

**“And remain glued inside your homes,
and do not make a display of yourselves
as the displays of Jaahiliyyah.”**

(Qur'aan)

LADIES TABLIGH JAMAAT

***“When a woman emerges
(from her home), then shaitaan
lies in ambush for her.”
(Hadith)***

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LADIES JAMAAT

Amr bil ma'ruf-nahy anil munkar (commanding virtue and prohibiting evil) is an ibadat and a duty of the utmost Importance. Its importance is of such a nature that its significance cannot be overemphasised. Amr bil ma'ruf-nahy anil munkar is divided into many classes, each having rules and regulations to ensure its orderly operation. The scope of this article does not envisage the detailed discussion of the obligation of Amr bil ma'ruf-nahy anil munkar. The purpose of this article is to explain the Shar'i view regarding the question of women's 'tabligh' in the latest form originated by the Tablighi Jamaat of recent times.

The Tablighi Jamaat activity is one of the branches of Amr bil ma'ruf-nahy anil munkar, and if executed on the sound principles evolved by the founder, Hadhrat Maulana Ilyas (rahmatullah alayh), and contained within the limits prescribed by the Shariah, then this form of Amr bil ma'ruf will fall within the Mustahab category. The Shar'i definition of 'Mustahab' is a reference to acts which warrant Sawaab if executed, but occasion no

punishment if not practised. However, it should be clearly understood that Mustahab does not mean unimportant or insignificant. Here our object is to elaborate on the question of the "ladies jamaat" which operates under the auspices of the Tablighi Jamaat of today.

The premise upon which we shall initiate the discussion of the ladies jamaat question is: *Tablighi Jamaat activity, if contained within the Shar'i limits, is Mustahab.* This Mustahab Tablighi Jamaat activity is applicable to males and not to females. Ladies do not fall within the ambit of such tablighi activity which is of the projecting, outdoor type exclusive to males. Tablighi Jamaat activity for ladies entails the following acts:

- 1) Emergence from homes for reasons which are not deemed imperative by the Shariah.
- 2) Gathering at various homes in the locality and elsewhere for talks, albeit on Deen.
- 3) Travelling from town to town and even abroad.

4) Identification as a special group peculiar to only the Tablighi Jamaat.

EMERGENCE FROM HOMES

First and foremost, the Quraan Shareef declares with emphasis:

"AND, REMAIN RESOLUTELY WITHIN YOUR HOMES."

(Surah)

Besides this decisive Quraanic verse, there are other aayaat, as well as numerous Ahaadith categorically establishing the Shar'i laws of Hijab which do not permit women to emerge from the home environment without valid Shar'i reason. Participation in a form of tabligh or da'wat which is Mustahab is not sufficient and strong enough reason to permit women, whom Rasulallah (sallallahu alayhi wasallam) described as 'aurah' (object of concealment), to emerge from the home in contravention of the Islamic Law of Hijab, it is not necessary here to go into detail to prove the rigid application of the Islamic Law of Hijab, since this article is written for the benefit of those who acknowledge the Shar'i Law of Hijab. Those who have drifted from Siraatul Mustaqeem will

not be interested in this article, hence it has been considered superfluous to dilate on the question of Hijab. Such a detailed article on Hijab is available in booklet form. This article is purely for those who subscribe to the Shar'i Law of Hijab, but act to the contrary on the basis of certain mistaken assumptions.

Often certain Ahaadith pertaining to Jihad in which women participated in a secondary and in an unorganized role, are cited to condone the ladies' jamaat tablighi programmes.

However, the analogy is erroneous since Jihad and the specific tablighi activity of the Tablighi Jamaat are two entirely different duties and obligations. The one should not be confused with the other. The Shar'i Ahkaam pertaining to Jihad which is a Fardh Kifayah obligation – in rare cases becomes Fardhe Ain – differ from the Ahkaam pertaining to a Mustahab branch of Amr bil ma'ruf-nahy anil munkar, Here again there is no need to elaborate, since the respected Ulama linked with the Tablighi Jamaat will be fully aware of the

wide difference in the Ahkaam of the two duties.

SECONDARY ROLE

It is worthy to note here that even in the Fardh Kifayah Jihad, Rasulullah (sallallahu alayhi wasallam) discouraged the participation of women even in a secondary role. The few women – exceedingly few – who participated in the Jihad campaigns in a secondary role, did so of their own accord. Their participation was not organized by Rasulullah (sallallahu alayhi wasallam), hence when he (sallallahu alayhi wasallam) observed several women arriving for the Campaign of Khaiber, he (sallallahu alayhi wasallam) became angry and demanded an explanation for their presence. However, they were then permitted to participate after Rasulullah (sallallahu alayhi wasallam) heard their explanation. The significant fact to note here is Rasulullah's (sallallahu alayhi wasallam) anger when he saw the ladies joining the Campaign of Jihad. This is sufficient evidence to prove that it was not normal for the Sahabiyah ladies and early Muslim ladies to participate in

Jihad. Where they participated in Jihad campaigns, they did in a secondary role and in an unorganized manner, i.e. they were not called upon to join nor were they exhorted to participate.

Their presence – which was not normal practice – in Jihad campaigns was not for the purpose of fighting 'side by side with the men' as modernists would like us to believe. Imam Nawawi (rahmatullah alayh), in Sharhul Muslim, states that the women who participated in Jihad campaigns primarily attended to their husbands and other mahram relatives in the Jihad. Where women fought 'side by side' with the men, the circumstances demanded relaxation of the Hijab rules, since it was a matter of life and death. The rules pertaining to times of grave danger differ vastly from the rules regarding orderly and dignified tabligh activity. Once, Rasulullah (sallallahu alayhi wasallam) expressed surprise when he saw a woman in the Jihad carrying a dagger. His surprise was such that he (sallallahu alayhi wasallam) was constrained to enquire from the

lady the reason for her carrying a dagger.

AZWAAJE MUTAH-HARAT
 Furthermore, when Rasulullah (sallallahu alayhi wasallam) did take along one of the Azwaaजे Mutah-harat in Jihad, she was completely concealed in a cabin which was mounted on a camel. These cabins were specially used for Purdah Nasheen ladies who had to travel when the need arose. But the Hijab was complete. From the example of Rasulullah (sallallahu alayhi wasallam), it will be manifest that even in Jihad which has a superior status (i.e. Fardhe Kifayah) than the specific tablighi activity of the Tablighi Jamaat, Hijab was observed as far as was possible. The Ahaadith make it clear that women never participated in Jihad in any organized form. There was no 'ladies regiment', 'ladies battalion' or 'ladies jamaat' operating 'side by side' with males. The presence of women in the Jihad campaigns paled into insignificance by virtue of their un-official, rare and unorganized participation.

DICTATED BY CIRCUMSTANCES

Even if women participated in Jihad campaigns it could not be cited as justification for the 'ladies jamaat' operating under the auspices of today's Tablighi Jamaat. As has been stated earlier, Fardh Kifayah Jihad and Mustahab specific tablighi activity of the Tablighi Jamaat are two different duties. The Ahkaam of both differ. The one cannot be argued on the premises of the other. Tabligh is not something new. It existed since the time of Rasulullah (sallallahu alayhi wasallam). In fact, it was the mission of Rasulullah (sallallahu alayhi wasallam) and of all the Ambiya (alayhimus salaam). There are therefore, detailed instructions and rules governing Tabligh. There is then no need to endeavour to prove the significance and importance of Tabligh on the basis of Jihad aayaat and Ahaadith. It is a branch of ibadat on itself, having its own rules and regulations independent of Jihad. It is, therefore, erroneous to justify 'ladies jamaat' activity on the basis of women having participated in a quiet role,

unostensibly in the Jihad campaigns of Rasulullah (sallallahu alayhi wasallam). Their engagement in actual fighting activity with the kuffaar was in the course of events. But their participation was extremely insignificant. Isolated episodes of participation do not represent a general rule.

Despite the great importance of Jihad, Rasulullah (sallallahu alayhi wasallam) did not encourage ladies to participate. The following Hadith indicates Rasulullah's (sallallahu alayhi wasallam) actual attitude to the question of women emerging from their homes even to participate in the Fardh Kifayah obligation of Jihad.

“Hadhrat Umme Kabshah (radhiyallahu anha) says;
'A woman of the tribe of Usrah Bani Qadha-ah requested Rasulullah (sallallahu alayhi wasallam):

'O Rasulullah! Do you permit me to participate in that army?

