolished in the booklet, *A DUMB WOMAN*. Every stupid argument has been explained and demolished. The gross incompetence and ignorance of the woman and her Saudi handler have been exposed in the booklet. The miscreant pair make utter fools of themselves in their stupid 'rebuttal'. They betrayed their ignorance by exposing the fact that they lack the expertise to correctly read and understand the texts of the Arabic kutub from which they were citing their 'proofs'. When

these dimwits have miserably failed to understand even the Arabic text of the kutub from which they quote, how can they ever comprehend the *Ahkaam* which are the effects of multifarious *Usool*?

'Progressive' women in Islam are immodest, shameless, audacious women who have jettisoned all vestiges of natural feminine *haya*. Their total emulation of the immoral women of the west has in fact made them more shameless than kuffaar women, hence they plotted to gatecrash into the Musaaqid like drunken louts and hooligans. They have destroyed all the beauties and excellences of Islamic womanhood with their naked audacity. In so doing they qualify for the *LA'NAT* and *GHADHAB* of Allah Azza Wa Jal.

These 'progressive' westernized women are the very antithesis of Muslim Womanhood, for they are bereft of *haya*. They prowl the streets, rub shoulders with males, project their voices and their noses in public. All of them are ensnared in the plots and traps of shaitaan. In a Hadith narrated by Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) it is said: *"Woman is aurah. When she emerges (from her home) shaitaan lies in ambush for her."* One effect of the Divine Curse having settled on them is their shamelessness and their masculinized conduct.

In the meaning of the Qur'aan and Sunnah, a woman is progressive when she recedes into the sanctity of her home and remains glued their in obedience to the Qur'aanic command: *"And, remain (glued) inside your homes, and make not a display of yourselves such as the exhibitions of Jaahiliyyah."* This is the concept of progress of women which Hadhrat Faatimah (radhiyallahu anha) defined to Rasulallah (sallallahu alayhi wasallam), and which he highly praised. These westernized 'progressive' stupid aunts are participants in the 'exhibition of Jaahiliyyah'.

When Muslim women unshackle themselves from the Divine Patriarchal system ordained by Allah Ta'ala, they qualify for the 'adulteress' epithet mentioned by Rasulallah (sallallahu alayhi wasallam): *"A woman who applies perfume and passes by a gathering is like an adulteress."* The 'progressive' westernized 'Muslim' women of today are worse in moral degeneration than those women whom Rasulallah (sallallahu alayhi wasallam) described as

adulteresses. In addition to the solitary sin of perfume mentioned in the Hadith, these modernist masculinized specimens of the human race, are guilty of perpetrating a conglomeration of sins when they invade the streets and the public domain.

SEXIST ATTITUDE

Stupidly blurting out another bunkum ambiguity, the sorrowful aunt says: *".....but also questions the prevailing sexist attitudes that exist amongst the ulema, which go against the teachings of the Prophet Muhammad."*

This statement is a good example of the effect of defective intelligence corrupted and polluted by the immoral concepts of the libertine western cult of life. Let the aunt spell out in detail what exactly are these *"sexist attitudes of the ulema"* which are in conflict with the teachings of Rasulallah (sallallahu alayhi). It is so easy to speak trash and rubbish!

STRONG ARGUMENT?

The aunt says: *"Delivering a pre-Jumuah khutbah in his hometown of Brits, Tayob publicly rebuked the ulema for their views. During an academic discussion with the local ulema, they could not present a strong argument to validate their point-of-view, he said."*

The Ulama have thoroughly debunked and demolished the arguments of the Tayob character and of the other miscreants of his ilk. The arguments are in black and white in the aforementioned three books. Let Tayob and his gang refute the arguments of the Ulama rationally and with the proofs of the Qur'aan and Sunnah. They can only blab and talk rubbish. They are unable to produce even a single valid Shar'i argument to bolster their stupid and haraam view.

OBLIGATION OF THE EID SALAAT

The lost and miserable soul, then says: *"In his research into the topic, Tayob said that the various books of Fiqh state that Eid salaah is only obligatory for those on whom Jumuah salaah is compulsory, namely men. Women are not included as those who would 'regularly' attend Jumuah, and therefore are not compelled to attend Eidgah"*

prayers. However, Tayob argued that the Jamiatul Ulema have taken this Fiqhi ruling 'one step further' and imposed a law that women should not attend at all."

Firstly, the various Books of Fiqh state the Law of Allah Ta'ala. The Rulings in the Books of Fiqh are based on the Qur'aan and Sunnah. There is consensus of all the Fuqaha and the entire Ummah from the time of the Sahaabah that Jum'ah is not Waajib on women. Characters such as Tayob and the other aunt with her Saudi handler are abortively labouring to refute this Consensus of the Ummah, While Tayob has shied away from openly declaring what he has in his heart, namely, Jum'ah is obligatory on women, the aunt and her Saudi handler have made tremendous fools of themselves by contending that Jum'ah Salaat is Waajib and even Fardh on women.

