

Some Salafi and neo-Salafi ignoramuses in Zimbabwe have posed several spurious, downright stupid questions in their evil attempt to justify women's presence in the Musaaqid. Their arguments are totally bereft of Shar'i substance. Although the culprits have publicly circulated their pamphlet, they did so anonymously. These Salafi or neo-Salafi advocates of female emergence and expression have absolutely no Shar'i basis for their baatil views, hence they deemed it appropriate to remain anonymous. Their stupid questions which are the effects of academic bankruptcy, are reproduced here with our answers.

Q. Why are all women from the four Mathabs allowed in Masjid Ul Haram Mecca and Masjid Un Navawi Medina?

A. Musjudul Haraam in Makkah Mukarramah and Musjidun Nabawi in Madinah Munawwarah are not the names of *Shar'i Dalaa-il*. The Shariah has its *Dalaa-il-e-Ar'ba'ah* (Kitaabullaah, Sunnah of the Rasool, Ijma' and Qiyaas). Zina does not become halaal if committed in the Holy Cities. The haraam intermingling of sexes which takes place in the two Holy Musjids of Makkah and Madinah is permitted and encouraged by the evil Saudi regime which is undermining Islam on a variety of fronts. You are jailed and tortured if you propagate the Haqq in Saudi Arabia.

The men-women chaos prevalent in the Holy Musjids is not a Shar'i daleel, nor is the brutal, oppressive Saudi regime proof for validity and permissibility in the Shariah. The first banning of women from the Musjid was implemented in the very same Musjidun Nabawi fourteen centuries ago by the Khalifah-e-Raashidah Hadhrat Umar Ibn Khattaab (radhiyallahu anhu). The lewdness permitted by the Saudi regime in the Holy Musjid does not abrogate the Ban enacted by the Sahaabah. What Hadhrat Umar and the Sahaab implemented is a *Daleel* in the Shariah, not what the fussaاق regime of Saudi Arabia does.

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Q. In Zimbabwe currently there are over 200 Masaajid/Ibaadat Khana, of which at least 190 have facilities for the ladies allowing them to attend, this has been the practice for decades and has never been objected to before.

A. The impermissible practice in Zimbabwe is not a *daleel* of the Shariah for permissibility. Zimbabwe is to a greater degree than Saudi Arabia not any Proof of the Shariah. What happens in Zimbabwe is cited as 'daleel' only by moron Salafis and neo-Salafis masquerading as Hanafis.

Islam is not decades old. Islam is more than fourteen centuries old and the prohibition of women from attending the Musjid is more than fourteen centuries old and was enacted by the Sahaabah and upheld by the Ummah. It is therefore scandalously stupid to cite the decades old haraam practice of the juhala of Zimbabwe.

Furthermore, the majority is not a Shar'i *Daleel*. The Qur'aan Majeed states: *"And, if you follow the majority, then verily you (too) will become of the mushrikeen."*

The majority has always been plodding baatil, and so will it be until the Day of Qiyaamah. Islam will be on the wane on all fronts. We are in an era about which Rasulullah (sallallahu alayhi wasallam) said:

"Islam began forlorn (weak and without helpers). Soon will it return ghareeb (to that initial forlorn and friendless state). Therefore, glad tidings (of Allah's Pleasure and success in the Aakhirah) for the Ghuraba (the forlorn ones who are steadfast on the Deen)."

Q. If this practice is condemned, why then do the Ulama/Hufaz go and lead Taraweeh, Jumu'ah and other Salaah at those Ibaadat Khaana/Masaajid that have women in attendance?

A. Because they have been desensitized and overwhelmed by the force of baatil and haraam customary practices. They abstain from *Amr Bil Ma'roof Nahyi Anil Munkar*. Their intentions are generally contaminated with worldly and nafsani motives. It devolves on the Ulama-e-Haqq

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as an obligatory duty to refuse leading Salaat in Musaaqid where haraam activities are officially permitted. Thus, the error of the Ulama is not a

Daleel

in the Shariah. The practice of the Sahaabah and the Aimmah Mujtahideen of the

Khairul Qur'an

era is Shar'i Daleel.

Q. Why is it that also you find groups of brothers, going to these Masaajid/Ibaadat Khanas where there are women in attendance, spending days propagating the Deen?

A. Whatever the reason of the "groups of brothers" for propagating the Deen in such Musaaqid and Ibaadat Khaanhs may be, it is not proof for permissibility in the Shariah. An act or practice cannot be declared lawful on the basis of acts and practices of others – acts and practices which may not be permissible in the Shariah. The Salafis and neo-Salafis of Zimbabwe should raise their argument on the basis of the Four Proofs of the Shariah, not on the basis of the peculiar activity of some groups. This argument too is stupid and devoid of Shar'i substance

Q. If women attending these Masaajid/Ibaadat Khanas, for the purpose of Salaah and worship constitute intermingling, then how should one regard Madressah Jalsaas, Weddings, and Walimas, funerals and other social events that have separate facilities for women?

A. Assuming that all the listed events do have genuine separate facilities, then too female participation in all these events remains haraam. Women attending walimas, jalsahs, funerals and other social events is not permissible. The Fuqaha have explicitly prohibited all such female participation. If the Salafis and neo-Salafis were men of *illm*, they would not have posed this ludicrous question as a *daleel* for their craving of female attendance to their 'Musjid' which they have established for the women.

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The argument which seeks to render permissible a prohibition on the basis of other prohibitions is the methodology of morons – juhhaal who dwell in compound ignorance.

All the arguments presented by the Salafis and neo-Salafis of Zimbabwe are baseless and stupid. The fourteen century Prohibition of the Shariah, enacted by the Sahaabah from the time of Hadhrat Umar, the Second Khalifah remains in force today and so shall it remain until the end of earthly time regardless of the majority tripudiating with zina in the streets.

We have publish five different books on this Prohibition. All the arguments of the miscreants are answered in these publications which are available.

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