Rasulullah (sallallahu alayhi wasallam) refused permission. This woman said: O Rasulullah my intention is not Jihad. My motive is to tend to the wounded and sick and give them water to drink.

Rasulullah (sallallahu alayhi wasallam) replied:

'If it was not for the fear of women's participation in Jihad becoming Sunnat and people saying (in future) that a certain woman (Sahaabi) went in Jihad, I would have given you permission. But, you remain behind.'

(Hikayatus Sahabah, Vol. 3)

THE REFUSAL

This Hadith portrays: 1) Rasulullah's (sallallahu alayhi wasallam), express refusal to women's participation in Jihad even in a secondary capacity, and 2), the reason for the refusal.

The reason for Rasulullah's (sallallahu alayhi wasallam) refusal is given by Nabi (sallallahu alayhi wasallam) himself as *the fear that women's participation in Jihad will be interpreted as a Sunnat whereas it is not a Sunnat*. Rasulullah (sallallahu alayhi wasallam) did not wish his Ummah to cite women's participation in Jihad campaigns during the age of Rasulullah (sallallahu alayhi wasallam) as being a standard Sunnat practice, hence he refused permission and immediately furnished the

reason for the refusal, viz., "THE FEAR THAT WOMEN'S PARTICIPATION IN JIHAD WILL BECOME TO BE ACCEPTED AS A SUNNAT": Now since Rasulallah (sallallahu alayhi wasallam) himself negates women's emergence from the home to participate in the superior ibadat of Jihad, it will be highly incorrect and total conflict of the purport and spirit, of Rasulallah's (sallallahu alayhi wasallam) teaching for us in this age to assign 'ladies jamaat' activity a higher rank (or even an equal status) than, Jihad, by claiming that it is Sunnat for ladies to participate in the Tablighi Jamaat 'ladies programmes'. Tabligh in group form has never been ordained, for ladies. Acquisition of Islamic knowledge and the specific tabligh activity of the Tablighi Jamaat should not be confused. Acquisition of necessary Islamic knowledge is Fardh upon every Muslim, male and female. But, this should not be interpreted as the specific tabligh activity of the Tablighi Jamaat, for this specific tablighi activity is neither Fardh Ain nor Fardh Kifayah,

FORBIDDEN TO PERFORM SALAAT

During the time of Rasulallah (sallallahu alayhi wasallam), it was permissible for women to go to the Musjid for Salaat purpose. Despite this permission, Rasulallah (sallallahu alayhi wasallam) discouraged women's Salaat in the Musjid by exhorting much the superiority of their Salaat at home. During the Khilafat of Hadhrat Umar (radhiyallahu anhu), Ijma' (Consensus) of the Sahabah (ridwanullah alayhim) was enacted on the prohibition of female attendance of the Musjid. Consequently, women were banned. Since, Rasulallah (sallallahu alayhi wasallam) expressly commanded the Ummah to follow and adhere to the Sunnah of the Khulafa Rashideen and categorically stated that the Sunnah of the Sahabah is his (sallallahu alayhi wasallam) Sunnah, the decree of Amirul Mu'mineen, Sayyidina Umar Ibn Khattab (radhiyallahu anhu) and the Ijma' of the Sahabah will not be at variance with the Sunnah of Rasulallah (sallallahu alayhi wasallam). Thus the total prohibition of women's emergence from the

home (except in cases on need) even for the greatest of all Ibadat, viz., Fardh Salaat, to be performed in the holiest of places, viz. the Musjid – the bastion of piety – is the **SUNNAH OF RASULULLAH** (sallallahu alayhi wasallam) **AND THE COMMAND OF ALLAH TA'ALA.**

Now when the Shariah has prohibited a practice which initially enjoyed the sanction of Rasulullah (sallallahu alayhi wasallam), viz, women's participation in Fardh Salat in the, Musjid, then to a greater degree will the prohibition apply to a practice which did not enjoy Rasulullah's (sallallahu alayhi wasallam) permission, but which contains the same 'basis of prohibition as the initial practice of women attending the Musjid. And, that common basis is the 'fitnah' attendant to their *emergence from the home*, which the Quraan rigidly proscribes:
"And remain resolutely in your homes."

FUTURE 'FITNAH'

Salaat is Fardh Ain. The specific Tabligh of the Tabilghi Jamaat is **MUSTAHAB** for men only, **NOT** for women. When the

Shariah has blocked female emergence from the home for discharging even the Fardh Ain in a place of supreme holiness and serenity such as the Musjid, then it is inconceivable that a practice which is not even Mustahab for females would be permitted in places and circumstances devoid of piety, holiness and serenity. In this age the entire environment is charged with 'fitnah', jahl, fisq and fujur. There is a total collapse of hijaab from the moment the woman leaves her home. Streets, public transport, planes, airports, stations, etc. are the worst places with an atmosphere of zina of a variety of kinds. How is it possible that women's emergence for a mubah (permissible) practice could enjoy Shar'i sanction when the Shariah has withdrawn its initial sanction from their emergence for a Fardh Ain obligation in even the holiest of times, places and circumstances? The intention underlying the establishment of ladies jamaat activities is sincere, but it is fraught with the gravest danger. The Illustrious Sahabah foresaw this danger and promptly enacted the necessary ban to nip the

future 'fitnah' in the bud. If the Sahabah did not prohibit women from visiting the Masjid, then today, our Musajid would have degenerated, to levels of impiety worse than what is prevailing in the temples and churches of other religions.

PROJECTION AND SELF-EXPRESSION

The emphasis of the entire Shariah – the Quran and Sunnah – is upon 'Ikhfa' (concealment) of the female adherents of Islam. Projection and self-expression of females are of the ways and customs of the kuffar, for shamelessness is an inseparable attribute of kufr. On the contrary, an integral part of Iman is Haya (shame and modesty), hence Rasulullah (sallallahu alayhi wasallam) said:

"Shame is a branch of Iman."

Allah Ta'ala has naturally imbued woman with this attribute of Haya, if this natural quality in woman is destroyed, she will then excel in shamelessness. It is normal that once a natural attribute is eradicated, its opposite will assert its dominance. Hence, if Imaan is destroyed, kufr will manifest itself; if generosity is

eradicated; miserliness will take its place; if courage is eliminated; cowardice will prevail in its place. Similarly, if the natural modesty of woman is destroyed, shamelessness sets in. The results of this destruction of female Haya are too manifest to require elaboration.

BASTION OF HAYA

Emergence from the home, participation in group activities, travelling about unnecessarily projecting a special identity apart from the identity as members of Rasulullah's (sallallahu alayhi wasallam) Ummah – as is the case of ladies movements of which the 'ladies Jamaat' is also a branch – are factors negating the natural Haya of the Muslimah. Her role has not been cast by Allah Ta'ala as a 'reformer of society', as the 'reformer of the Ummah' in the manner in which males have to perform this task. Allah Ta'ala has ordained upon her the training, care and reformation of her children and the execution of the affairs of her home. This then is what is **FARDH AIN** upon her, not her emergence from the bastion of Haya – her home – to project herself as

'some reformer of society', This is not her role. She can never play that role. The whole futile exercise of 'ladies Jamaat' is doomed to a colossal failure since it does not hold the sanction of the Law of Allah Azza wa Jal.

The TABLIGH which is Fardh Ain upon a woman, is her tabligh to her 'flock', viz., her children, Rasulullah (sallallahu alayhi wasallam) has commanded this Fardh Ain tabligh. Thus he (sallallahu alayhi wasallam) said:

"Everyone one of you is a shepherd and everyone will be questioned about his (or her) flock..."

Her 'flock' then constitutes the field of her Fardh Ain tabligh, not the public at large. She has to discharge this Fardh Ain tabligh to her 'flock' in the highest possible degree as is commanded by Rasulullah (sallallahu alayhi wasallam):

"Whoever among you sees evil being committed, change it (prevent it, thwart it, destroy it) with the hand (using the necessary force where possible)..."

'FLOCK' AT HOME

This obligation she has to discharge to her 'flock' at home. The Shariah has given her the due authority for operation in the region under her jurisdiction, viz., her home and not the public – not the homes of others. She is not the 'reformer of society' and never shall she be, for Islam has not envisaged that role for her. Rasulullah (sallallahu alayhi wasallam) commanded that Muslim males should not encourage her projection and expression, hence the holy Hadith speaks:

"Never will a community who appoints a woman over its affairs, be successful,"

"Place them (women) behind like Allah Ta'ala has placed them behind."

That is their natural role – the role for which they are qualified – the role which only they can execute to perfection – the role of the home – the role of reforming and teaching their children – not the role of teaching the public.