Then with appalling stupidity and incompetence they attribute this utterly baseless view to Imaam Abu Hanifah (rahmatullah alayh). Their *jahaalat* is absolutely shocking. They state rubbish and have the audacity to attribute it to Allaamah Zafar Ahmad Thaanvi (rahmatullah alayh), claiming that he stated this in his monumental kitaabs, *I'laaus Sunan* when in reality there is NOTHING, ABSOLUTELY NOTHING of this rubbish which the ignoramuses have attributed to Hadhrat Maulana Zafar Ahmad Thaanvi. This issue has been explained in detail in the booklet, *THE DUMB WOMAN*.

Secondly, Tayob subtly attempts to trade the baseless idea that the Wujoob of Jum'ah Salaat being for only men is an unsubstantiated view of the Fuqaha, hence he makes reference to the 'various books of Fiqh'. After making this statement he becomes dumb, not commenting further on this extremely important issue. In the annals of Islam's history from the advent of Rasulullah (sallallahu alayhi wasallam) to this present day, there has not been a single authority of the Shariah, not a single Aalim who had ever propounded the view of Jum'ah being obligatory on women.

There is also Consensus of the Three Math-habs that Eid Salaat is Waajib on only those on whom Jum'ah is Waajib. Despite the differing view of the Shaafi' Math-hab, it does not claimed that Eid Salaat or Jum'ah Salaat is Waajib for women. In fact, the view of the Shaafi' Math-hab is that Eid Salaat is Sunnatul Muakkadah.

Thirdly, women are not compelled to attend Eidgah Salaat because it is not a requirement for them to attend nor is it an obligation on them. Eid Salaat not being compulsory for women is not the effect of them not attending 'regularly' as Tayob absurdly asserts. On the contrary, women not attending is the effect of Eid Salaat not being obligatory on them.

Fourthly, the Tayob character attributes a lie to the Jamiatul Ulama by claiming that it is the Jamiatul Ulama who has taken the ruling 'one step further' to enact the prohibition. Tayob's defective research of the kutub of the Shariah only betrays his incompetence in this field. The prohibition is not a fatwa of today enacted by the Jamiatul Ulama. The prohibition was enforced during the age of the Sahaabah who were not from the India-Pak subcontinent. And, that prohibition has endured to this day, and it will, Insha'Allah, endure until Qiyaamah.

Tayob has attempted to subtly hoodwink the unwary by attributing the prohibition to the Jamitaul Ulama with his silly 'one step further' hypothesis. The Jamiatul Ulama has merely stated a LAW which has existed in the Ummah since the era of the Sahaabah. The Jamiatul Ulama has not taken the 'Fiqhi ruling' of the Sahaabah 'one step further'. It has only stated the Fiqhi Ruling of the Sahaabah, namely, women are not allowed to attend the Eidgah and the Musjid.

The type of research which these plastic 'academics' make is indeed laughable. Their 'dissertations' adequately betray their crass *jahaalat* – compound *jahaalat*.

NOT COMPULSORY

Tottering and sinking further in a quagmire of stupidity, Tayob says: *"From the position of stating it is not compulsory, they (ulema) would take the next step to disallow women to attend. With this kind of argument, they cannot rely on the hadeeth of the Prophet Muhammad, as this is very clear. But they do rely on Fiqh texts, which state that women do not have to attend....obviously in their favour..."*

The incongruity of this reasoning of Tayob further displays his ignorance with regard to Hadith and Fiqh. If he had any expertise in

these sacred subjects he would not have so audaciously blurted out this drivel thereby putting up for public display his *jahl-e-murakkab* (compounded ignorance).

The Fuqaha base the prohibition on the Hadith. The Ahaadith form the fundamental basis for the prohibition. This prohibition has been explained in the three booklets on this subject. But hitherto, not a single one of the crank academics and miserable aunts has been able to respond with valid Shar'i arguments. They speak only nonsense which is presented as 'rational' arguments to ignoramuses and the unwary. Wallaah! Their *ghutha* is devoid in entirety of Shar'i (Qur'aan and Sunnah) substance.

Far from basing the prohibition on the fictitious basis which Tayob has hallucinated, the Fuqaha attribute the prohibition directly to the Sahaabah. Casting a deliberate or an ignorant blind eye on the Ruling of Prohibition enforced by the Sahaabah, he ignorantly contends that the Ulama 'cannot rely on the hadeeth'. Tayob, in fact, appears to be ignorant of even the definition of Hadith.

By denying the Hadith basis for this prohibition, the Tayob character is implying that the Sahaabah had failed to understand the Hadith and that their Fatwa of Prohibition was in conflict with the Hadith of Rasulallah (sallallahu alayhi wasallam). This kufr tendency displayed by Tayob and others of his ilk is a Shiaah attribute. Shiahs are vociferous in claiming that the Sahaabah had acted in total conflict of Rasulallah (sallallahu alayhi wasallam).

The strength of the arguments of the Sahaabah has silenced Tayob. He thus makes no comment in his drivel of the rulings of the Sahaabah on this issue. He makes a wider detour for avoiding the relevant Ahaadith of Prohibition, and touches on the Books of Fiqh. If he had any academic expertise in the field of the Shariah he would have known that there is no Shar'i Fiqh without the Qur'aan and the Sunnah. He would not have acquitted himself with such crass *jahaalat* which makes a mockery of his 'academic' status. These academic characters are totally unqualified to set foot in the domain of the Qur'aan, Hadith and Fiqh – Fiqh which in reality is the product of the Qur'aan and Hadith.

THE DOGMA?

