

EIDGAH AND FEMINISM

Written by RELIABLE FATWAS
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The following quotes from the Fuqaha of all Four Madh-habs, regarding women's Haraam presence at the Eidgah, represent the view of the whole Ummah for 1400 years prior to these worst of ages, in which most of the minor signs prophecised by Rasulullah (sallallahu alayhi wasallama) have already manifested themselves, including the extreme abundance of Ulama who will have been influenced by foreign and deviant ideologies.

Anyone who is still in a desperate state of denial regarding the pervasive influence of Kufr ideologies such as modernism and feminism on this Ummah, need only to observe the undeniably stark contrast between the "official" ruling issued by the droves of feminist-influenced Ulama who dominate the "scholarly" scene today, and the 1400-year official ruling as represented by the quotes below:

We shall begin with Imam Ahmad ibn Hanbal who had memorized and understood around a million Hadiths, including ALL the Hadiths pertaining to this issue, many of which he narrated in his own Musnad.

Imam Ahmad ibn Hanbal's son narrates:

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“My father (i.e. Imam Ahmad ibn Hanbal) was asked regarding the emergence of women for the Eid prayers. He replied: “As for this age of ours, No. For indeed they (the women) are a fitnah.” [Ahkham-un-Nisaa of al-Khalaal]

For support, Imam Ahmad ibn Hanbal (rahmatullahi alayhi) quotes, with an authentic chain, the following factual observation of one of the great students of the Sahabah (radhiyallahu anhum), Hadhrat Matar al-Warraaq (d. 129) (rahmatullahi alayh), which demonstrates that the prohibition had already been initiated by none other than the Sahabah (radhiyallahu anhum):

“Indeed the women used to come to the same gathering as men’s. However, as for now (i.e. in the presence of the Sahabah (radhiyallahu anhum)), verily, a single finger from the fingers of a woman casts (a man) into fitnah (i.e. stirs lust/temptation).” [Ahkaam-un-Nisaa]

Here is the ruling of the greatest of the Fuqaha after the Sahabah (radhiyallahu anhum), Imam Abu Hanifah, along with his two major students:

***“What is your opinion on women, is it binding on them to come out for the two Eids?”**

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[Abu Hanifah, Abu Yusuf and Muhammad] said: “There used to be concession (rukhsa) for them in that. But today, I consider that FORBIDDEN for them.” [al-Asl]*

The Shafi'i Faqeeh, Allamah Ibn Hajar al-Haythami states that only a Ghabi (stupid moron) enslaved to his desires will fail to understand the reasons for the prohibition that was initiated by none other than the Sahabah (radhiyallahu anhum):

“There is CONSENSUS (Ijma’) on the prohibition of women going to the Masjid, Eid Salaat and visiting the graves in view of the absence of the conditions of permissibility which had existed during the age of the Nabi (sallallahu alayhi wasallam)...Only a Ghabi (stupid moron) following his lowly (nafsaani) desires will not accept this..”

The famous Maliki authority, Khaleel al-Jundi (d. 767) states:

****“What is stipulated in this era of ours is Prohibition, and this is proven by Aisha’s famous statement...” (al-Tawdih)***

The renowned Hanafi jurist, Imam Badr al-Din al-Ayni states:

“Know that this (initial permissibility) was for that age (i.e. the age of Rasulullah – sallallahu alayhi wasallam) when there was no corruption relating to them (women) as prevails in this age, hence Aishah (radhiyallahu anha) said: ‘If Rasulullah (sallallahu alayhi wasallam) had to see what the women have introduced, then most certainly he would have forbidden them from the Masjids just as the women of Bani Israaeel were forbidden.’ Thus, if the situation had already changed during the age of Aishah (radhiyallahu anhu) to compel her to make this statement, then what shall we say about this age (i.e. 8th century AH – 600 years ago) when fasaad (corruption) has become prevalent, and disobedience has overtaken both the young and the old? We supplicate for forgiveness and taufeeq.” [Umdatul Qari]*

Imam al-Kasani (d. 587) is amongst the many Fuqaha who have transmitted Hadhrat Umar’s initiation of the prohibition – based on the reason which Hadhrat Aisha (radhiyallahu anhum) stated i.e. the failure of women to meet the pre-conditions for permission which Rasulullah (sallallahu alayhi wasallam) himself set:

“Women are not allowed to attend Salaat with Jamaa’at — the proof is in that narration of Hadhrat ‘Umar (radhiyallaahu ‘anhu) wherein he prohibited women from emerging from their homes. The prohibition was for the reason that their emergence is a cause of Fitnah — and Fitnah is Haraam — therefore whatever leads to Fitnah also becomes Haraam.” (Bada’i Sanaa’i)*

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The following ruling of Fakhru'l Islam al-Bazdawi (d. 482) has been re-iterated by REAL Fuqaha for nearly a thousand years, until these worst of ages in which there exists an abundance of FAKE "Fuqaha":

"The Fatwa today is on the impermissibility of women attending ALL prayers because of the pervasiveness of corruption. Since it is impermissible for them to attend the Masjid for prayer, there is all the more reason for it to be impermissible for them to attend gatherings of knowledge..."

