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Islamic Khilafah is a Unique Ruling System

2022 FIFA World Cup: Exposing Qatar and the West

Misapplication of Shariah Rulings Harms Islam, and Drives People Away



The Change Pakistan needs is a New Politics and a New State based on Revelation from Allah (swt); the Khilafah (Caliphate) on the Method of Prophethood

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Editorial

Military command in Islam is a worship of Allah (swt). If it is not understood as a worship, it becomes a source of sin and humiliation. If it is undertaken in obedience to Allah (swt), it is a source of great reward, and a huge support for the Islamic Ummah and Islam.

At all times, Jihad is the basis of military command in Islam. Jihad is not confined to defending Muslim Lands, within their existing borders. The borders of the Islamic state constantly expand. Dawah to Islam is carried by the Islamic State to all of humanity. The Prophet (saw) called the rulers of the Arabs, Rome and Persia to Islam. He sent ambassadors with the Dawah to Islam. He dispatched military commanders to remove tyrants, and implement Islam practically.

The Khilafah followed the Prophetic Sunnah for centuries. Tyrants feared to face the armies of Muslims. The Khilafah expanded to cover three continents. The entire world order was shaped by Islam. Millions embraced Islam upon seeing its practical implementation. The existence of the multi-racial Islamic Ummah itself is evidence of the expansion of the Khilafah, Dawah and Jihad.

After the destruction of the Khilafah, military command is now determined by the Western colonialist order. The vast Islamic Ummah is weakened by being divided into nation states, instead of being unified as a single Khilafah. Muslims are fighting each other over nation state borders, instead of becoming one armed forces, under Islam. The enemies of Muslims and Islam make alliances with the rulers and military commanders, demanding and ordering them.

In our time, military support for the implementation of Islam is not only a duty upon military commanders, it is the urgent need of the time. The Prophet (saw) actively sought the material support (Nussrah) from the military commanders. It was the military commanders of the Ansaar who gained honor in Dunya and high status in the Aakhirah through giving their Nussrah. The long suffering Islamic Ummah now looks upon its sons in the armed forces to step up and turn the tide of history, back in the favor of Islam again. [Back to Index](#)

Tafseer Al-Baqarah (2: 236-237)

From the book, Introduction to the Tafseer of the Quran, by the Ameer of Hizb ut Tahrir, the eminent jurist and statesman, Ata Bin Khalil Abu Al-Rashtah

﴿لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدْرُهُ وَعَلَى الْمُقْتَرِ قَدْرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ 236 وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَبِضْفٍ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عَقْدَةُ الزَّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

“There is no blame if you divorce women before the marriage is consummated or the dowry is settled. But give them a ‘suitable’ compensation—the rich according to his means and the poor according to his. A reasonable compensation is an obligation on the good-doers. And if you divorce them before consummating the marriage but after deciding on a dowry, pay half of the dowry, unless the wife graciously waives it or the husband graciously pays in full. Graciousness is closer to righteousness. And do not forget kindness among yourselves. Surely Allah is All-Seeing of what you do.”

Allah (swt) makes clear for us in these two verses what follows:

1) There is no blame on men if they divorce their wives before consummating the marriage with them and before a dowry is specified for them. Instead, in this case, the men must give them some reasonable provision to soothe for them the loneliness of divorce without specifying the amount, but it depends on what he can bare, rich or poor.

This reasonable provision is obligatory upon the man. Ibn Jarir reported:

He said that when the verse ﴿مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ﴾ **“A reasonable compensation is an obligation on the good-doers.”** a man said: If I carry out good, then I have done so. But if I do not want to, I will not do so. Allah (swt) then revealed, ﴿وَالْمُطَلَّاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ﴾ **“Reasonable provisions must be made for divorced women—a duty on those mindful ‘of Allah’.”** [TMQ Surah Al-Baqarah 2:241] And like that, the man learnt that reasonable provision is obligatory.

The Musi', i.e., the rich one, provides what is suitable for him and the Muqtir, the poor one, provides what is suitable for him. However, it is not necessary in any case to have money more than half of the dowry for her likes, because the subsequent verse makes half of the promised dowry a right for the divorced woman, for whom the marriage was not consummated, if he had promised her a specific dowry.

As for why Allah (swt) said ﴿لَا جُنَاحَ عَلَيْكُمْ﴾ “**there is no blame on you**” i.e., there is no liability for the dowry on you, and why He (swt) did not say that there is no sin on you, that is from two aspects:

The first: There is no sin in divorce in general as long as it is in accordance with the rules of Shariah, whether the man had consummated the marriage with her or another.

The second: The legislative evidences necessitated the dowry for the one who had her marriage consummated when the dowry was not specified. In such a case, she will receive a dowry similar to it, as stated in the hadith of Rasul Allah (saw): بالنسبة للمرأة التي لم يسم لها مهر ودخل بها فجعل لها رسول الله صلى الله عليه وسلم مهر مثلها “**For the woman whose dowry hasn't been specified, and has had relations, The Prophet (saw) made for her a dowry similar to it.**”

And He (swt) made for the divorcee whose marriage wasn't consummated, and whose dowry was specified for her to have half of the specified dowry.

As for the divorcee whose marriage wasn't consummated, and whose dowry was not specified, Islam has not made for her half a dowry. Instead, she takes the reasonable provisions according to the man's capability but this isn't called a dowry. This is why He (swt) said ﴿لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً﴾ “**There is no blame if you divorce women before the marriage is consummated or the dowry is settled.**” i.e., no liability for a dowry.

﴿مَا لَمْ تَمْسُوهُنَّ﴾ “**before the marriage is consummated,**” meaning, had sexual relations.

﴿أَوْ تَفْرِضُوا لَهُنَّ﴾ “**Or the dowry is settled.**” meaning, a dowry is specified. “Or” means ‘and’, i.e. ‘﴿لَا جُنَاحَ وَمَتَّعُوهُنَّ﴾ “**There is no blame**” and “**give them a reasonable provision.**” They are both conditional to the occurrence of two things: “Not consummating” and “Not naming a dowry,” and one cannot prefer one of the two.