Continuing the bunkum dissertation, the article states: "*This dogma is predominant amongst the Gauteng ulema's Deobandi school of thought, which stems from India and Pakistan.*"

This is old coprophilic hat which has been vomited out by these mutilators of the Deen. This 'India-Pakistan' rubbish and irrational argument has perennially been dinned into the ears of ignorant people by the cranks and quacks over the past decades. Are the Sahaabah members of the Deobandi School of Thought of India and Pakistan? Are the Fuqaha of the Khairul Quroon epoch from the India-Pakistan Deobandi School of Thought? Was Imaam Abu Hanifah, Imaam Muhammad, Imaam Abu Yusuf, the Shaafi' Fuqaha, the Maaliki Fuqaha, the Hambali Fuqaha of the Golden Era of Islam (Quroon-e-Thalaathah) all from the noble and illustrious Deobandi School of Thought of India and Pakistan? Were the Muta`akh-khireen Fuqaha (of the post Golden Era) members of the glorious Deobandi School of Thought of India and Pakistan? Was Hadhrat Aishah (radhiyallahu anha) an Indian or Pakistani who followed the Deobandi School of Thought? Was Hadhrat Ibn Mas'ood, Hadhrat Ibn Umar (radhiyallahu anhum) and innumerable other Sahaabah (radhiyallahu anhum) all from the Deoband School of Thought of India and Pakistan?

Not a single one of the millions of illustrious Stars of Shar'i Uloom who embellished the Firmament of Islam, was from India and Pakistan. Yet all of them propagated the PROHIBITION on the basis of two solid grounds: (1) The Prohibition by the Sahaabah (2) the Fitnah and the fasaad enacted by women – a Fitnah which has multiplied manifold since the early eras of Islam when the actual Prohibition was brought into operation. It will not be inappropriate to say that the Deobandi Ulama of India and Pakistan follow the School of Thought established by the Sahaabah, hence the pronouncements of our Ulama conform with the verdicts of the Sahaabah.

Tayob is bereft of rational arguments. He is absolutely bankrupt and devoid of Shar'i arguments, hence he acquitted himself with such bigotry and stupidity to resurrect the India-Pakistan hash and trash which stupid 'academics' decades ago had forged for want of Shar'i evidence for their view of baatil. It is beyond our understanding –

how can men devoid of rational cognition and intellectual debate ever be academics?

While they may be academics in the field of their scrap secular 'knowledge', they are absolute dimwits and non-entities in the light of the Shariah.

THRIVING ON FALSEHOOD

Intellectual bankruptcy has compelled either aunt Tasneem or the Tayob character, to attribute the following LIE to Maulana Ali Moosagie:

"In a PHD dissertation a few years ago, Dr.Maulana Ali Moosagie argued that the Deobandis have taken a stronger position on women in the 'male space', based on its patriarchal ideologies. The underlying theory of this perspective is that men want to "preserve their own salaah" and keep women away from their gaze. "There has always been this idea that women are a "temptation" for men. But it seems to me that maybe men should stay at home and let women pray at the mosque," he quipped. "It's clear that there is a strong determination to keep women away from society and keep Islam public life entirely in the hands of men. They do not want to have women participating, they do not want any challenges...and that's how it is being perpetuated. I have to admit...they have been successful."

In response to these blatant lies which have been attributed to him, Maulana Ali Moosagie, states:

"I just completed a word search on my dissertation, NO SUCH COMMENTS – LIES." (This was Maulana Ali's first e-mail refutation of the falsehood which either the woman Tasneem Mohammed or the character Tayob had attributed to him).

"I cannot recall ever making those comments. I assume that its some joke. Let the author quote the precise reference." (This was Maulana Ali's second's refutation which followed a few minutes after the above letter.)

"I am absolutely sure that I did not write what has been falsely attributed to me. No retraction is required for I simply DID NOT MAKE THOSE COMMENTS. I don't know who this Tasneem lady is. I shall attempt to make contact with the radio station. My

dissertation did not delve into the issue of women going to mosque." (This was Maulana Ali Moosagie's third letter refuting the falsehood which either the Tasneem woman or the Tayob character had attributed to him.)

This brazen fabrication of falsehood and its audacious attribution to Maulana Ali, are a voluminous testimony for the degraded level of skulduggery to which these university 'academics' sink.

RASULULLAH'S INSTRUCTION

Aunt Tasneem citing the Tayob character states: *"Tayob said Muslims must understand that the Prophet has made categorical statements calling on women to attend Eid salaah. The Prophet clearly instructs all women, even those who are menstruating, to participate in the Eidgah.....The shift away from the Prophet's tradition shows the strong sense of patriarchy within Muslim society."*

Yes, Rasulallah (sallallahu alayhi wasallam) has also made categorical statements ordering the Sahaabah to prevent embellished and perfumed women from the Musjid. He made categorical statements instructing drinking camel's urine. He made categorical statements to make wudhu after eating cooked food. He made categorical statements when branding the perfumed women adulteresses.

Rasulallah (sallallahu alayhi wasallam) made categorical statements instructing to break the fast with *only* dates or water. He made categorical statements to execute the consumer of liquor. There is a Hadith which categorically states that Rasulallah (sallallahu alayhi wasallam) combined two Salaats without the conditions of journey, rain and fear.