THAWAB OF JIHAD

It will be wrong to cite isolated examples of women's public services in order to negate the Shar'i emphasis that women

occupy a position in the background. Exceptions to all general rules will be found. We are not discounting the exceptions. We are merely propounding the general, the normal, the decreed LAW of the Shariah. The scope of this article excludes elaboration on exceptions to the general rule. The following Hadith of Nabi (sallallahu alayhi wasallam) illustrates well the intended Shar'i role for women and defines the compulsory sphere of her activities:

"Hadhrat Ibn Abbaas (radhiyallahu anhu) narrates that a woman came to Rasulullah (sallallahu alayhi wasallam) and said:

'I am a delegate from the women to you. Allah Ta'ala has made Fardh this Jihad upon men. If they are victorious (in the Jihad) they obtain thawab. If they are martyred, then too, by Allah Ta'ala they are alive, and are granted sustenance. But, we women are engaged in service of men. What is the thawab for us in this service (to men)?

Rasulullah (sallallahu alayhi wasallam) said:

'Inform every woman you meet that obedience to the husband

and the fulfilment of his rights are equal to the thawab of Jihad.' Indeed, few among you women fulfil this Fardh properly."

(Hikayatus Sahabah Vol. 3)

This Hadith as well as numerous other Ahaadith clearly deprecate female emergence, projection and expression. Rasulallah (sallallahu alayhi wasallam) gave women the assurance that their home service is equal to the thawab of Jihad – Jihad which is exclusively the duty of men – it is entirely a different matter that this important duty of Jihad has been cast overboard by the Muslim men of today, because the men of today in their total imitation of the kuffar, have become like 'women'. Imitation of the kuffar is a lethal poison for the courage and, quality of the Believer.

"KHURUJE NISA"

The elders of the Tablighi Jamaat must take notice of the grave dangers inherent in the projection of women which the ladies' jamaat entails. The Sahabah were far-sighted. The Fuqaha were far-sighted. They

foresaw the dangers of this type of women emergence – emerging under the cloak of the Deen for Salaat and now for tabligh – and promptly prohibited this danger on the basis of the principles given to them by Rasulallah (sallallahu alayhi wasallam). It is, therefore, extremely dangerous for the Ummah in this fifteenth, century soaked with immorality and vice, to embark upon a project which neither the Sahabah nor the Fuqaha would have sanctioned. Whatever little benefit may be discerned in the 'ladies jamaat', be rest assured that it will be effaced and mangled beyond recognition by the grave inherent 'fitna' always attendant to “khuruje nisa” (emergence of women). Rasulallah (sallallahu alayhi wasallam) declared:

“Woman is aurah' (to be concealed). When she emerges, shaitan casts surreptitious glances at her.”

It is imperative that the Tablighi elders recognize the evils which are bound to follow in the wake of 'ladies jamaat' activity. It is imperative that they realise that the dangers far outweigh the advantages of this

form of ladies tabligh. The recognized and accepted Shar'i principle is:

“Warding off evil has priority over the acquisition of benefit.”

VERY SAME SUNNAH

The Ummah has a glorious past – we do not mean by this the mere political dominance of the Islamic empire after the three ages described as Qurune Thalathah – a past detailed in instruction, guidance, knowledge and precept based on the Quran and the golden Sunnah of Rasulallah (sallallahu alayhi wasallam). It, therefore does not behove us to search for any vehicle of operation outside the confines of this glorious past. It is not of the ways of upholders of the Sunnah to originate ways and means contrary to the spirit of that very same Sunnah which we claim to be establishing. The spirit of Islam denies the operation of a ladies jamaat, because any projection into the public by the women of Islam will negate their Shar'i role for which they have been divinely created and moulded.

ARGUMENTS IN FAVOUR OF LADIES JAMAT

Brothers of the Tablighi Jamaat argue in favour of the ladies jamaat in the following strain:

"The Majils has prohibited the emergence of women for purposes of 'Islahun nafs' and 'I-la kalimatullah'."

'Islahun nafs' means the training of oneself; to spiritually improve and develop; to rid one of the evil and lowly, qualities and to imbue oneself with the higher and noble angelic qualities. 'I-la kalimatullah' means to elevate the Word of Allah Ta'ala.

In answer to the claim that we (of the Mujlisul Ulama) in prohibiting 'ladies jamaat' are in fact prohibiting the aforementioned fundamental obligations of Islam, we say: The claim is highly incorrect, misconceived and mis-directed. The claim is based on an erroneous supposition, hence the erroneous conclusion. The Tablighi Brothers, with due respect to them and the elders of the Jamaat, tend to, at times, over-emphasise the Shar'i status of the specific tabligh activity of the Tablighi Jamaat. This over-emphasis have created the misconception that 'Islahun nafs' and 'I-la kalimatullah' is

restricted to within the confines of the Tablighi Jamaat program and activity. This misconception presupposes that today there are no other ways of achieving and fulfilling the most important demands of 'Islahun nafs' and 'I-la kalimatullah' – even if there happen to be other means, such means are insignificant and not really worthwhile. It is with this contention bred by this misconception that we and ALL Ulama-e-Haqq vehemently differ. The Tablighi Jamaat is only one branch of the many Shar'i branches engaged in the work of 'Islahun nafs' and 'I-la kalimatullah'. We do not wish to enter into a discussion on the superiority of other age-old branches of 'Islahun nafs' and 'I-la kalimatullah'. This article does not envisage comparison of the various branches of Amr bil Ma'ruf nahy anil munkar which are actively involved in 'Islahun nafs' and 'I-la kalimatullah' activities.

ULAMA OF BANI ISRA-EEL

Hence, we do, not prevent the acquisition of 'Islahun nafs' and the pursuance of 'I-la kalimatullah'. We, unequivocally

maintain that he who prevents and prohibits these two compulsory commands of the Shariah, is KAFIR. How then could we ever perpetrate such heinous deeds which we are fully aware will eject us from the vehicle of Islam? What we prohibit in the name of the Shariah is "KHURUJE NISA", because such "khuruje nisa" has been vehemently opposed by the Shariah, being severely proscribed by the Quran Shareef and criticized by Nabi (sallallahu alayhi wasallam) and his Illustrious Sahabah. "Khuruje Nisa" has been prohibited by the Shariah regardless of the purpose, (exceptions not falling within the scope of this prohibition), and the specific tablighi activity of the Tablighi Jamaat does not qualify for the exemption of exceptions since even greater and perfectly lawful acts sanctioned initially by Rasulallah (sallallahu alayhi wasallam), e.g. Fardh Ain Salaat, were also placed beyond the classification of "exceptions" by the Sahabah and the Fuqaha – by the Ijma' of the Ummah. Such Ijma' cannot now be assaulted, nor shall it be permitted that this Ijma' occasioned by Rasulallah

(sallallahu alayhi wasallam) be violated. It is our duty as members of that 'Ta-ifah min Ummati' to proclaim and protect the Haqq, the Law of Allah Ta'ala, no matter from which direction and which bastion such violation may issue. We are upholders of the Sunnah, members of Rasulallah's (sallallahu alayhi wasallam) Ummah who will not imitate the ways of the Ulama of Bani Isra-eel whom Allah Ta'ala castigates in the following verse:

"They regard their Ulama and their Saints as gods besides Allah."

'TWO' PROHIBITIONS?

If our Ulama and our Saints are on the Haqq, we obey and we submit to them. If they trespass or err, we shall differ and speak up. It should be noted that Tablighi Jamaat specific tablighi activity is not the only means of 'Islahun nafs' and 'I-la kallmatuilah', hence to claim that we are prohibiting these duties because of prohibiting "khuruje nisa" is highly erroneous and dangerous in its implication. If our prohibition of 'khuruje nisa' is to be interpreted as prohibition of the aforementioned two

obligations, will the Sahabahs and the Fuqaha's prohibition of "khuruj nisa" on the same basis be interpreted as prohibiting Salat? If not then what is the difference between the 'two' prohibitions? In fact there are no 'two' prohibitions here. It is just one prohibition – the prohibition of the Quran Shareef, viz.,
"And remain resolutely in your homes."

NA-UZUBILLAH

How will our Tablighi Brothers differentiate between the prohibition of 'khuruj nisa' of the Sahaabah and the Fuqaha and our prohibition of "khuruj nisa" when the prohibition of the Sahabah applied to a superior practice viz. Fardh Ain Salat, and our prohibition applies to a lesser practice. via. specific tabligh activity which is not even Mustahab upon ladies outside the home environment?