2) Then Allah (swt) explains in the second verse that the divorced woman who has not consummated the marriage has half of the specified dowry, if she has a specified dowry, unless she pardons and gives up half of her specified dowry, or the husband may pardon and pay her the entire specified dowry and not the half of the specified dowry as obligated upon him.

Then Allah (swt) makes clear that the pardon carried out by either one of the married partners is closer to righteousness, and in pardon is a great reward and the support of righteousness is with the doer and in the doer. Indeed, pardon is rewardable with the indication, ﴿أَقْرَبُ لِلتَّقْوَى﴾ “**closer to righteousness**” that it is praised by Allah (swt) upon the one who pardons. However, it doesn’t mean that the one the who doesn’t is sinful, so it only indicates reward, especially as Allah (swt) mentions after that, ﴿وَلَا تَنْسُوا الْفَضْلَ﴾ ﴿يُنَبِّئُكُمْ﴾ “**And do not forget kindness among yourselves,**” i.e., He (swt) encourages them to do good to one another with pardon.

Then Allah (swt) completes the verse by reminding them that Allah (swt) sees all what they do and recompenses every person for their actions, ﴿إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ “**Surely Allah is All-Seeing of what you do.**”

﴿إِلَّا أَنْ يَعْفُونَ﴾ “**unless the wife graciously waives it,**” meaning, the divorcee waives half of her specified dowry and doesn’t take it.

﴿أَوْ يُعْفَوَ الَّذِي بِيَدِهِ عَقْدَةُ النِّكَاحِ﴾ “**or the husband graciously pays in full.**” meaning, the husband graciously pays the dowry in full to those he has divorced.

And we opine that ﴿بِيَدِهِ عَقْدَةُ النِّكَاحِ﴾ “**the one in whose hand is the marriage contract**” is the husband, and the guardian (wali) isn’t the case here, for the following reasons:

a) Allah (swt) mentioned first ﴿فَنِصْفُ مَا فَرَضْتُمْ﴾ “**then [give] half of what you specified**” i.e., to the divorced woman who the marriage wasn’t consummated with, and her dowry was specified. So she is **entitled to half the named dowry**. Then Allah (swt) says, ﴿إِلَّا أَنْ يَعْفُونَ أَوْ يُعْفَوَ الَّذِي بِيَدِهِ عَقْدَةُ النِّكَاحِ﴾ “**unless they forego the right or the one in whose hand is the marriage contract foregoes it.**” This means that there are two parties, and for both of them is the right of waiving in the matter of the dowry. As for the first party, they have been defined as the divorced women ﴿إِلَّا أَنْ يَعْفُونَ﴾ “**unless they forego the right.**” And the second party is the one in whose hand is the

marriage contract, and that is the husband because he is the only one remaining after the divorced woman who possesses the right of waiving the dowry. The meaning is that she takes half of the dowry, unless she waives it kindly, which she then leaves for the man, or the man forgoes it and gives the entire amount to the divorcee.

b) Allah (swt) has made clear in other verses the two parties of the marriage contract which both can carry out. Allah says, ﴿وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً﴾ “And give the women [upon marriage] their [bridal] gifts (dowry) graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease.” [TMQ Surah An-Nisaa 4:4] As for the wife, she can waive her bridal gifts (dowry).

And Allah (swt) says, ﴿وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَنَّا أَخَذُونَهُ بُهْتَانًا وَإِثْمًا مُّبِينًا﴾ “If you desire to replace a wife with another and you have given the former ‘even’ a stack of gold ‘as a dowry’, do not take any of it back. Would you ‘still’ take it unjustly and very sinfully?” [TMQ Surah An-Nisaa 4:20]. The payment of the dowry has been ascribed to the husband and for him not to take anything of that if he wanted to divorce her. Meaning, the disposal of the dowry has been ascribed to the husband and the wife, and like that, the right of overlooking is only for them and nobody else.

c) Allah says ﴿وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى﴾ “Graciousness is closer to righteousness,” it means that the pardon is from the owner of the right and not from the one who does not have this right. Thus, if the guardian (wali) pardons and the wife refuses, there is no value for his pardon, since the dowry is her property and not his, and therefore it is not closer to righteousness (Taqwa).

Abu Hanifah chose this opinion in his school of thought that the one in whose hand is the contract of marriage is the husband. Imam Shafi also took this opinion.

﴿وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ﴾ “And do not forget kindness among yourselves” meaning, don’t forget to do good unto one another.

Islam's Refutation of Feminism

Khalil Musab, Pakistan

Introduction: Feminism and the Status of Women in Islam

When we discuss the topic of feminism and how it is viewed by Islam, we realise that there are two underlying issues that must be addressed. They are:

1. The lack of an understanding regarding the status of women in Islam and the roles that are ordained for them by the *Shariah*.
2. A confusion regarding the rights of women and the absence of a system that upholds them.

Therefore, if any attempt were to be made to explain Islam's stance toward feminism, these two issues must first be addressed. We first must see what Islam says about women, what rights it bestows upon them, and what duties are delegated to them by the *Shariah*. Only once this clarification has been made can we compare Islam to feminism and make any conclusions on whether or not feminism is compatible with Islam. So, let us begin, insha'Allah.

The status of women in Islam and their duties as per the *Shariah*

The notion that men are equal to women, in every sense, does not exist in Islam. Yes, they are equal in that they are both human, they are both servants of their Creator, Allah ﷻ, and they both are obligated to worship Him ﷻ.

What is clear, though, to even a child is that men and women are two distinct entities. They are distinct in how Allah ﷻ has fashioned them and He confirms this distinction. Allah ﷻ says, **وَلَيْسَ الذَّكَرُ كَالْأُنثَىٰ** “**And the male is not like the female.**” [TMQ Surah Aali Imran 3:36].

The existence of intersex individuals, also known as hermaphrodites, does not negate the fact that men and women are opposite sexes. This is because an exception to a rule does not render the rule obsolete. In fact, the exception exists *because* of the rule.

Humans are born with five fingers, though there exist abnormal cases of children being born with more, or less, than that number. Similarly, there are two human sexes, though the sex of some individuals is ambiguous.

Of course, we accommodate for exceptions and the *Shariah* does indeed accommodate for the intersex. However, that is not the topic that is being discussed currently.