There are categorical statements for the Wujoob of Aqeeqah. But Aqeeqah is not Waajib in the unanimous ruling of all Math-habs. Just as the 'categorical statements' do not render Aqeeqah Waajib, and just as other categorical statements cancel out the Wujoob of Aqeeqah so too is it with the issue of women's attendance of the Musjid.

In the Hadith there are many categorical statements exhorting the initiation of Salaam, and mentioning the wonderful virtues of initiating Salaam. Despite this, initiating Salaam is not Waajib.

According to the categorical statements of the Hadith one raka't Salaatul Khauf is valid. But no Math-hab accepts the Wujoob of one raka't Salaatul Khauf. There are other categorical statements which abrogate the one raka't Salaatul Khauf. The same applies to the initial permissibility of women's attendance stated in the 'categorical statements of the Hadith'.

According to the categorical statement in the Hadith it is permissible for the creditor to derive benefit from a pawned asset whereas there is *Ijma' of the Jamhoor Fuqaha* that this is not permissible. The initial permissibility has been abrogated by other proofs.

All these examples and numerous others *categorically* establish that 'categorical statements' in the Hadith may not be submitted to interpretation by the juhala whose brains are affected by the *RIJS* with which Allah Ta'ala has punished them. There are *Shar'i* principles which govern the 'categorical statements' which the mentally deranged plastic academics rudely tear from their contexts.

The plastic academics are ignorant of the variety of classification of the *Ahkaam* stemming from clear and categorical instructions and statements of the Qur'aan and Hadith. The effect of a categorical instruction could be *Ibaahat, Nudb, Nahi, Inthaar, Istihbaab, Irshaad, Taskheer, Ta'jeez, etc.* This is not the occasion to elaborate on the various classifications of the *Ahkaam* as consequences of categorical instructions and statements. The purpose here is merely to illustrate the ignorance of the stupid academics.

The issue of *Naskh (Abrogation)* of the *Ahkaam* is another department of the Shariah of which these dunces are blissfully ignorant. For example, initially Aqeeqah was obligatory. Later, this obligation was abrogated. Similarly, the initial permissibility of women attending the Musjid was later abrogated.

Just as stupid as it will be to intransigently persist to proclaim the Wujoob of Aqeeqah on the basis of the 'categorical statements' in the Hadith, so too will it be downright stupid to trumpet the

permissibility of women attending the Musjid on the basis of the 'categorical statements' in the Hadith.

The Qur'aan makes a categorical statement that the iddat of a widow is one year. The Qur'aan in a categorical statement orders life imprisonment within the home for a woman guilty of immorality. In a categorical statement the Qur'aan commands the Hujjaaj to engage in hunting after emerging from the state of Ihraam. But no one has ever accepted or believed that a person who is released from Ihraam has to incumbently hunt wild animals.

The Qur'an categorically commands two witnesses to witness the termination of the Iddat of a divorcee. Yet, unlike Nikah, the husband's decision when the Iddat is about to expire is valid without witnesses. This categorical command has been abrogated. The Qur'aan Majeed states: "*Then, when they (divorcees) have (nearly) reached their term (ending of the Iddat), then either retain them (in Nikah) or separate them honourably, and let two pious men from among you be witnesses, and establish the Shahaadat (testimony) for Allah.*" (Surah Talaq, aayat 2)

This ayat categorically commands that when the iddat of the divorcee is about to expire, the husband should have his decision witnessed by two uprighteous Muslim males whether it is his intention to make *Rujoo'* (take her back), or whether he has resolved to finally terminate the Nikah by abstaining from *Raj'at*. In both cases the Qur'aan categorically instructs that the event be witnessed by two uprighteous Muslim males.

On the basis of the 'categorical command' of this Qur'aanic ayat, witnessing the event by two Muslim males is Waajib for the validity of the event. But this is not the Ruling, and this is not the juncture for elaborating. It suffices here to understand that the consequence of 'categorical statements and commands' of the Qur'aan and Hadith is not always Waajib or Fardh. Furthermore, the effects of many such 'categorical statements' are *Mansookh (Abrogated)*, hence no longer applicable. But the brains of the plastic academics mutilated and deranged with divinely inflicted *rijs (filth)* lack the intellectual capacity to comprehend these Shar'i issues.

The Qur'aan categorically commands undertaking journeys to see the fate of the disobedient kuffaar of bygone nations. There is not a single authority who has propounded the view of compulsion in this regard.

There are innumerable categorical statements of the Qur'aan and of Rasulallah (sallallahu alayhi wasallam), which do not have meanings as conveyed by the literal texts. Rasulallah (sallallahu alayhi wasallam) made categorical statements on numerous issues. Each issue has a context, circumstances, interpretation and consequences, and the best persons who understood the application of the Qur'aan and Ahaadith were the Sahaabah.

The Sahaabah better understood these categorical statements. Ignoramuses who mushroom up today and who masquerade as 'mujtahids', can never even hallucinate to understand the categorical statements of Rasulallah (sallallahu alayhi wasallam) better than the Sahaabah. Since Tayob lacks understanding of the operation of the Principles of the Shariah, he could stupidly afford to humiliate himself with his drivel of 'categorical statements'. He should renew his Imaan for his implied attempt to teach the Sahaabah the art of understanding the categorical statements of Rasulallah (sallallahu alayhi wasallam).