Upon careful and dispassionate examination it will be realised that our prohibition of 'ladies Jamaat' activity of the Tablighi Jamaat is not a prohibition of 'Islahun nafs' and 'I-la kalimatullah', but a mere advocacy and upholding of the prohibition as commanded by

the Quraan Shareef and Rasulallah (sallallahu alayhi wasallam)

Rasulallah (sallallahu alayhi wasallam) refused permission to ladies to participate in Jihad. Could it be argued that Rasulallah (sallallahu alayhi wasallam) prohibited "khuruj nisa" for purposes of "Islahun nafs", and "I-la kalimatullah", especially since the express purpose of Jihad is 'I-la kalimatullah'?

(2) Another argument presented to claim the imagined 'error' of our prohibition of "khuruj nisa" is:

"The Majlis has made 'qiyaas' (reasoned analogically) of the ladies jamaat' on the question of 'female attendance of Musjid' during the time of Rasulallah (sallallahu alayhi wasallam). The contention is that we have made an erroneous 'qiyaas', hence our 'erroneous' conclusion prohibiting the ladies Jamaat'.

SHARI QIYAAS

In reply we say:
 This argument is fallacious and holds absolutely no substance. The holder/s of this claim, we are sure, are not aware of the meaning of Shar'i Qiyaas. The

analogical reasoning of the Shariah (Qiyaas Shar'i) is not the type of reasoning which modernist and laymen employ. For the validity of Shar'i Qiyaas, there are several conditions and fundamentals. If any of these are lacking then the 'reasoning' will not be Shar'i Qiyaas. The transference (ta'diah) of the effect (hukm) of an original question (asl) to the new branch for which an effect (hukm) is sought (i.e., for the fara') will come into operation if the conditions (shurut) of Qiyaas Shar'i are found.

Now, even if we had resorted to qiyaas in this instance, it will have to be shown where and how we have erred in such qiyaas. Which conditions of Qiyaas Shar'i is/are lacking in the qiyaas employed by us to prohibit "khuruje nisa" for ladies Jamaat activities? Which fundamental of Qiyaas Shar'i did we violate to render our supposed qiyaas invalid? Until these questions are not answered satisfactorily the claim that our qiyaas is erroneous will not be tenable.

For the benefit of those who have tendered this claim, we have to say that the 'hukm' of prohibition of 'khuruje nisa' is

not a 'qiyaasi' mas'alah. Prohibition of the emergence of women from the home environment is a 'mansus alayhi' decree. The Quraan Shareef and numerous Ahaadith of Nabi (sallallahu alayhi wasallam) are explicit on this prohibition. Hence, when we prohibit the 'ladies jamaat' programmes on the basis of 'khuruje nisa', we are not resorting to qiyaas. We are merely stating a 'mansus alayhi' decree, which will remain the law of the Shariah for all time to come. Nothing will be able to cancel this law of prohibition. Exceptions to the law are not to be construed as cancellation of the original 'mansus alayhi hukm', for such exceptions are countenanced by the Shariah itself. When "khuruje nisa" for even such a noble purpose as Fardh Ain Salaat during the glorious time of the Illustrious Sahabah constituted a sabab (cause) of 'fitnah' in the opinion of the great Sahabah, then to a greater degree – far, far greater degree – will "khuruje nisa" for a lesser purpose – inferior in rank and nobility to Salat – in the evil times of the 21st century constitute a 'sabab' of 'fitnah'. It is too simple to understand. Only

blind prejudice will refute this self-evident truth.

DEFINITION

Our prohibiting 'khuruje nisa' for ladies programs is then not a 'qiyaasi' one. It is merely a proclamation of the original Quranic prohibition. However, this prohibition could also be firmly established by the employment of Shar'i Qiyaas. The employment of Shar'i Qiyaas will in fact strengthen our stand. Shar'i Qiyaas will lend more support for our claim that 'khuruje nisa' for the ladies jamaat programmes is Haraam. Let us now test this prohibition on the basis of Qiyaas-e-Shar'i. It is imperative that we do, since some have claimed that such qiyaas is erroneous.

The definition of Qiyaas Shar'i is:

"The application (or transference) of the hukm (i.e. the law pertaining to an original question) to the ghair-mansus alayhi (a question on which there is no original hukm) on the basis of il-lat (cause or reason or *raison d'etre*) of the (original) hukm." (Usul Shashi)

The following will constitute the ingredients of our qiyaas:

- (a) The Asl or maqees alayh' which is 'khuruje nisa' for Fardh Ain Salat,
- (b) The Hukm of the Asl which is 'Haraam', i.e. 'khuruje nisa' for the above purpose is Haraam.
- (c) The Fara' or 'maqees' or 'ghair mansus alayh', which is 'khuruje nisa' for ladies jamaat programmes.

SELF-EVIDENT REALITY

By the employment of Qiyaas Shar'i we are seeking to transfer the decree of the Asl to the Fara'. For the validity of this qiyaas the essential requisite is the 'illat-e-mushtarakah' or the common reason which will be common to both the Asl and the Fara'. The Hukm of the Asl in the time of the Sahabah was based on the illat of 'fitnah' which accompanies "khuruje nisa". In our time – fourteen centuries away from the noblest of ages – this 'fitnah' is found to a greater degree. The fitnah has magnified manifold. Anyone who argues to the contrary will be denying a self evident reality. Thus, the presence of a common illat in both the Asl and the Fara' makes obligatory in terms of the

Shariah the transference of the Hukm of the Asl to the Fara'. Hence, it is perfectly correct on the basis of Shar'i principles to declare that "khuruje nisa" for the specific tablighi activity of the Tabligh Jamaat is not permissible.

It is reiterated that this qiyaas although perfectly in order and based on the sound principles of the Shariah, is merely a single factor adding weight to the ruling that "khuruje nisa" for ladies programmes is not permissible. Besides this qiyaas, the Quran and the Ahaadith portray sufficient evidence to ban this "khuruje nisa" for ladies programmes of the type advocated recently by the Tablighi Jamaat.

Any person desirous of assaulting the validity of this qiyaas, should present his Shar'i grounds and evidence.

(3) Another argument advanced against the prohibition of the emergence of women for ladies jamaat programmes is:

"The collective practice of this (referring to Tablighi Jamaat specific tabligh) da'wat is for the purpose of 'I-la kalimatullah', hence when the occasion is at hand then

women will have to participate. So much so, that when the occasion demands that women participate on the battlefield, they should be ready."

NOT FARDH AIN

In reply we say:

We, do not deny the, fact that the motive underlying the activity of the Tablighi Jamaat is 'I-la kalimatullah' (elevation of the Word of Allah). What we deny is the assertion that it is compulsory and necessary upon women to emerge from their homes to participate in this particular type of 'I-la kalimatullah' programme. It has already been stated earlier that 'I-la kalimatullah' is not restricted to the activity of the Tablighi Jamaat. Even if we have, for a moment, to assume that 'I-la kalimatullah' is confined to only the Tablighi Jamaat, then too it does not follow that "khuruje nisa" for 'I-la kalimatullah' is obligatory and necessary because 'I-la kalimatullah' is a Fardh Kifayah obligation. In the unanimous opinion of the Fuqaha – there exists Ijrna' on this – 'I-la kalimatullah' is NOT

Fardh Ain, hence the original ruling of the Quran as regards "khuruj nisa" will remain unaffected even upon the assumption that this duty is restricted to the ranks of the Tablighi Jamaat. But, the actual fact is that 'I-la kalimatullah' is not confined to any one branch of Islamic activity. Jihad (i.e. proper Jihad – the Jihad in which life and property is taken and given in the interests of 'I-la kalimatullah'), teaching Islamic knowledge (not kuffar knowledge), writing, lecturing, khanqa activity, parents teaching their children, etc., are all branches of 'I-la kalimatullah'.