What is being discussed is the status of women in Islam. The Qur'an clearly distinguishes them from men on the basis of them being of a separate sex. The following question, then, is what other distinctions are made between men and women?

When we examine the *Shariah* and the obligations that Allah ﷻ has bestowed upon the believers we see that in some cases, men and women are given exactly the same duties, in their capacity as humans, and that in other cases, they have separate duties, in their capacity as separate genders. In the cases where they have similar duties, we have the examples of them both being required to perform the five daily prayers and both having to enjoin the good and forbid the evil. Then there are the cases across all the categories of the *Shariah* in which men and women are given separate duties. In *ibadat*, we have the example of a man being obligated to perform the Friday congregational prayer whereas the woman is not. In *munakahat*, we have the example of the man being assigned as the guardian of his wife and the wife being instructed to obey him.

So, what we say is that in some cases the roles of the believing men and women are the same and in other cases they are different. Allah ﷻ is the one who assigned these roles and as His servants, we are obligated to perform them to the best of our abilities. He ﷻ is *Al-Hakeem*, the Most-Wise and the Most Judicious and to His legislation alone do we submit. Allah ﷻ says, **إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ** **“The only statement of the (true) believers when they are called to Allah and His Messenger to judge between them is that they say, “We hear and we obey.” And those are the successful.”** [TMQ Surah an-Nur 24:51].

The rights of women in Islam and a system that secures them

Just as we acknowledge that it is the *Shariah* that dictates the roles and duties of the believers, so too do we understand that the rights of the believers are derived from the legislation of Allah ﷻ. This is because a servant's rights are granted to them by their master and Allah ﷻ is *As-Sayyid*, the Master, and we are His humble servants.

Therefore, to see what rights a woman has in Islam, we turn to what Allah ﷻ, regnessem lanfi siH hguorht dna erutpircs elbon siH hguorht delaeever sah ﷻ Muhammad ﷺ. Allah says, **يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۗ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا** "O believers! Obey Allah and obey the Messenger and those in authority among you. Should you disagree on anything, then refer it to Allah and His Messenger, if you (truly) believe in Allah and the Last Day. This is the best and fairest resolution." [TMQ Surah an-Nisaa 4:59].

The problem, however, is not that the *Shariah* does not grant women rights. Instead, the problem that we find present in the *ummah* today is that the rights of women are not secured.

And here we turn to a much larger issue.

The absence of the *Khilafah* and the implementation of the *Shariah*

It was in 1924 CE that the Western agent, Mustafa Kemal, succeeded in abolishing the Ottoman *Khilafah* and, under the Skyes-Picot Agreement, the Western powers divided up the Muslim lands amongst themselves.

What followed was a complete uprooting of the *Shariah* from the societies in which the Muslims lived. The laws that governed their lands were changed from the *Shariah* to that of the West. The jurisdiction of the *Shariah* courts was first limited before they were entirely abolished. Reforms were made in the educational institutions so that the people were no longer taught their *deen* but rather the curriculum of the West. Everywhere, in all aspects of society, the *Shariah* was hunted down by the colonialists and forcefully plucked out.

The consequence of this was that the *ummah* was subjected to a myriad of problems. With no *Khilafah* state to enjoin good upon the people and

implement the *Shariah*, the Muslim world became overrun with all manners of corruption and injustice.

In the case of women, the injustice was, and still is, both abundant and severe.

Forced marriages, the denial of a woman's right to divorce, and the unlawful consumption of a wife's wealth, at the hands of her husband or male relatives, are just a few well-known and prevalent examples.

The injustice faced by women is made even more manifest when the *deen* is purposefully distorted and used to excuse it. So, the *hukm* that a woman must obey her husband is used to excuse the behavior of a husband when he abuses her or fails to uphold her rights over him and the *hukm* that it is sinful for a woman to deny intimacy with her husband, unless she has a valid excuse, is used by the husband to justify all manners of obscenity committed against the wife. We even know of cases where a man will rape a woman, who is not his wife, and then will force the woman into marriage, in order to evade punishment!

Such cases demonstrate the sorry state that the *ummah* finds itself in today. In the absence of the *Khilafah*, there is no system that comprehensively educates the people in their *deen*, encourages good behavior and piety in the people, and holds the criminals amongst them accountable. It is not just the rights of women that are not secured, but the rights of everyone everywhere.

Feminism is not the solution

Understanding that the absence of the *Khilafah* and the implementation of the *Shariah* are the true reasons for the lack of justice received by the women in this *ummah* is important in our discussion of feminism.

This is because there is now a growing belief amongst segments of this *ummah* that the correct method for acquiring the rights of women is the advocacy of feminism.

However, what must be understood by the believers of this *ummah* is that feminism is not a methodology. Instead, it is an ideology, one based upon *kufur*

beliefs developed in the West. To fully understand what is meant by this, we will now explore the history behind feminism in the West.

The development of feminism in the West and its inherent *kufr*

The idea that women are inherently inferior to men was a notion that dates back to the times of ancient Greek philosophers. Aristotle famously said that, “Women are to the man as the slave is to the master, the manual to the mental worker, the barbarian to the Greek. A woman is an unfinished man, left standing on a lower step in the scale of development.”

Later, when the Christians took a hold of Europe, their perceptions of women were no more favorable. The Biblical tale of Eve being deceived by the serpent into eating the apple and then giving some of it to Adam, thus leading to both of them being banished from Heaven, developed a perception in Western culture that women are intellectually inferior to men, troublemakers, and an inconvenience for men.

It was this perception that for centuries led to the mistreatment and oppression of women in Western societies. They were denied the right to divorce and, due to the belief that women were irresponsible and irrational, they were not allowed to manage their own property. Instead, a wife’s property became her husband’s property and he could spend it however he wanted whereas she was denied the same right. Both of these rights, the right to divorce and the right to own and keep one’s property, were granted by our noble Prophet ﷺ to women almost seven centuries before the Europeans experienced their Renaissance.

The Christian belief that Eve convinced Adam, to take a bite of the apple, also led to the belief that when women were allowed to talk, only evil ensued and thus it was better to keep women silent. In many European countries during the medieval ages, a scold’s bridle, a muzzle-type contraption, was placed on the heads of women, who had spoken out of turn or had angered their husbands.