In brief, the 'categorical statements' of Rasulallah (sallallahu alayhi wasallam), which permit women to come to the Masjid were abrogated during the age of the Sahaabah to whom our Nabi (sallallahu alayhi wasallam) commanded obedience. This issue is explained in greater detail in the booklet, *THE DUMB AUNT*.

THE TENOR OF PATRIARCHY

Any right-thinking Muslim who reads the Qur'aan Majeed and studies the Ahaadith of Rasulallah (sallallahu alayhi wasallam) will not fail to observe the conspicuous and emphatic tenor of patriarchy.

The *Ahkaam* (Laws) of Islam in the Qur'aan and Hadith are primarily directed to men. A few verses bring females without the scope of direct command. Since Allah Ta'ala has made women subordinate to men, the commands directed at males cover women as well. This patriarchal emphasis had even constrained the Sahaabi

Ladies to petition Rasulallah (sallallahu alayhi wasallam). Their concern was not with status or equality, but was prompted by the desire for benefits of the Hereafter. The marked patriarchal tone and tenor of the Qur'aan created in women the notion that they were deprived of the spiritual rewards which appeared to be exclusive for men. Rasulallah (sallallahu alayhi wasallam) assured the women that these rewards were for them as well.

Hadhrat Umm-e-Salmah (radhiyallahu anha) said to Rasulallah (sallallahu alayhi wasallam): "*O Rasulallah! We (women) do not hear at all Allah Ta'ala mentioning women with regard to (the virtues) of Hijrat (Migration).*" To comfort and assure the women that their good deeds will not go to waste, and that they too will be rewarded in the Akhirah in the same way as men will be rewarded, the following ayat was revealed:

"Then their Rabb responded to them: Verily I shall not destroy the deed of any worker among you, male or female..."

It is the total patriarchal tenor of the Qur'aan which constrained Hadhrat Umm-e-Salmah to obtain clarification from Rasulallah (sallallahu alayhi wasallam). The patriarchal style of the Qur'aanic response to Hadhrat Umm-e-Salamah's query is significant. Whilst a female had posed the question, the Divine Response employs only masculine pronouns. The Divine Response of several lines which were in response to a lady's question and which was for the sake of appeasing the ladies, mentions masculine terms 15 times. Only once is the word, '*female*' used in this ayat, and that was for the assurance of the ladies. The patriarchy in the Qur'aan is strongly affirmed by this verse, as well as the tenor of the entire Qur'aan.

The Qur'aanic command for the permissibility of polygamy and the Sunnah of Rasulallah (sallallahu alayhi wasallam) and of the Sahaabah in this regard loudly affirm the patriarchy of Islam. On this issue, even some molvies and sheikhs such as the MPL clique, who suffer from the malady of intellectual inferiority as a consequence of brains mutilated by invective western indoctrination obsequiously submit to the plot of the gender equality mob to outlaw polygamy. Those among these lost souls who have a faint glimmer of Imaani conscience, offer extremely flabby acquiescence to all such Qur'aanic

and Sunnah *Ahkaam* which are distinctive in patriarchy. They resort to stupid and far-fetched interpretations to appease the libertine palates of their western superiors to whom patriarchy is intolerable, without realizing the destruction they cause to their Imaan by such subservience to kufr.

Rasulullah (sallallahu alayhi wasallam) said: *"Never ever will prosper a nation who assigns its affairs to a woman."* This is undeniable patriarchy. It is the product of Allah's ordained patriarchy for the Muslim Ummah. Again Rasulullah (sallallahu alayhi wasallam) said: *"Relegate them to the back as Allah has placed them at the back."* Women have to compulsorily take the back seat. It is haraam for them to strip themselves of Imaani haya to rub shoulders with males in the public domain, and it is haraam for the lewd fussaag men to promote any concept which violently clashes with the Qur'aanic system of Patriarchy.

In Aayat 18 of Surah Zukhruf, the Qur'aan Majeed describes females as *"those who have been reared in ornaments (trinklets and jewellery) and unable to properly acquit themselves in debate and discussion."* In the light of this categorical statement of the Qur'aan Shareef, the talk and articles of the shameless aunts who crave to be on the streets and in public places are the blabbing of miscreant women whose intellectual ability does not stretch beyond the tips of their noses. This Qur'aanic aayat quite unambiguously affirms the patriarchal attitude of Islam.

Aayat 23 of Surah Noor states: *"Those who slander chaste, believing women who are simpletons, they are cursed in this world and in the Aakhirah, and for them there is a great punishment."* The term '*ghaafilaat*' (simpletons) mentioned in this aayat is not employed in a pejorative sense. On the contrary it is presented as a noble attribute and virtue of the *Mu'minaat* (Believing Women). Allah Ta'ala has imbued women with the attribute of simplicity. Female indiscretion is a natural effect of their inherent simplicity. But the half-male-half-woman aunts who project and exhibit themselves in the male domain are bereft of this virtue which the Qur'aan Majeed glowingly mentions.

Regardless of any moral, spiritual and academic (Islamically speaking) excellences they may achieve, the pious women of Islam will remain 'simpletons' as long as their brains have not become convoluted and their natural *haya* (modesty) has not been extinguished by the libertine culture of the immoral West.