OVERSTEPPING THE LIMITS

In the time of Rasulullah (sallallahu alayhi wasallam) the highest form of 'I-la kalimatullah' against the kuffar was Jihad with the sword. Despite Jihad being the prime vehicle which transported and established 'I-la kalimatullah' on the hill-tops of the world, Rasulullah (sallallahu alayhi wasallam) forbade female participation in Jihad campaigns for fear that their participation in Jihad will be interpreted as a

Sunnah practice. This is precisely what is happening today. Our brothers of the Tablighi Jamaat are guilty of a grievous wrong by attempting to equate their 'ladies jamaat' programmes with the occasional, isolated and unorganized participation of some women in a secondary role in certain Jihad campaigns. This participation was not normal, as the Ahaadith of Rasulullah (sallallahu alayhi wasallam) clearly indicate. In this equation, they are overstepping the limits of the Shariah, since Rasulullah (sallallahu alayhi wasallam) negated the Sunniyat of female participation in his (sallallahu alayhi wasallam) Jihad campaigns. Rasulullah (sallallahu alayhi wasallam) negated the Sunnah status of their participation in Jihad; he (sallallahu alayhi wasallam) feared that the occasional participation of women in Jihad would be later wrongly interpreted as a Sunnah, hence he (sallallahu alayhi wasallam) voiced his (sallallahu alayhi wasallam) fears. Also today, those fears of our beloved Nabi (sallallahu alayhi wasallam) have materialised in an

extremely sad manner, viz., the upholders and preachers of the Sunnah are interpreting the early, occasional and unorganized participation of females in Jihad as a Sunnah. This is in total contradiction of Nabi (sallallahu alayhi wasallam) explicit ruling.

Women, in the execution of their Shar'i duties, especially those outlined by Rasulallah (sallallahu alayhi wasallam) when they requested permission to participate in Jihad – and permission was refused – and in teaching their offspring the necessary Ahkaam are perfectly discharging their share of the obligation of 'I-la kalimatullah'. This extent of 'I-la kalimatullah' (related to their children) is Fardh Ain upon them – not the branch of 'I-la kalimatullah' which constitutes the activity of the Tablighi Jamaat.

FARDH KIFAYAH IBADAT

Our Tablighi Jamaat brethren usually emphasise on the Ahaadith and Quranic verses pertaining to pure Jihad – i.e. the Jihad waged against the kuffaar, the Jihad in which blood was shed – to support and justify their exaggerated claims that

their specific form of tabligh is Fardh Ain, as well as to justify the ladies jamaat programmes. Let us state unequivocally here and now, that Baatil groups like the MYM, etc. also make great play of women participation in Jihad to justify their desire to propel the women-folk into the musaajid in total opposition to the Sunnah of our Nabi (sallallahu alayhi wasallam). We should also add, that such lopsided and baseless forms of 'reasoning' are understandable and expected in so far as they emanate from modernist groups which have no truck with true Islam – the Islam disseminated by the Sahabah. But, it is heart breaking when such un-Islamic types of 'qiyaas' and reasoning emanate from a Jamaat like the Tablighi Jamaat which we in all honesty and sincerity accept and believe to be propagating the Sunnah of our Nabi (sallallahu alayhi wasallam). It is improper to cite the Jihad aayaat and Ahaadith to substantiate specific forms of tabligh as far as Ahkaam are concerned. Why justify 'tabligh' on the basis of Jihad, when Tabligh existed in the time of Rasulallah (sallallahu alayhi wasallam)? Tabligh was

the primary mission of the, Ambiya (alayhimus salaam), hence sufficient Quranic and Hadith material exists to express the 'fadha-il' and the importance of this important Fardh Kifayah Ibadat. But, seldom, if ever, are Ahaadith directly pertaining to Tabligh cited. What is the reason for neglecting these Ahaadith pertaining directly to Tabligh?

THIS DANGER

Women's Tabligh? There is absolutely no origin for it in the Shariah, i.e. 'ladies jamaat' programmes which entail the violation of the Shari' prohibition on "khuruje nisa". Rasulullah (sallallahu alayhi wasallam) never despatched groups of ladies on journeys of tabligh. Nor did the Sahabah. There are no 'fadha'il' pertaining to women's tabligh which entails violation of a Quranic prohibition. Indeed, the ladies jamaat programmes have sown the seeds of a great 'fitnah'. It is imperative that the respected elders of the Jamaat realise this danger and act according to the manner in which the Sahabah and the Fuqaha tackled the problem, viz. they cut at the very roots of the 'fitnah' by upholding

steadfastly to the prohibition of 'khuruje nisa'.

The argument against us (i.e. No. 3 above) states: "When the occasion is at hand then women will have to participate. So much so that when the occasion demands that women participate on the battle-field, they should be ready."

WOMAN FOR THIS ROLE

Fourteen full centuries of Islamic history have lapsed, but never has there been occasion for the origination of a 'ladies jamaat'. Never has there been the need' for 'khuruje nisa' to participate in pure tabligh (propagation) activity in group form to 'reform society'. And, Insha-Allah, never will there arise such a situation because Allah Ta'ala has not created woman for this role. On the assumption that the entire community na-uzubillah – chooses 'Irtidad' then too it will not devolve upon Muslim ladies to leave the holy precincts of their homes to make 'tabligh'. In fact, when the situation of the Ummah becomes so extremely bad that the task – of reformation becomes impossible – fitnah surrounding one on all sides –

then we will be constrained to 'act' on Rasulullah's (sallallahu alayhi wasallam), advice:

"Leave the problems of the public."

If this then is the advice for even males, we shall apply it more rigidly to our womenfolk upon whom the, protection of Haya is Fardh Ain. It is Fardh Ain upon them to guard their modesty and protect their Haya, and in this pursuit a fundamental requirement is the prohibition of "khuruje nisa". This is their Fardh Ain duty, not making 'tabligh', outside the, home circle. The very first and highest degree of Hijaab is *quroon fil buyout* (to remain glued inside the homes).

MUSJIDUL AQSA

Regarding the assertion that women will have to participate in the battle-field when the occasion demands, we have to state that we at NO TIME denied that it is lawful for women to participate in Jihad WHEN THE OCCASION DEMANDS. Let such an occasion first arise then you will find the men of Haqq and the women of Haqq fighting side by side against the kuffaar if need be. But there is no such

occasion. Myriads of Muslim men are existing all over the world, but they (we include ourselves) are impotent to wrench from a small group of kuffar a relic as sacred as Musjidul Aqsa. The lives, the property, the honour, the womenfolk of Muslims are being ravaged, plundered and pillaged daily all over the world, but the Muslim world at large remains snug in the perpetration of evil – in their drunken stupor of imitating the kuffar. The impotency of the Ummah is solely due to their spiritual and moral bankruptcy. So when the occasion demands – when such a contingency arises – then an entirely different principle of the Shariah will command their participation. In such dire and dangerous times – WHEN THE OCCASION IS SO GRAVE THAT INSPITE OF THE PRESENCE OF MALES, WOMEN HAVE TO PARTICIPATE – the Shariah commands that the wife shall emerge even without the consent of the husband. But, neither the scope of this article, nor the time in which we live envisage this contingency. But, let it be remembered that the

contingency we are speaking about refers to Jihad proper and not to Tabligh which falls outside this purview.

(4) Another argument presented against our announcement of the prohibition of "khuruje nisa" for ladies jamaat programmes is:

"Da'wat (i.e. the specific Tablighi Jamaat form of da'wat) is also a branch of Jihad. The purpose of Jihad is 'I-la kalimatullah'. And, women also participated in this effort of Jihad."

In reply we say:

This reasoning is not Shar'i Qiyaas. In the first instance, we refute the claim that the specific da'wat of the Tablighi Jamaat is a "branch of Jihad". Our discussion here does not take into account "ukhrawi thawab" (reward in the Hereafter). Reward in the Hereafter is an entirely different matter. A tablighi act in one circumstance may carry greater "ukhrawi thawab" than a Jihad act in another circumstance, and vice versa. Zikrullah (i.e. pure Zikrullah) at one time may, in terms of thawab, be superior than Jihad and at another time the Jihad may be superior. Tablighi Jamaat da'wat

figuratively speaking is 'Jihad' which literally means 'to make effort', 'to strive'. But, figuratively speaking, all forms of Islamic activities and women's home activity are also 'Jihad'. Spiritual training, in fact, has been described as 'Jihad Akbar' (the greater jihad). However, in terms of the Shar'i definition of Jihad – war against the kuffaar – neither the Tablighi Jamaat activity nor the activities of the other branches of Amr bil ma'ruf could be classified as branches of Jihad. Rasulullah (sallallahu alayhi wasallam) described Haj for women as their 'Jihad'. This description was presented by Nabi (sallallahu alayhi wasallam) in response to a woman desiring to participate in actual, Shar'i Jihad.

The participation of women in Jihad and the question of 'I-la kalimatullah' have already been dealt with earlier.

(5) Another argument presented is:

"The ladies programme is beneficial for the education of women in the field of Islamic knowledge, hence it is wrong to prohibit the ladies programmes of the Tablighi Jamaat."