The Shaafi' authority, Shaikh Sulaiman Bujairmi states:

***"Today the Fatwa is on total prohibition in all Salaats. This includes Jumuah, Eid, Istisqaa', and gatherings of lectures,.."** (Tuhfatul Habeeb)*

The Maliki authority, Qadhi Iyadh (d. 544) states:

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*****When they are prohibited from the Masjid, then to a greater extent they will be prohibited from attending other places.*** (Mawahibul Jaleel)***

The Maliki authority, Ibnul Hajj (d. 737) states:

*****Aisha Radhiyallahu Anha said: 'if Rasulullah Sallallahu Alayhi Wasallam were to see what the women had introduced after him, he would have prevented them from the Masjids just as the women of Bani Israaeel were prohibited'. And when the situation is like that, then such a ruling of prohibition will be applied. Thus, the prohibition of women (attending Masjids and other public places) is categorical in this era under all circumstances because in their emergence from their homes, there is fitnah which is not hidden.*** (Al-Madkhal)***

Allamah Ibnul Attar states in his Musannaf:

*** "It is only proper for a woman that she does not emerge from her home, but remains glued to the innermost recess of the home. Verily, her whole body is Aurah. It is Waajib to conceal the Aurah. Regarding women's emergence in the darkness to go to the Masjid, this was in the absence of harm and mischief, as was the case during the age of the Nabi ﷺ (sallallahu ﷺ alayhi wasallam), and the age of certain Sahaabah. Thereafter, emergence was prohibited because of the fitnah which women had introduced.***"**

Allamah Bukhari (616) states:

“There is no concession for women to attend any Salaah whatsoever....Our companions have taken proof from Hazrat Umar Radhiyallahu Anhu’s prohibition of women emerging from their homes based on the fitnah which he had observed.” (Muheetul Burhaani)

Hazrat Ibn Mas’ud (radhiyallahu anhu) was amongst the greatest Jurist from the Sahabah, and the most learned of the Qur’an according to Rasulullah (sallallahu alayhi wasallam). The following incident authentically related from him, is further proof that it was none other than the Sahabah (radhiyallahu anhum) who had initiated this prohibition, based on the failure of women to meet the pre-conditions set by Rasulullah (sallallahu alayhi wasallam) himself, even during the blessed era of the Sahabah (radhiyallahu anhum):

“I saw Ibn Mas’ud throw small pebbles at women expelling them from the masjid on the Day of Jumu’ah.” [Musannaf Abi Shayba – Saheeh]

In another version of this narration it states that Hadhrat Ibn Mas’ud (radhiyallahu anhu) would call out while throwing the small pebbles:

“Your Salah in your houses is better!”

After describing what the women of Bani Israeel introduced which resulted in their expulsion from the Masjid, Hadhat Ibn Mas’ud (radhiyallahu anhu) issues the following explicit command to the Sahabah (radhiyallahu anhum) and Tabi’een of his era:

“Keep them out from where Allah had expelled them from.” [Tabarani – Saheeh]

Regarding Rasulullah’s (sallallahu alayhi wasallam) explicit declaration that the woman is Aurah (to be concealed in entirety), the first and primary level of concealment is confinement to the home. Hence, in an authentic (Saheeh) variant of the same Hadith found in the Musannaf of Abi Shayba, Hazrat Ibn Mas’ood (radhiyallahu anhu) issues the following emphatic command:

“Keep the women confined (محصنات) to the home, for indeed the woman is Aurah (must be concealed in entirety). Verily, when a woman emerges from her home, shaytaan surreptitiously pursues her and says to her: “You will not pass by any [man] except that he will be attracted to you.”

Hadhrat Ibn Umar (radhiyallahu anhu) narrates that Nabi (sallallahu alaihi wasallam) stated:

“Women have no share in emerging (from their homes) except in emergencies (i.e. genuine needs defined and explained by the Fuqaha)” (Tabaraani — Mu’jamul Kabeer)

Other authentic narrations found in reliable Hadith collections state that a woman merely staying firmly within her home accrues for her the same reward men can ONLY acquire by fighting Jihaad in the battlefield! For example, it is narrated in Musnad al-Bazzaar:

On the authority of Anas (radiyallahu ‘anhu): The women came to the Messenger of Allah (sallallahu ‘alayhi wasallam) and said: “O Messenger of Allah, the men have taken [all] virtue and Jihad in Fee Sabeelillah (in the Path of Allah), so what action is there for us by which we [too] can acquire the [reward of the] action of the Mujahideen in the Path of Allah.” The Messenger of Allah (sallallahu ‘alayhi wasallam) replied: “Whoever stays” – or a word similar to it – “from amongst you in her house, she [too] will acquire the [reward of the] action of the Mujahideen in the Path of Allah.”

Hence, Ibn Khuzaimah, one of the very early Shafi’i authorities, states that ONLY ulterior

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motives can be the cause of a woman's abandonment of the greatest reward and Pleasure of Allah that can be easily acquired in the comfort of her own home, in favour of her sinful transgression of the clear-cut 1400 year ruling of the Shariah:

"The Salaat of a woman in her home is superior to her Salaat in the Masjid of Rasulullah (sallallahu alayhi wasallam).... Now when her Salaat at home is superior, then it is either pride or show which brings her out of her home (to go to the Masjid), and this is Haraam." [Fataawa Kubra of Ibn Hajar al-Haythami]

PLEASE FORWARD AND PROPAGATE THE HAQQ NO MATTER HOW BITTER,
UNPALATABLE AND GHAREEB (LONE, STRANGE, FORLORN) IT BECOMES.

reliablefatwas@gmail.com

(End of article)

OUR COMMENT

The reason why these vile molvis are inclining to female emergence and female 'liberation' is, apart from their bootlicking attitude, their inclination towards gay'ism and sexual perversion which have been accorded respectability by the kuffaar authorities whom these villain molvis and sheikhs are bootlicking.

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