On another occasion, Hadhrat Umm-e-Salmah (radhiyallahu anhu) said to Rasulullah (sallallahu alayhi wasallam): *"O Rasulullah! Men wage Jihad whilst we don't, and for us is half (mens' share of) inheritance."* Allah Ta'ala then revealed the following aayat: *"Do not desire that with which Allah has granted superiority of some over others. For men is (their) share (i.e. thawaab in the Aakhirat) for the (deeds) which they have earned, and for women is (their) share (i.e. thawaab) for the (deeds) which they have earned. Ask Allah (to grant you) from His grace."* (An-Nisaa', aayat 32)

With her gaze on the superior and greater benefits, both worldly and spiritually, for men, Hadhrat Umm-e-Salmah (radhiyallahu anhu) broached the subject with Rasulullah (sallallahu alayhi wasallam). In response, the Qur'aan Hakeem, with patriarchal authority and countenance prohibited her from desiring what Allah Ta'ala has not decreed for her. She was commanded to accept the patriarchal order ordained by Allah Ta'ala.

Again the style of the Qur'aanic Patriarchal Command is significant. Despite the aayat being a response occasioned by the specific query of Hadhrat Umm-e-Salmah (radhiyallahu anhu), the Qur'aan directs the prohibition to men with the masculine gender of the verbs and pronouns, and like all other Qur'aanic commands, women are brought within the scope of the Divine Orders by virtue of her position of subordination to men.

The query of Hadhrat Umm-e-Salmah (radhiyallahu anha) embraces two aspects – spiritual benefit and mundane benefit. The spiritual benefit is the immense thawaab which men obtain for their participation in Jihaad and for Shahaadat (Martyrdom). The worldly benefit is their obtainal of a double monetary share of inheritance while women's share is half that of the male's share. Superficially, this appears to be the position. The reality is otherwise.

Hadhrat Umm-e-Salmah (radhiyallahu anha) was yearning for the immense thawaab of Jihad. Allah Ta'ala does not deprive women from gaining equal and even more thawaab than men notwithstanding the inequality of status. Women can acquire the same thawaab by means of little effort, far less arduous than the effort which men have to expend for gaining the thawaab. While males have to face the hardships and dangers of the battlefield for the thawaab, women gain the same thawaab for attending to their domestic duties. A woman gains the thawaab of martyrdom just for restraining her emotions and adopting sabr when her husband takes a second wife.

While the men obtain the thawaab of 100,000 raka'ts for performing Salaat in the Haram Shareef, women obtain the same thawaab for performing Salaat at home.

Thus, their inferior status relative to males does not disadvantage them in any way whatsoever.

With regard to the worldly benefit of a double share of inheritance, it in no way disadvantages women. This double share for males is a valid discrimination taking into account their responsibilities and obligations. The male has to financially support the woman and the children while there is no such obligation on the woman. It is not her obligation to financially support even her own children while it is the Waajib duty of the man to support his wife, children, his parents, his destitute sisters and all female relatives if they have no male to support them.

On the other hand, a woman has no such responsibilities. In terms of this Patriarchal System of Islam, a woman may not leave her home confines to earn her livelihood. It is haraam for her to venture into the public domain in normal circumstances. Islam has placed numerous breadwinners and providers at her disposal. In the absence of her husband, it will be her sons. In their absence, her father. In his absence will be her brothers, then her paternal uncles, then her paternal nephews and so the chain continues. It is an entirely different matter that this glorious command of the Patriarchal System is no longer implemented. The reason for its abandonment is our enslavement to western culture with its fraudulent claims and slogans of 'equality' and human rights.

Muslim men nowadays have degenerated to the level of the western swines of immorality, bestiality and gluttony. They have abandoned their womenfolk to the wolves in the public domain. Whereas Allah Ta'ala has created women for the home, and the males to care for them, these scoundrels in subservience to the western libertine cult have expelled their womenfolk from the home, compelling them to earn while they (the cowardly males) are shirking their responsibilities and obligations.

In addition to the unnatural and haraam burden of earning and sacrificing their shame and modesty in the public domain, these women have to bear children, attend to the children, attend to the house, the cooking, the washing, the cleaning and the bestial demands of a cowardly husband who shirks his obligations. Is this equality and justice? Yes, it is – it is the 'justice' of western barbarians whom the plastic academics and lewd aunts in our community ape.

The frauds of western civilization who have expelled women from the homes to gratify their bestial instincts practise the worst type of 'patriarchy' – a patriarchy in which women are robbed of their natural rights divinely bestowed to them - a satanic patriarchy which strips them of the natural attributes of womanhood -- a patriarchy which reduces women to cheap chattel, and all of this camouflaged with the false façade of 'equality'.

Islamic Patriarchy being a sacred divine system does not deprive women of the benefits of both worlds. Despite their subjugation to male governance, there is no deprivation for them. They enjoy *all* the fruits and benefits which males enjoy in both the spiritual and mundane domains.

Effectively negating the stupid hypothesis of equality, and conclusively affirming the superiority of men, is the following Qur'aanic aayat along with its *Shaanun Nuzool* (the circumstance which occasioned the revelation) "*Men are the rulers over women.*" (*Aayat 34, Surah Nisaa'*) A lady was grossly disobedient to her husband. In anger he slapped her. The lady complained to her father who reported the matter to Rasulullah (sallallahu alayhi wasallam).