In reply we say:

While acknowledging that a degree of Islamic knowledge is Fardh upon Muslim women as well, and while acknowledging that most of our women-folk are ignorant of Islam – like most of our men-folk – we reject the ladies jamaat as being the solution for the malady.

NO ROOM

From the afore-going discussion it will be clear, Insha'Allah, to all those who examine this article dispassionately and without any bias, that in Islam there is no room for the operation of a 'ladies jamaat' conducted along the lines of the Tablighi Jamaat. The emergence of women is totally prohibited by the Quran and Ahaadith. Emergence of women from the homes to participate in a mass movement is fraught with great moral dangers. Their emergence is in flagrant violation of the Quraan and Sunnah. Women should, therefore, refrain from participation in this group activity.

NUMERICAL SUPERIORITY

Now that we have outlined the Shar'i stand on "khuruje nisa" and on these grounds declare the ladies Jamaat prohibited, the modernist camp may rejoice, not at the prohibition of "khuruje nisa", but they will interpret our stand as opposition to the Tablighi Jamaat and so will many Tablighi Jamaat brothers. Since the modernist groups are opponents of the Tablighi Jamaat as well as opponents of all upholders of the Sunnah, they will derive pleasure from what they will regard as a 'spilt' in the camp of the Upholders of the Sunnah. It is therefore imperative that we dispel this false notion which will surely creep into the minds of the modernists. To diminish the false hopes of the groups of Baatil, we align ourselves with the Tablighi Jamaat although we are aware that the Jamaat elders do not wish this to be so, since our stand seems to be perpetually 'controversial' in the eyes of those very people whom the Jamaat is wooing – wooing for the sake of Allah Ta'ala. Our support is with the Jamaat although we are fully cognizant of the fact that our stand against the 'ladies jamaat' has invited the

wrath and displeasure of the Tablighi Jamaat. However, when it comes to the Haqq – the Law of Allah Ta'ala – then we cannot be bothered of the likes and dislikes of any person or group regardless of their power or numerical superiority. In matters pertaining to the Deen, we are bound by the following declarations of Rasulullah (sallallahu alayhi wasallam)
"Announce the Haqq even, though it may be bitter,"

"Let not the fear of men prevent you from proclaiming the Haqq when you know it."

"He who seeks the Pleasure of Allah and (in this process) invites the wrath of the people, Allah is sufficient for him. And, he who seeks the pleasure of men. (and in the process invites) the Wrath of Allah, Allah leaves him into the care of the people..."

ILM AND TAQWA

Spiritually, the Tabligh Jamaat and ourselves as well as all upholders of the Sunnah are of the same stock. Our 'ilm' and our spiritual training are linked to the same fountain-head of Islam

of this era, viz.' Darul Uloom, Deoband. Hadhrat Maulana Ilyas (rahmatullah alayhi), like thousands of other Ulama and hundreds of Auliya of the highest standing, have all passed through the portals of Deoband – the Head-quarters of Islamic Knowledge in the fourteenth century of Islam, and by the Grace of Allah Ta'ala, it still is the bastion of Islamic Knowledge. The Tablighi Jamaat – all its elders – as well as ourselves are proudly associated with Darul Uloom, Deoband, Whatever we have, has been derived from that citadel of Ilm and Taqwa. Differences, there will always be, but such differences should not be construed as 'splits' in the ranks of the Haqq. The modernists should not derive any pleasure and comfort out of differences in the camp of Haqq, for Haqq by its very nature will everlastingly dominate and proclaim its voice vociferously against the combined forces of Baatil.

YOU HAVE GUIDED US

Another point of great importance which we have to clarify is our statement that the tablighi activity of the Tabligh Jamaat is Mustahab. This

classification does not in the least detract from the significance and the importance of the noble work of da'wat carried out by the Tablighi Jamaat. The designation of 'Istihbaab' is a Shar'i technical classification. The general public should not interpret this designation to mean that the tablighi activity of the Jamaat is unimportant. It has never been and, Insha'Allah, never will be our intention to minimise the wonderful work of the Tablighi, Jamaat. We have merely explained the situation and the question in proper perspective in the light of the Shariah. The category of 'istihbaab' (to be Mustahab) applies to the collective operation of the Tablighi Jamaat as a branch of the obligation of Amr bil ma'ruf which as a whole is Fardh Kifayah – not Fardh Ain as some tend to claim. The specific Tablighi Jamaat activity is Mustahab, but acquisition of Islamic necessary knowledge is Fardh Ain, hence, he who lacks the knowledge of the masa-il pertaining to his daily Ibadat and other activities is bound by the Shariah to seek that knowledge. If any person discovers that

besides the Tablighi Jamaat, he has no other authoritative means of acquiring Islamic knowledge then we too claim that it will be, obligatory upon such a person to join the Jamaat with the aim of acquiring Islamic knowledge, and not with the intention of reforming others. And, even if one has other reliable means of acquiring Islamic knowledge; one could join the activities of the Tablighi Jamaat and obtain the Pleasure of Allah Ta'ala. This, of course, does not apply to ladies, The Shariah does not allow its female adherents to emerge unnecessarily from the home environment to participate in group activities, and 'ladies Jamaat' programmes do not fall within the ambit of Shar'i necessities. And, Allah knows, best.

"O our Rabb! Do not cause our hearts to deviate from the Haqq after You have guided us."
(Quraan)

ADVICE

❖ The Tablighi Jamaat is a Jamaat of Haqq which propagates the true teachings of Islam. As such, we advise and encourage people to join the

Jamaat and participate in its activities.

❖ Many Muslims throughout the world write to us about the Tablighi Jamaat. People who are not associated with any particular group, but who sincerely wish for self-reformation and Deeni guidance wish to know whether they should join the Tablighi Jamaat or the Jamaat-e-Islaami. Our advice invariably is for them to link up with the Tablighi Jamaat since we believe the Jamaat-e-Islaami of Maududi to be a deviated sect which has strayed from the Path of the Sunnah.

❖ Join the Jamaat with the sole intention of islaah (self-reformation) and acquiring Deeni Ta'leem (instruction) in the basics of the Deen such as the Sunnat way of Wudhu, Salaat, etc. Do not enter the Jamaat with the understanding that you will be reforming others. Shaitaan will then deceive you. You will become swollen with pride, arrogance and a holier than thou attitude. Instead of acquiring self-reformation, you will then perpetually dwell in self-deception. If Allah Ta'ala wishes to extract service from any

person, He will draw that person into the service of the Ummah. But, you the one who joins the Jamaat, do not enter with any fancy ideas. Consider yourself a spiritually diseased person entering a spiritual hospital.

❖ If you contemplate going with the Jamaat for a few days or weeks, then make adequate arrangements at home. Never simply abandon the family on a misconceived understanding that Allah Ta'ala will take care of them. This ignorant attitude is not permissible because Allah Ta'ala has imposed the obligation of caring for the family on the head of the home. It is haraam for a man to strand his family on the mistaken belief that he is rendering service in the Path of Allah. Service in the Path of Allah does not advocate abandonment of obligations and casting others into difficulty.

❖ When leaving home for any period, be it short or long, ensure, that there is a reliable mahram male to see to the needs of the family. It is haraam for a man to leave his wife and children in the care of a ghair mahram male who will have free access to his wife and daughters. Many people who join the

Jamaat are guilty of this notorious and grave kabeerah sin.

❖ It is haraam to leave the wife in charge of the shop while you are out in Tabligh. Your participation in the Tablighi Jamaat is meritorious, but your wife's standing in the shop is haraam. It is haraam to commit a haraam act for the sake of a meritorious act.

❖ Do not regard with scorn those who do not join the Tablighi Jamaat and those who do not sit in your bayaan. No one is under any Shar'i compulsion to sit in your talks or in your Kitaab-reading even though it is highly meritorious. When you feel affronted by those who do not sit in your bayaan or in Kitaab-reading, then understand that you have become arrogant and that you have adopted a holier than thou attitude and that shaitaan is manipulating you. When such an attitude develops in you, immediately arrest your nafs and caution it.

❖ Adopt absolute humility. Think of yourself as a spiritually diseased person. Be concerned with your own islaah (reformation). When you, the layman, has been appointed to

give a talk, then do not stand with chest puffed out and arms folded as if you are some ocean of knowledge with ignoramus seated at your feet. Ignorant workers adopt such an arrogant attitude sometimes. When you have to speak in a bayaan then understand that you are the most insignificant entity or speck in Allah's creation. Convince yourself that you are most unworthy of standing and speaking to a group of people and that you are doing so only because of instructions from your elders and superiors.