It was after centuries of such abuse and mistreatment that the women of the West organized themselves and began to openly demand better rights.

Thus, in the Nineteenth Century, arrived the first wave of feminism, which was defined by the Western women's efforts to secure basic rights such as the right to vote and the right to own property.

However, even after these rights were granted, the West was still saturated with ideas that were used to oppress their women. Take, for example, the Western concept of "biological determinism".

The idea held by Western thinkers was that a man and a woman's roles in society were determined by their biology. Their biology, it was understood, made them fundamentally different from one another. This idea, that a man and a woman are distinct biological entities, is also understood in our *deen*, as was explained at the very beginning of this discussion.

However, where the Western *kuffar* erred is that they made human reasoning the basis of assigning gender roles instead of the *Shariah*. Human reasoning, as we understand it, is not infallible and is subject to error. This led to the development of all sorts of perverse notions about women.

For example, in the Nineteenth Century, Western doctors conceived of the idea that a woman's body is "anabolic" i.e. it conserves energy instead of expending energy. They reasoned that this made women sluggish and passive and as such, unfit for the realm of politics. Such ideas were therefore used to justify the disenfranchisement of women and their exclusion from politics. It is perhaps beneficial to mention here the example of Umar (ra), where a woman in his council corrected him on the matter of *dowry*.

This misconceived idea of "biological determinism" is what led to the second wave of feminism. Feminist thinkers such as Simone de Beauvoir and Betty Friedan began to resist the idea that biology determined a woman's role in society and began to promote the idea that a woman could be equal to a man in terms of her conduct in society.

This effort by the feminists to free women of the constraints of biological determinism had an unintended consequence. As feminist thought continued to develop and the third and fourth waves of feminism began, thinkers such as

Judith Butler took the ideas of second-wave feminists such as Simone de Beauvoir to a new extreme.

What began to be said is that not only should a woman's role in society not be determined by her biology but also *her gender* should not be determined by her biology. This idea that gender was simply a "social construct" and that a woman was not defined by her biology is what led to the development of the transgender movement.

Now, the prevailing notion in the West is that a man and a woman can choose their genders for themselves. A man can put on a wig and a skirt and begin to call himself a woman. This is another grave sin, for it was narrated by ibn Abbas (ra) that, **لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهَاتِ بِالرِّجَالِ مِنَ النِّسَاءِ وَالْمُتَشَبِّهِينَ بِالنِّسَاءِ مِنَ الرِّجَالِ** **"The Messenger of Allah ﷺ cursed the women who imitate men and the men who imitate women."** (at-Tirmidhi).

So, what can be seen here is that the adoption of one *kufr* led to the development of another. In the West's "enlightened" struggle to secure rights for their women, they ended up dismantling the very thing that defined being a woman.

This is a warning for the believers. The righteous predecessors used to warn the *ummah* that just as the reward of performing a good deed is that Allah ﷻ guides one towards another good deed, the punishment of performing a bad deed is that a person succumbs to more bad deeds. Similarly, when the believer strays from the legislation of the Qur'an and Sunnah and begins to adopt ideologies that are *kufr*, he will find no end to it. He will sink into the quagmire of sin from which the only escape is returning to what the *Shariah* has imposed.

This is further exemplified by the penetration of socialism into the feminist movement.

When the first strands of feminist thought began to emerge at the end of the 19th century, it was very quickly infiltrated by socialist philosophy. It was socialist thinkers such as Friedrich Engels that defined marriage as a class struggle between men and women, similar to the class struggle that existed

between the bourgeoisie and proletariats. This undermined the value society placed on marriage. Later, in the 20th century, Simone de Beauvoir built upon socialist ideas of class struggle and concluded that ultimately, women and men were involved in a societal conflict. Contrast this with the Islamic understanding that men and women are the *'awliyah* of one another. Allah ﷻ said, **وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ** “**The believing men and the believing women are allies ('awliyah) of one another...**” [TMQ Surah At-Tawba 9:71].

Pitting men and women against one another led to nothing but harm. Consider now how with the dominance of feminism in the West, divorce rates are rising and more and more children are being raised by single mothers who are being forced to also work. This cannot solely be attributed to feminism but also to the rise of hedonism and individualism. People no longer value marriage or the family structure and instead seek out temporary pleasure and experiences that affirm their sense of individualism. As such, fewer people in the West are getting married, rates of adultery are escalating, childbirths are decreasing, the number of abortions is on the rise, and, thanks to the population engaging in more frequent acts of *zina*, the rates of sexually transmitted diseases are on the rise.

This is why the ideologies of the *kuffar* must be studied carefully. What seems harmless on the surface can actually be the cause of the *ummah's* destruction. Feminism is presented to the believers as a method to ensure women's rights but its foundations are nothing but rotten and *kufr*.

Women's rights and the colonialist agenda

There is another point that must be understood regarding feminism. That is, feminism was not presented to the Muslim world by the West out of a sincere intention to “emancipate” women. Instead, it was presented in order to undermine the Shariah and further the colonialist's campaign to dominate the Muslims.

When colonialists arrived in the Muslim world, they worked through various means to uproot the *Shariah* and replace it with their own legal systems. One of their methods of doing so was by sponsoring the Orientalist project; European institutions began producing an entourage of academics who

studied the *Shariah* in-depth and began to distort its teachings and spread lies about it. One of the most destructive narratives produced by the Orientalists was that *Shariah* was a rigid system of law that led to nothing but societal stagnation. The Europeans viewed themselves as the agents of change and progress and they claimed that their legal schools were superior to the *Shariah*.

They claimed that *Shariah* was outdated and did not belong in the modern world. One of the arguments they used for this was the claim that *Shariah* oppressed women and did not give them their rights. To build this argument, the Orientalists purposefully misinterpreted the *Shariah* and spread lies about the Muslims.