Rasulullah (sallallahu alayhi wasallam) instructed that the wife should also slap her husband. Whilst on the way to extract her vengeance, Jibraeel (alayhis salaam) appeared with the aforementioned aayat which prohibited the woman from slapping her husband. Rasulullah (sallallahu alayhi wasallam) hastily despatched a messenger to inform the lady and her father of the rescission of the earlier order. Since Allah Ta'ala declared that men are the rulers of women, it was not permissible for the woman to treat her husband as a subordinate.

Commenting on this rescission, Rasulullah (sallallahu alayhi wasallam) said: *"We desired something and Allah desired something else. Whatever Allah desires is best."* The Divine Desire is Patriarchy in which the man is the dominant figure. He leads and the woman follows. We are in this age observing the evil effects of unnatural inversion of the natural roles ordained by Allah Ta'ala for men and women.

The Islamic Patriarchal System rising out from the Qur'aan, is a wonderful system of governance in which the man is the dominant figure. This is a sacred system in which women are not deprived of anything. It is a system which ensures their chastity, modesty, womanhood, motherhood, wifeness, morality, spirituality and security. It is a system which prohibits the transformation of women into chattel for the bestial gratification of fussaag and fujjaar. It is the system which honours women and which allows them to progress to the loftiest stages of spirituality and divine proximity while all other systems of governance border on barbarism if not flagrantly barbaric.

The system of fraudulent 'equality' which the deviates and the plastic academics are advertising deceptively to ensnare women into the quagmire of immorality and bestiality is pure Satanism.

A PATRIARCHAL COMMAND

Allah Ta'ala commands in the Qur'aan Majeed: *"O People of Imaan! Verily some of your wives and children are (your) enemies. Therefore beware of them."* (Taghaabun, aayat 14)

The Hadith categorically states that Shaitaan employs women as snares to entrap men into evil. When wives and children divert men

from *Siraatul Mustaqeem*, they become enemies. Since they pose grave dangers for the Imaan of men, Allah Ta'ala describes them as 'enemies'.

Despite the fact, that men also can become the enemies of their wives, the aayat is primarily directed to males who are ordered to be on alert and not succumb to the wiles and plots of miscreant wives. Like all Qur'aanic commands which are primarily directed to males, but which apply to females as well, this aayat is likewise.

Since women are subordinate to men, the Qur'aan addresses only the males while the laws apply to both males and females. When the husband strives to derail his wife from *Siraatul Mustaqeem*, he becomes her enemy, and she is commanded to beware of him. But due to her subordination to the man, the Qur'aan does not directly address her. The patriarchy in this aayat is manifest.

QUR'AANIC PATRIARCHY AND MINDSET

It is with pride that we say that Qur'aanic Patriarchy is the divine system created by Allah Ta'ala for Muslim society. It is the ideology of Islam. It is a system which shall be cherished and guarded. Defeminized, masculinized women who follow in the footsteps of the immoral women's lib. movement of the libertine West with all their shameless audacity and aid from mulhid, zindeeq brittle academics who sport Muslim names, will not achieve their pernicious shaitaani objective of destroying Allah's Patriarchal System which Rasulullah (sallallahu alayhi wasallam) taught and practised.

It should now be abundantly clear that the *"Patriarchal Mindset"* of the Ulama is an absolutely necessary corollary of Imaan. Minus this mind-set, there is no Imaan. Thus, these plastic academics, stupid aunts and uncles grovelling in the quagmire of kufr, whose brains are clogged and mutilated by the kufr indoctrination of their secular western backgrounds, are trapped in the ideology of kufr.

Cultivation of the mind-set of Patriarchy which drives the Ulama, is commanded in the Qur'aan Majeed. Obedience to Allah and His Rasool in the way in which the Sahaabah had followed and obeyed, is imperative for the validity of Imaan and for the cultivation of this sacred mind-set. This mind-set is an imperative condition for

promoting the divine Patriarchal Ideology, for there is no other system for the Ummah other than Qur'aanic Patriarchy.

Thus, the Ulama and the Ummah as a whole proudly embrace the ideology of patriarchy. For us there are no pejorative connotations attached to Patriarchy. Only the plastic academics and the wayward aunts following these stupid plastic secular scholars view Qur'aanic Patriarchy with aversion and disdain. To them the very word-Patriarchy - is an expletive in the same way as Imaan is an abhorrent element to the western masters of these so-called Muslim plastic academics. There is therefore absolutely no apology and no interpretation to offer for this Mindset of the Ulama.

These plastic academics and the stupid aunts blindly following them are aptly described in the following ayat of the Qur'aan Majeed:

"Verily, the worst of animals by Allah are the deaf and the dumb who have no brains. And, if Allah had discerned some goodness in them, then surely He would have caused them to hear (obediently). (But, the reality is) that if He causes them (these dumb animals such as the plastic academics and the stupid aunts) to hear, they will only turn their backs and turn away (from the Haqq).

(Al-Anfaal, Aayats 22, 23)

AN INTELLIGENT MU'MINAH'S RESPONSE TO THE DUMB AUNT

The Dumb Aunt who had advertised her own jahaalat with her stupid rebuttal of the Mufti's fatwa, sent her stupid rebuttal to an intelligent Mu'minah whose response we reproduce here verbatim.