❖ Neither make stupid and un-Islamic statements, nor entertain stupid thoughts such as: Those outside the Tablighi Jamaat are doomed. The methods of Tabligh of the Tablighi Jamaat are the only valid methods for this time. The Madaaris and the, Khaanqahs, have outlived their utility. Tablighi Jamaat methods are more beneficial than of those Ulama not associated with the Tablighi Jamaat, etc., etc. Such thoughts are evil whisperings of shaitaan who is ever diligent in his scheme of deflecting the people of Haqq.

❖ If your wife and daughters are Purdah Nasheen (i.e. they

observe Purdah; they remain at home; they do not wander around), then do not permit them to participate in Tablighi Jamaat activities.

Join the Jamaat by all means and participate in its Deeni programmes. But, observe the limits of the Shariah. Transgression of the limits will deflect the people of Haqq from the Straight Path of the Sunnah. It is against shaitaani inroads which the Elders of the Jamaat should be ever diligent. It is a fatal blunder to misinterpret the advice and admonition of sincere of friends.

REFORMATION

Islaah-e-Baatin or spiritual purification of the self is the most neglected department in the lives of Muslims. In fact, the overwhelming majority of Muslims does not even recognize or know of this Fardh requirement of Islam. Allah Ta'ala says in the Qur'aan Majeed:

"Verily, he who has purified it (the nafs), has attained the lasting success. And, he who has contaminated it (ruined it with evil) has destroyed it."

Without spiritual purification, Muslims can never hope for progress in any field of life, be it mundane or spiritual. While the kuffaar will progress in worldly matters on the basis of their effort in this direction, Muslims will not achieve similar progress despite their efforts as long as they have not acquired spiritual progress.

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WOMEN'S TABLIGH JAMAAT

The arguments presented to justify the present-day women's tablighi jamaat activities are all baseless.

(1) The statement of Imaam Sha'bi (rahmatullah alayh) has absolutely no relevance to women's *khurooj minal buyoot* and to the women's tabligh methodology in vogue in this era. Imaam Sha'bi (rahmatullah alayh) simply confirms what non-Tablighi Ulama say regarding the Shariah's order of Tabligh. It is a known fact that the current members of the Tablighi Jamaat confine Tabligh to their specific methodology,

hence we hear baseless statements from them such as 'salvation is in only the Jamaa't', their particular methodology is 'fardh-e-ain', etc. There is much *ghulu'* in their ranks since they confine Tabligh to their particular methodology. It is in refutation of this narrow-minded attitude that Imaam Sha'bi's statement should be viewed.

We do not confine Tabligh to any particular method or concept as the Tabligh Jamaa't brothers do. Imaam Sha'bi's view is thus supportive of the view of the non-Tablighi Ulama who pursue their own particular methods of serving the Deen.

(2) The argument of Bid'ah and the statement produced from *Al-Itisaam* do not lend any support whatsoever for women's mass tabligh and for *khuroojun nisaa'*. It is stated with great clarity in the passage cited that "*protection of the Shariah is Waajib*". The very first violation committed by women in jamaa't is *khurooj minal buyoot*. The woman's role is inside the house, not outside. She has her husband, her children and her

home to tend to. Allah Ta'ala created her specifically for the domestic role, not for the public role, not for a role to be played outside the home, hence Rasulullah (sallallahu alayhi wasallam) said: "*Woman is aurah. When she emerges, shaitaan lies in ambush for her.*"

Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) has explained in his Risaalah, *Haqeqat-e-Purdah* that the first degree of Hijaab is *qaraar fil buyoot*. When women emerge, they are in violation of Hijaab. Hijaab should not be restricted to the cloak, especially the deceptive cloaks and burqahs of this age.

Furthermore, in these days when women travel, they have to intermingle with kuffaar, fussiaaq and fujjaar at regular intervals during the journey – at the airports, at the immigration, at the customs, in the taxis, buses, in the streets, etc. They are subjected to body searches at airports, and now their entire satr will be portrayed on screens at airports. It is only a man bereft of the slightest vestige of hayaa and honour who can tolerate that his wife's entire body, including

her *satr-e-ghaleez* should be scanned and revealed by the kuffaar on the pretext of checking for explosives. In such circumstances it is haraam for a woman to travel for even Hajj and Umrah. If she has to expose her satr to the kuffaar examiners at airports, then the *pardhiyat* of Hajj is waived for her. To a far far greater degree will it be HARAAM for her to go on a journey for participation in tabligh which is not the role which Allah Ta'ala has created for her.

It is an example of *talbees-e-iblees* to believe that women's *khurooj minal buyout* for tabligh is a 'bid'ah hasanah. On the contrary it is a bid'ah sayyiah/bid'ah dhalaalah which shaitaan has adorned and presented in the guise of an 'ibaadat'. During the noblest and holiest of ages, the Sahaabah unanimously banned the holiest of women, including the Azwaaj-e-Mutahharaat from the Musjid for even the Fardh Salaat which they used to perform in the Musjid during the lifetime of Rasulullah (sallallahu alayhi wasallam).

Experience has proven that women who join the Tabligh Jamaat become very free and disobedient to their husbands just as these so-called new breed of 'aalimahs' are grossly insolent and their knowledge about home affairs is about nil. Their legs appear to be thoroughly greased. They think nothing of leaving the house, getting in the car and driving off to their Tabligh programmes while they neglect their husbands, children and home duties. Many people complain in this regard. In fact, they leave the home in flagrant violation of their husband's wishes and prohibition. They feel that their participation in tabligh entitles them to be insolent and disobedient to their husbands.

Under guise of tabligh they have become *makshufaat*. '*Masturaat*' is a misnomer. When a woman leaves the sacred precincts of her home she becomes *makshuf*. She does not remain *mastoor* regardless of her modern-day cloak.

(3) The high degree of modesty of Hadhrat Aishah (radhiyallahu anha) only serves to confirm the prohibition of

women's *khurooj*. Her emergence was dictated by absolute necessity and by her understanding of the fadhilat of Hajj. She had specifically asked Rasulullah (sallallahu alayhi wasallam) regarding Jihaad for ladies. Nabi (sallallahu alayhi wasallam) then told her that the Jihaad of women is Hajj. This negates a mass movement role outside the home for women.

The Jamaat brothers always cite Jihaad narrations for the fadhilat of their specific form of Tabligh. It will therefore be logical to cite the Hadith in which Rasulullah (sallallahu alayhi wasallam) negates Jihaad for women. So negation of Jihaad will also mean negation of Tableegh for them. By Tabligh here is meant such Tabligh which requires mass emergence from the home. Since Hajj is an individual's act, mass tabligh by women cannot be based on it. Hadhrat Aisha's emergence for Hajj does not justify present-day mass women's tabligh. She was an individual who had emerged for a valid reason.

In this mass emergence from the homes, these women

are vying with the women's lib. movement, albeit on another level.

Also Hajj is an ibaadat of the individual. It is not a mass movement which requires women to emerge from their homes, neglect their families and travel long distances, becoming involved in several haraam acts along the journey, especially when they have to travel on planes in the suhbat of the fussaag, kuffaar and fujjaar. Just imagine the shamelessness of your wife standing in a queue in the plane at the toilet with men standing in front of her and behind her. We have witnessed such scenes with our own eyes. Male hosts in the plane speak with her and offer refreshments. There is no way in which *ikhtilaat* with fussaag and kuffaar males can be avoided today when a woman travels, especially on planes. Their husbands lack honour and haya, hence they justify the pillage and plunder of the hayaa and purdah of their wives. And, all this in the name of the Deen!

(4) It is an insult to intelligence to cite Hadhrat Aisha's episode which took place

during the Battle of the Camel. That was an extraordinary occurrence in which she had erred. Besides the error, her *khurooj* in her opinion was for a momentous purpose. It was an issue of life and death of thousands of Sahaabah. It was an issue of Sahaabah spilling the blood of Sahaabah. Her mission may not be cited as justification for the mass women's tabligh movement. There is simply no affinity here. The analogy is baseless.

(5) The couple of incidents of women going out individually for some purpose are all isolated episodes. It was not a mass movement. It was not the norm. These were exceptions to the general rule. The statement, '*in the path of Allah with her mahram*', is used deceptively to create the impression that she went out for tabligh. 'Path of Allah' in the context of the *khurooj* of an extremely limited number of women, and that too not on an organized basis, was in Jihaad. But our Tablighi brothers are fond of using the terms, *fisabeelillaah* to apply to their specific method of Tabligh. While their tabligh is also in 'the

Path of Allah', every Hadith of 'fisabeelillaah' which they present refers to Jihaad, not to tabligh.