So, for example, when the Europeans arrived in Turkey, they learned about the Ottoman sultan's harem. The harem primarily served as the living quarters for the women of the Ottoman palace and was also where the women were given classes and educated. No man was allowed to enter the harem. The European men, frustrated by this, began to spread malicious lies about the harem. They claimed that the harem was a prison for the concubines of the sultan and that they were given nothing to do as they waited all day for the sultan to call for them. To turn this fiction into truth, the Orientalists constructed film sets back home in Europe that were designed to imitate the Ottoman harem and then hired actresses whose complexion matched that of the Eastern women. The actresses were instructed to look bored and despairing. Their pictures were then taken and these pictures were spread across Europe to help build public opinion against the Muslims and the *Shariah*.

They went further and produced paintings of what the insides of the harem supposedly looked like. In these paintings, they depicted the women of the harem as naked, thus leading to an entire culture in which Muslim women were sexualized by the Europeans. Pornographic images, that depicted actresses posing as Muslim women, were widely circulated in the West.

The European's obsession with the Muslim women showcased their intense depravity. In Algeria, the French launched a campaign to encourage Muslim women to remove their veils. The French would dress their own women in the veil and then have them stand in public squares, posing as Muslims, and then have them remove their veil. They hoped that this would inspire Muslim

women to abandon the veil. These efforts failed and in the Algerian revolution against the French, the *hijab* became a symbol of Muslim liberation.

The colonialists' campaign to get Muslim women to remove their *hijab* was all part of their plan to dominate the Muslims. Frantz Fanon described their doctrine in *Algeria Unveiled* as such: *"...if we want to destroy the structure of Algerian society, its capacity for resistance, we must, first of all, conquer the women; we must go and find them behind the veil where they hide themselves and in the houses where the men keep them out of sight."*

He further elaborated by writing: *"The Algerian, it was assured, would not stir, would resist the task of cultural destruction undertaken by the occupier, would oppose assimilation, so long as his woman had not reversed the stream. In the colonialist programme, it was the woman who was given the historic mission of shaking up the Algerian man. Converting the woman, winning her over to the foreign values, wrenching her free from her status, was at the same time achieving a real power over the man and attaining a practical, effective means of destructing the Algerian culture."*

In Egypt, the controller-general assigned by the British, Evelyn Baring, initiated numerous unveiling campaigns similar to what the French had launched in Algeria. However, at the same time that he was criticizing the veil for being oppressive, he was also serving as the first president of his country's Men's League for Opposing Woman Suffrage. The blatant hypocrisy demonstrated by Baring reveals to us what the colonialists' true motives were. They had no interest in "liberating" Muslim women. Their goal was to abolish the *Shariah* as a way of life by first disparaging it.

Conclusion

By now it should be clear to the reader where Islam stands in relation to feminism. Whereas Islam is the perfect *deen* of Allah ﷻ, feminism is nothing more than a man-made ideology that is based on *kufur*.

It is a great misfortune that in the absence of the *Khilafah*, the *ummah* is unable to attain the full virtues of their *deen* and subsequently feel the need to turn to ideologies of *kufur* to organize their affairs.

It, therefore, becomes clear to us all the importance of working towards the re-establishment of the *Khilafah*. Only with the restoration of the *Khilafah* on the method of the Prophet ﷺ can the *Shariah* be implemented and the rights of the women be restored.

So let us strive hard, insha'Allah, towards this objective. Allah ﷻ said, وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
“Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.”
[TMQ Surah An-Nur 24:55].

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Islamic Khilafah is a Unique Ruling System

From the book, "Institutions of The Khilafah State" by Hizb-ut-Tahrir

The shape of ruling system in Islam (Khilafah) is distinguished from the well known forms in the world, whether regarding its foundation, or the thoughts, concepts, criterion and rules by which it manages the affairs, or the constitution and laws it enacts for implementation and execution, or the pattern of the Islamic state, which is different from all the ruling patterns in the entire world.

The shape of the Khilafah system is not monarchical: It neither approves of the monarchical shape of government nor does it resemble it, this is because in the monarchical system the son becomes a king by inheritance, without the *ummah* having anything to do with that. Whereas the bay'ah from the *ummah* is the method of appointing a Khaleefah. The monarchical system allows the monarch special privileges and rights exclusively to him, and puts him above the law and a symbol for the *ummah*; he owns but does not rule as is in some monarchical structures; or he owns and rules, and thus runs the country and the people as he wishes, as is in other monarchical structures, and he prevents any accountability to him regardless of his oppression and mistreatment.

The Khilafah system however does not assign to the Khaleefah any special privileges that put him above the citizens as it is the case in the monarchical system, and nor any rights that distinguish him in judiciary from any other citizen. Besides, he is not the symbol of the *Ummah* as mentioned in the monarchical system. He is rather a representative of the *Ummah* in ruling and power, where the *Ummah* selects him and gives him the pledge of allegiance willingly so as to implement on her the *Shar'a* of Allah (swt). He is restricted in all his actions, judgments and looking after the affairs of the *Ummah* and her interests by the divine rules.

The Shape of the Islamic Ruling System is not imperial, for the imperial system is absolutely inconsistent with the Islamic system. The regions ruled by Islam - though they are of various races and linked to one central place – they

are not ruled by the imperial system rather by a system that contradicts the imperial system since the imperial system does not treat the races equally in ruling in the various regions of the empire, rather gives privileges, in ruling, finance and economy to the centre of the empire.

The Islamic way of ruling is to equate between the subjects in all the regions of the state. Islam rejects tribalism and grants non-muslims who hold citizenship, its full rights and duties in accordance with the divine rules. They enjoy the same fairness as Muslims and are subject to the same accountability like them. Furthermore, every single citizen, regardless of his or her creed, enjoys rights that Muslim non-citizen does not enjoy. With this equality, the Islamic system differs completely from the imperial one. It does not make the regions under its ruling into colonies, areas of exploitation, nor a source of wealth funneled back into the central region for its own benefit. It rather considers all the regions the same, no matter how far apart they were, and no matter how different their races were. It considers every single region as a part of the state and its citizens enjoy the same rights as those in the centre region or any other region. It also makes the ruling authority, its system and its legislation the same in all the regions.