Alhamdullillah, our intelligent Sister has adequately debunked the rubbish rebuttal of the Dumb Aunt. In her simple style, the intelligent Sister exposes the stupidity of the Dumb Aunt, and neutralizes her absurd rebuttal. May Allah Ta'ala reward her abundantly for her defence of the Haqq.

"Assalaamu Alaikum! Apa, kindly read below. I do not wish to enter into the debate with you, but just as you sent me something to read with which I disagree, I thought I should send you something as well.

Given my privilege as a woman, I only degrade myself by trying to be something I'm not--and in all honesty--don't want to be: a man. As women, we will never reach true liberation until we stop trying to mimic men, and value the beauty in our own Allah-given distinctiveness.

On March 18, 2005 Amina Wadud led the first female-led Jumuah (Friday) prayer. On that day women took a huge step towards being more like men. But, did we come closer to actualizing our Allah-given liberation? I don't think so.

What we so often forget is that Allah has honoured the woman by giving her value in relation to Allah-not in relation to men. But as western feminism erases Allah from the scene, there is no standard left-but men. As a result the western feminist is forced to find her value in relation to a man. And in so doing she has accepted a faulty assumption. She has accepted that man is the standard, and thus a woman can never be a full human being until she becomes just like a man-the standard.

When a man cut his hair short, she wanted to cut her hair short. When a man joined the army, she wanted to join the army. She wanted these things for no other reason than because the 'standard' had it. **What she didn't recognize was that Allah dignifies both men and women in their distinctiveness--not their sameness.** And on March 18, Muslim women made the very same mistake. For 1400 years there has been a consensus of the scholars that men are to lead prayer. As a Muslim woman, why does this matter? The one who leads prayer is not spiritually superior in any way. Something is not better just because a man does it. And leading prayer is not better, just because it's leading. Had it been the role of women or had it been more divine, why wouldn't the Prophet have asked Ayesha or Khadija, or Fatima-the greatest women of all time-to lead?

These women were promised heaven-and yet they never lead prayer. But now for the first time in 1400 years, we look at a man leading prayer and we think, 'That's not fair.' We think so although Allah has given no special privilege to the one who leads. The imam is no

higher in the eyes of Allah than the one who prays behind. On the other hand, only a woman can be a mother. And Allah has given special privilege to a mother. The Prophet taught us that heaven lies at the feet of mothers. But no matter what a man does he can never be a mother. So why is that not unfair? **When asked who is most deserving of our kind treatment? The Prophet replied 'your mother' three times before saying 'your father' only once. Isn't that sexist? No matter what a man does he will never be able to have the status of a mother.** And yet even when Allah honors us with something uniquely feminine, we are too busy trying to find our worth in reference to men, to value it-or even notice. We too have accepted men as the standard; so anything uniquely feminine is, by definition, inferior. Being sensitive is an insult, becoming a mother-a degradation.

In the battle between stoic rationality (considered masculine) and self-less compassion (considered feminine), rationality reigns supreme.

As soon as we accept that everything a man has and does is better, all that follows is just a knee jerk reaction: if men have it-we want it too. If men pray in the front rows, we assume this is better, so we want to pray in the front rows too. If men lead prayer, we assume the imam is closer to Allah, so we want to lead prayer too. Somewhere along the line we've accepted the notion that having a position of worldly leadership is some indication of one's position with Allah.

A Muslim woman does not need to degrade herself in this way. She has Allah as a standard. She has Allah to give her value; she doesn't need a man.

In fact, in our crusade to follow men, we, as women, never even stopped to examine the possibility that what we have is better for us. In some cases we even gave up what was higher only to be like men.

Fifty years ago, society told us that men were superior because they left the home to work in factories. We were mothers. And yet, we were told that it was women's liberation to abandon the raising of another human being in order to work on a machine. We accepted that working in a

factory was superior to raising the foundation of society-just because a man did it.

Then after working, we were expected to be superhuman-the perfect mother, the perfect wife, the perfect homemaker-and have the perfect career. And while there is nothing wrong, by definition, with a woman having a career, we soon came to realize what we had sacrificed by blindly mimicking men. We watched as our children became strangers and soon recognized the privilege we'd given up.

And so only now-given the choice-women in the West are choosing to stay home to raise their children. According to the United States Department of Agriculture, only 31 percent of mothers with babies, and 18 percent of mothers with two or more children, are working full-time. And of those working mothers, a survey conducted by Parenting Magazine in 2000, found that 93% of them say they would rather be home with their kids, but are compelled to work due to 'financial obligations'. These 'obligations' are imposed on women by the gender sameness of the modern West, and removed from women by the gender distinctiveness of Islam.

It took women in the West almost a century of experimentation to realize a privilege given to Muslim women 1400 years ago.

Given my privilege as a woman, I only degrade myself by trying to be something I'm not--and in all honesty--don't want to be: a man. As women, we will never reach true liberation until we stop trying to mimic men, and value the beauty in our own Allah-given distinctiveness.

If given a choice between stoic justice and compassion, I choose compassion. And if given a choice between worldly leadership and heaven at my feet-I choose heaven.