(6) The Qur'aanic aayat of *qarn fil buyout* applies to all women, not only to the Azwaaj-e-Mutahharaat. In fact this is conceded by the one who argues in favour of women's *khurooj*. Thus, his citation of this aayat is futile. This aayat smacks in the face of women's *khurooj* while the ban on them attending the Musjid promulgated by the Sahaabah prohibits their *khurooj* for ibaadat despite allowing their *khurooj* on an individual basis for visiting relatives and for other mundane needs. But for ibaadat which entails group emergence as for Jamaat Salaat, their *khurooj* was forbidden. The permissibility for *khurooj* for worldly reasons is most significant. While the Shariah permits women's *khurooj* for visiting relatives and for attending to some other worldly activities such as doing their own buying when they have no one else to do it for them, their *khurooj* for Salaat is prohibited.

It may not be argued that since women are permitted to

visit their relatives, it will also be permissible for them to attend the Masjid. Such an argument will be deception and talbees-e-iblees because the Shariah itself permits the one khurooj and prohibits the other khurooj. Thus when a woman is allowed to set out to search for her lost child or brother, it is not a basis for starting a mass movement and for inviting women to emerge from their homes on a mass scale and undertaking journeys, committing a series of sins in the process.

(7) Qaari Tayyib's statement does not assist the case of women's khurooj. Let us assume that there is no evil in abandonment of purdah as there was no fear of evil among the Azwaaj-e-Mutahharaat and the Sahaabiyyah in the noblest age of Islam. The absence of evil never abrogates the Mansoos hukm of purdah. The brother has totally misinterpreted Qaari Tayyib's statement because he has not understood its purport. It is commonsense and common cause that the Ahkaam have valid reasons. The Ahkaam have not been commanded for the sake of futility. When the

Shariah has prohibited female emergence, then it is Waajib to believe that there is fitnah in their *khurooj* even if it is a society of pious ladies. Especially in this immoral age with so much danger, evil and immorality prevailing at every stage of the journey, the fitnah is magnified and intense. Merely citing Qaari Tayyib's statement does not assist the argument for women's tabligh.

(8) No one has ever argued that it is not permissible for women to leave the home precincts for necessity. But it is essential to understand what is 'necessity' in Shar'i terms. The Shariah has explained when it is permissible for a woman to leave the home. Never did the Shariah include mass women's movements, even for Jihaad or for tabligh among the necessities which legalize mass *khurooj* from the homes and undertaking journeys which bring about a series of Shar'i violations and sins – sins as mentioned above.

Explaining the method for the Deeni Ta'leem of women, Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said: "*The safest (and best)*

method for females is the self-same method which has come down from time immemorial. A few girls should gather in a place of their relatives and study there...." Hadhrat has explained this old and safe system in Beheshti Zewer. The age-old method which has been in vogue in the Ummah since the inception of Islam is the best, the safest and the only way for the ta'leem of females. Their necessary Deeni education should be imparted quietly, imperceptibly and without ostentation. There should be no mass movement to catch the eye. No public announcements about 'masturaat' jamaats and the venue of their bayaans. No public image given to them. They are *aurah*. Violation of the concept of *aurah* is fraught with grave fitnah.

When the Shariah states that the reason for the prohibition of their *khurooj* is 'fitnah', then it is a dangerous error to overstep this prohibition. The consequence of their *khurooj* will most certainly be fitnah.

(9) The defender of the mass women's movement says:

"Salaah can be read at home while this effort cannot be done at home." This is another example of talbees-e-iblees. In the very first place, the woman is not required by Islam to leave her home for an 'effort' which the Shariah does not impose on her. Then the evil is complicated and compounded by her emergence to engage in an 'effort' which is not part of her role and in the process of pursuing this 'effort' she is compelled to undertake jourmies in which she has to commit haraam acts. This 'effort' outside the home environs for women opens a wide avenue of fitnah. Her place is the home, not outside.

(10) The defender is misconstruing Mufti Kifaayatullah's argument on the basis of the words, 'gatherings of males' which appears in his statement. He should read and reflect on the whole article. But he extracts one statement from the article and misconstrues it in an abortive bid to confer permissibility for the mass women's movement. He has committed a great injustice to Hadhrat Mufti Kifaayatullah

(rahmatullah alayh) by citing a small piece from his kitaab on this question. He cites the piece out of context to produce a conclusion which is in total conflict of the fatwa of Mufti Kifaayatullah. Anyone interested in the truth should read Mufti Kifaayatullah's whole fatwa on this question. We have also translated it into English and have published it in book form. The title of the booklet is: *The Prohibition of Women Attending Gatherings And Public Lectures*. In a nutshell, Mufti Kifaayatullah's fatwa reads as follows: *“It is Jaaz for men to attend such talks, not women because since it is not permissible for women to attend the Musjid for Salaat then all the more it is not permissible for them to attend a lecture, be it a good talk. The Fuqaha have explicitly ruled on this matter.”*

“Hence, from the foregoing, this much is established that the husband holds the right to prevent his wife from attending lecture gatherings, since it is not permissible for a woman to attend lecture gatherings, etc. in the first place, and it is his obligatory duty to prevent her

from impermissible and undesirable acts.”

Mufti Kifaayatullah (rahmatullah alayh) basis his entire fatwa of the prohibition of women participating in public lectures on the basis of the Shariah's prohibition of them attending the Musjid and on the explicit rulings of the Fuqaha.

The fitnah of female emergence from the home is real. This fitnah is not negated by the accompaniment of mahram males. On the contrary the fitnah of this particular women's jamaat is magnified. It has already snowballed into a kind of mass women's lib. movement. Women are increasingly losing their haya by projecting themselves in public. It is a role which is in diametric conflict with the divine role cast for them by Allah Ta'ala – the home role.

(11) The defender of the mass women's movement, unashamedly says: *“In the time of the Sahaabah (radhiyallahu anhum) the fitnah of women in the Masjid was realized as is written under the Tafseer of ayat 14 surah Hijr, whilst it is*

evident that despite the fitnah in the society there has been no incident unbecoming in the work of the masturaat.”

In this averment he contends that while the illustrious Sahaabiyyah who included the Azwaaj-e-Mutahharaat and other ladies of exceptional Taqwa, had initiated 'fitnah', in that golden age of Islam, there is no such fitnah prevailing today in relation to the mass movement of women's tabligh jamaat. He should hang his head in shame for having assigned the women of this age a higher pedestal of taqwa than even the Azwaaj-e-Mutahharaat and the Sahaabiyyah in general.

There are many untoward episodes which take place at women's gatherings. Eating the dead flesh of other Muslims, i.e. gheebat, is a favourite past-time even with the tablighi ladies. The masses of these women are no paragons of virtue. Besides this, the fact remains that the fourteen century prohibition on female's emergence from the home cannot be abrogated by all the nonsensical arguments which the votaries of women's tabligh

jamaat present to justify the mass women's movement.

(12) We are not in agreement with those Ulama who permit women's tabligh movement, especially groups undertaking journeys. Whilst unostentatious, quiet gatherings locally are tolerable, the journeys are not permissible. When the Sahaabah had banned even an act which was permissible during the time of Rasulullah (sallallahu alayhi wasallam), there should be no difficulty in understanding our aversion for a mass women's movement even in Deeni guise. When females are projected in a role which Allah Ta'ala has not created for them, the ultimate result will be fitnah.

(13) It serves no purpose to cite Mufti Mahmood (rahmatullah alayh). We do not agree with his views on this issue just as the other party will not agree with the views of Hadhrat Maulana Masihullah (rahmatullah alayh) on this issue. The way to view an issue is to present Shar'i dalaal. Mufti Mahmood Sahib has not presented Shar'i dalaal in his fatwa for the permissibility of women undertaking journeys for the sake of tabligh. He has only

given his personal views without Shar'i dalaal.

Furthermore, while we respect and honour Hadhrat Mufti Mahmood (rahmatullah alayh), we do not follow him. Our views are based on Shar'i dalaal, not personal opinion which seeks to overshadow the Shariah. We do not cite our Shaikh, Hadhrat Maulana Masihullah (rahmatullah alayh) as our daleel. The Shariah is explicit and emphatic in its prohibition of female's *khurooj*. Those who are encouraging this women's mass movement are extremely short-sighted.

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