The Khilafah system is not federal - where its regions separate by autonomy, but unite in the general ruling. It is rather a system of unity, where Marrakesh in the West is considered to be the same as Khurasan in the East and as the province of Al-Fayoom, if Cairo were the Islamic capital. The finance of all the regions will be the same, as will their budget. Funds are spent equally on the affairs of the subjects, regardless of their *Wilayah*. If for instance, the revenues in one *Wilayah* were double its expenditure, the funds spent will be to cover the *Wilayah's* needs and not according to the revenue generated. If another *Wilayah's* revenue fell short of its expenditure, this would not be taken into consideration, and funds will be spent to satisfy the *Wilayah's* needs from the general budget whether it raised enough taxes or not.

The Shape of the Khilafah system is not republican: This is because the republican system initially emerged as reaction to the tyranny of the monarchical system, where the king had sovereignty and authority by which he governed and managed the country and people as he wished. So he enacted laws as he liked. The Republic system was introduced where sovereignty and

authority were transferred to the people by what was called democracy. So, the people came to enact its laws, where it allows and forbids, praises and rebukes whatever it likes. Authority came into the hand of the republic's president and his ministers in the presidential republic system, and in the hands of the ministers cabinet in the parliamentary republic system (And similar is the ruling by the cabinet of ministers in the monarchical systems where the king is deprived of the ruling authority, where the king remains a symbol who owns but does not rule).

As for in Islam, the right of legislation is not for the people. Rather it is for Allah alone; and nobody other than Allah has the right of allow or forbid anything. Giving the right of legislation to people is a great crime in Islam. When the verse:

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ﴾

"They have taken as lords beside Allah their rabbis and their monks" [TMQ 9:31]

The Messenger (saw) explained it by the fact that the rabbis and monks used to legislate, where they allowed and forbade things for the people who would obey them. This was the meaning of taking them (the rabbis and monks) as lords beside Allah, as the Messenger of Allah (saw) explained this verse. This indicates the great crime for the one who allows and forbids things besides Allah (swt). Tirmidhi reported through Adiyi ibn Hatim, he said:

«أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي عُنُقِي صَلِيبٌ مِنْ ذَهَبٍ، فَقَالَ يَا عَدِي اطْرَحْ عَنْكَ هَذَا الْوَثْنَ. وَسَمِعْتَهُ يَقْرَأُ فِي سُورَةِ بَرَاءَةِ [اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ] قَالَ: أَمَّا إِنَّهُمْ لَمْ يَكُونُوا إِذَا أَحَلُّوا لَهُمْ شَيْئًا اسْتَحْلَوْهُ، وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ»

"I came to the prophet (saw) wearing a cross of gold in my neck. He said: O Adiyi, throw away this idol. And I heard him read from surah of Baraa'ah: "They took the rabbis and monks as lords beside Allah". He said: As regarding that they did not worship them, but they used when they allowed them something they took it and when they forbade them something they forbade". [Tirmidhi, Tabarani]

Moreover, ruling in Islam is not through a cabinet of ministers and

ministers who have mandatory powers and separate budgets, which might increase or decrease from other. The surplus from one ministry budget is not transferred to the another ministry's budget except through many exhaustive measures that usually cause complications in managing the people's affairs due to the interference of many ministries in the same issue, instead of putting all the affairs of the people under one administrative structure. In the Republican system the ruling is divided between the ministries, where these ministries are combined in a cabinet that governs in a collective way. On the other hand, there is no cabinet of ministers in Islam that collectively holds the government authority as in the democratic form. Rather, the Khaleefah is pledged by the *ummah* so as to govern her by the book of Allah and the sunnah of His Messenger. The Khaleefah appoints delegated assistants who help him in carrying the burdens of the Khilafah. Thus, they are his assistants in the linguistic term, i.e. assistants to the Khaleefah in the issues delegated to them.

The Ruling system in Islam is not democratic in the true sense of democracy, in terms of giving the right of legislation to the people, where it allows and forbids things, as well as it praises and rebukes actions, and in terms of not committing to the divine rules under the name of freedoms. The unbelievers realize that the Muslims will not accept democracy in its true meaning. Therefore, the colonial powers, particularly America tries to promote it in the Muslim lands, by introducing it through deception, where they claim that democracy is a means for electing the ruler. Thus, you see them tickle the sentiments of Muslims with it, focusing on the election of the ruler, so as to give a deceptive image to Muslims, as if the significant issue in democracy is the election of the ruler. Since Muslim lands are suffering from oppression, tyranny, suppression, silencing people from expressing themselves and dictatorship, whether under the monarchical or the republican systems; because of all this it was easy for the unbelievers to promote democracy in Muslim lands as being election of the rulers. They however dodged the vital issue of democracy, which is giving the right of legislation, and allowance and forbiddance for the people rather than their creator. Even, some Islamists including some of their sheikhs accepted that deception, whether with good or bad intentions. So, if you asked them about democracy they answered you by allowing it understanding it means the election of the ruler. Those with evil intentions when they answer, they go around in their answers avoiding its real meaning coined by its advocates, which means that sovereignty is for the people, where they legislate

whatever they want by the opinion of the majority, thus they allow and forbid, praise and rebuke whatever they like. Besides, the individual in their view is free in his actions, where he does whatever he likes. Thus, he can drink alcohol, commit adultery, apostate, and revise and curse the sacred matters, all of which he commits under the name of the democracy and its freedoms. This is democracy, its reality, its understanding and its true meaning. How is it possible then for a Muslim who believes in Islam to say democracy is allowed, or that it is from Islam?

As regarding the election of the ruler by the *ummah*, i.e. the election of the Khaleefah, this is a stipulated matter in Islam. Sovereignty in Islam is for the *shar'* (divine laws), but the pledge by the *ummah* to the Khaleefah is a fundamental condition for the appointment of a Khaleefah. The Khaleefah used to be elected in Islam at a time when the world lived in the darkness of dictatorship and the tyranny of the kings.

Whoever follows up the way of electing the guided Khulafa'a: Abu Bakr, Umar, Uthman and Ali (ra), would see clearly how the pledge was taken from the influential people within the *ummah* and from the representatives of the Muslims so that each one of them became a Khaleefah entitled for the obedience of Muslims. Abdur Rahman ibn Awf (ra), who was delegated to find out the opinion of the representatives of the Muslims (the people of the Madinah at that time), visited them asking this and that, and visiting this house and that. He enquired the men and the women to find out whom they selected from the candidates for Khilafah, till the opinion of the people finally settled on Uthman, and his pledge was then concluded.

In conclusion, democracy is a system of kufr. This is not because it advocates the election of the ruler, for this is not the fundamental issue. It is rather because the fundamental issue in democracy is giving the right of legislation to the people and not to the Lord of the worlds. Allah (swt) says:

﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ﴾

“Indeed, ruling belongs to Allah”. [TMQ 12:40]

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ
وَيُسَلِّمُوا تَسْلِيمًا﴾

“But no, by Your Lord, they can have no (real) faith until they make you judge in all disputes between them and find in their souls no resistance against your decisions, but accept them with the fullest submission.” [TMQ 4:65]

There are many famous evidences that indicate legislation is to Allah alone.

Furthermore, democracy acknowledges personal liberties, where a man and woman can do whatever they like without any observation of halal and haram. Moreover, religious liberties allow apostasy and change of religion without any restriction. Ownership freedom allows the strong to misuse the weak, using any possible means, thus increasing the wealth of the rich and the impoverishing of the poor. As regards the freedom of expression, it is not in expressing the truth, rather in insulting the sanctities of the *ummah*, to the point they consider those who attack Islam under the name of the freedom of expression, they consider them men endowed with intelligent mind, and thus bestow rewards upon them bountifully.

Accordingly, the ruling system in Islam (the Khilafah) is not monarchical, and nor imperial, or federal, republican or democratic as we just explained.

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Islamic perspective on the International Maritime laws

Muneeb ur Rehman - Pakistan

From pictures taken of our planet from space, we see that a large part of our planet consists of the blue ocean and this is probably the reason why our world is called the blue planet. Undoubtedly, the seas are one of the blessings of Allah SWT which Allah SWT has created for our benefit. When we look at the entire human history from Hazrat Adam (A.S) to today, we see that we get our Rizq from this sea in the form of fish, and our merchant ships roam around it and take our goods from one place to another. When the airplane was not invented and air travel was not common, People used to travel via sea for longer distances. Similarly, it is the navy that is built to conquer far-off areas. Also with scientific exploration, we found out that Allah SWT has buried many treasures for us in the sea like petroleum, gas, and other mineral resources. And we also found out that it is the ocean that produces the major portion of oxygen so that we can breathe.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبْنَ

“Then which of your Lord’s favors will you deny?” (Surah Al-Rahman)

During the era of Caliph Hazrat Usman Ghani (R.A), for the first time, Emir Muaviya, the Governor of Syria, was instructed to prepare a naval force, and after that the first Islamic army attacked Constantinople, fulfilling the commands of Prophet ﷺ, While continuing the Islamic expansion Caliph Amir Muaviyah conquered the islands of Cyprus in the Mediterranean Sea through Navy. Similarly, the conquest of Spain and Sicily was also made possible due to the Navy, while in the conquest of Sindh, the Navy provided logistical support.^[1]

Along with the navy, the Muslim merchants also made full use of sea routes in spreading the Islamic da'wah to the whole world. The message of Islam reached Southern India, Sri Lanka, the islands of Indonesia and Malaysia, and the southern regions of China through these Muslim merchants.

Since there is no concept of colonization in Islam, this is the reason that after the native population of these areas converted to Islam, the ruling

structure was also naturally transformed according to Islam with local leadership assuming the power. The Arab traders who were also settled there smelt into the local environment and society according to Ahkam Sharia. And the native population never considered them as outsiders or colonialists because the Islamic law applies equally to all human beings and does not discriminate between people based on their color or race. It is different from when the European nations colonized many parts of the world including America, Africa, and Asia and created separate and discriminative laws for themselves and their conquered nations. [2]

However, as mentioned, Muslims started their navy from the time of the Rashidun Caliphates, whereas it was the Umayyad Caliphate that ended the naval power of the Roman Empire resulting in Muslims being the only naval power in the world with control spread over the seas from the Mediterranean Sea to the Red Sea, the Persian Gulf and from the Arabian Sea to the Indian Ocean. This process continued in the Abbasid Caliphate until the Ottomans came. The East-West trade route was under the total control of Muslims i.e. the European traders had to pass through Islamic lands to reach India and China. However, there was one single and alternate option left, where they could avoid the Islamic lands and reach India and China, and that was Constantinople. But after the conquest of Constantinople by Sultan Muhammad Fateh in 1453, this route was also lost to Europe, meaning that Europe was now completely at the mercy of Muslims to trade with the Far Eastern nations by land and by sea. [3]

But unfortunately at the same time, the Muslims of Spain were in a state of decline and after the fall of the last Muslim stronghold i.e. the Sultanate of Grenada in 1492, Europe acquired the treasure of knowledge left by Muslims in Spain, and out of this treasure Europe inherited two powerful states, one was Spain and the other was Portugal. But even these states along with the other south European states were not powerful enough to compete with the Ottoman Navy in the open sea and let open trade routes for themselves. So searched for alternative trade routes to somehow bypass the Islamic lands to reach and enjoy the riches of India, China, and Far Eastern nations.

Christopher Columbus, an Italian navigator, led an expedition sponsored by the King and Queen of Spain in 1492 in search of an alternate sea route to

Asia. However, instead of reaching India, he reached America. By that time, America had been already discovered by Muslim sailors and a few other nations. And they were also doing trade but on a lesser scale and it is important to note that the Muslims never colonized them. [4]

However, successive trips of Columbus to America resulted in the colonization of America by Spain whereas other European nations followed suit. On the other hand, Portugal was also looking for an alternative route to India, and their navigator Vasco de Gama, with the help of a Muslim navigator "Ahmed Ibn Majid", found it by going around the southernmost part of Africa through the Cape of Good Hope. It should also be noted that this route was also already in use by Muslim sailors and the West African nations used to trade with India through this sea route^[5]. However, Vasco de Gama's discovery of this route laid the foundation for the colonialization of the coastal areas of Africa by Portugal and later by other European nations.

Since Spain and Portugal were the two major maritime powers of Europe at that time, upon the discovery of new routes, the Kings of Spain and Portugal conflicted about who should control the trade and colonization of the new routes. Portugal was a greater sea power than Spain at that time. The Portuguese King sent a stern letter to his Spanish counterpart. The Spanish King realized that his state did not have enough naval power in the Atlantic Ocean to compete with the Portuguese. So Spain took the diplomatic channel. Both European powers were Roman Catholic Christians. Spain approached Pope Alexander VI to resolve the conflict. The Spanish were favorites to the Pope due to the Reconquista of Spain and the expulsion and forced conversion of Muslims and Jews in Spain. One of the reasons they were also given the title of "Catholic" by Pope Alexander VI.

On May 4, 1493, Pope Alexander VI drew a line roughly in the middle of the Atlantic Ocean, applying the West's most tested formula, I-e "compromise," and decreed that west of this line, All land belongs to Spain and all the land to the east of this line belongs to Portugal, i.e. the Pope divided the non-European world like a cake between Spain and Portugal. But Portugal was not happy with this demarcation, the Portuguese King continued direct negotiations with King Ferdinand and Queen Isabella of Spain. He wanted to extend the line further west so that he could capture more of the land.

Treaty of Tordesillas:

Consequently, in June 1494, a treaty was signed at the Spanish town (Tordesillas) which stipulated that the north-south line drawn by Pope Alexander VI would be maintained but moved further west 920 miles (1480 km). Thus all of Africa and Asia were given to Portugal, while North and South Americas were given to Spain.

At the same time, the Vatican Pope urged both Spain and Portugal to Christianize the natives in their colonies. These papal decrees were used by both Spain and Portugal to legitimize their colonization, with Spain claiming its colonization of the Americas and Portugal's colonization of Africa and Asia as their "divine right". So, it can be said that it was the "international law" of Europe at that time, which both Spain and Portugal promoted and defended so that no one violates this "law" and accept their rights on America, Africa, and Asia. Apart from these two countries, no one is allowed to build colonies and their monopoly over these seas should be accepted. ^[6]

Obviously, for the Ottoman Caliphate, all of these treaties and Pope decrees were rubbish and did not matter, because, for the Muslims, the only source of guidance is the Hukum of Allah SWT. And Allah SWT has subjugated the seas for us that is why Muslims use their naval power and strength to maintain and perpetuate their supremacy over the seas, as the Muslims had done for centuries.

As a result, a series of intense naval wars between the Ottoman Navy and Portugal began on the coasts and seas of Africa and India. Since Spain's axis was America, in which the Ottoman Caliphate had no interest, the chances of conflict with Spain were less, except that the Ottoman Navy and Spain faced each other from time to time in the Mediterranean Sea. But since Portugal's axis was Africa and Asia, whose seas and lands were dominated by the Ottoman Caliphate, the situation with Portugal was more intense. ^[7]

When new European sea powers emerged in the 17th century, such as England, Netherlands, and France, they were Protestants and not Catholics. That is why they also rejected the Catholic Pope's decree. Meanwhile, the power of Spain and Portugal also began to decline, as a result, it became

possible for the other European countries to colonize the territories controlled by Spain and Portugal. When the balance of power in Europe shifted, new laws regarding seas also emerged. In other words, the old powerful states used the Pope's decree, which they considered "international law", and the new powerful states started to write down new "international law" according to their own interest. [6]

And the most proactive in this was the Netherlands. Dutch jurist Hugo Grotius, who is also considered the founder of modern international law, was the first to propagate that coastal areas have a right to adjacent waters, the width of which is related to their ability to exercise effective control over it. Taking this point further, the Dutch jurist Cornelius van Bynkershoek put Grotius's idea into practice by stating that such effective control should be expressed with the extent of the coastal area's firepower. Italian lawyer Ferdinand Galiami estimated the range of the most advanced cannon of that time to be 3 nautical miles. This concept then became international law and was known as the "Canon shot rule". Around the 17th century, it was considered an internationally accepted standard of the width of the territorial sea. So the concept of "freedom of the seas" emerged that nation and state rights were limited to a certain strip of water that usually extended 3 nautical miles (3-mile limit) from a country's coastline. All waters outside state boundaries shall be considered international waters, which shall be accessible to all nations, and shall have no right or claim to anyone. [6]

In the early 20th century, some countries expressed a desire to expand national maritime boundaries to protect fish stocks and mineral resources, and provide a means of pollution control. The League of Nations convened a conference in The Hague in 1930 but no agreement was reached.

After World War II, the United States emerged as the greatest maritime power, and as has always been the principle of human history, i.e. the powerful make the rules and laws which they then call "international law". In 1945, US President Harry S. Truman extended US control to all natural resources in its continental geography, using traditional international principles of a nation's right to protect its natural resources.

Other countries were quick to adopt this strategy, some extending their fishing waters to 200 nautical miles, while others extended their national seas to 12 nautical miles.

After that, these concepts were legalized through three conventions, The Geneva Conventions of the High Seas in 1958, the Second Conference on the Law of the Sea in 1960, and the United Nations Convention on the Law of the Sea in 1982.^[6]

Now, if we come to Pakistan, we find that Pakistan's maritime boundaries are also 200 nautical miles, which means that international water starts afterward, which means that whatever activity takes place in this international water, Pakistan should have no concern over it, this is the reason that Indian submarines entered Pakistan's territorial waters from international waters twice in the past years, but our powerful navy only gave a warning and sent them back to international waters safely. In the same way, we keep hearing and reading in the news every day that Pakistani and Indian fishermen have entered each other's maritime boundaries, and are arrested by the Pakistani and Indian coast guards, and the poor fishermen on both sides suffer and rot a long time in prisons due to these so-called "international maritime laws".^{[8][9]}

Similarly, the Atlantic aircraft incident happened in 1999, when the transport aircraft of the Pakistan Navy was targeted by the Indian Air Force and 16 of our soldiers were martyred. As the debris of that aircraft was found in both Pakistani and Indian waters, the "International community" avoided blaming India while our rulers showed their usual cowardice and did little more than pay lip service.^[10]

In the same way, we see that the United States Navy and other Western imperialist countries stand in the same so-called international waters and bomb Muslim countries from their aircraft carriers and make us bleed, even their Navies also pass through the territorial waters of Muslim countries like the Suez Canal, the Straits of Hormuz and Malacca strait, and all this because of these puppet rulers imposed upon on us.^[11]

Similarly, if we look at the global theatre, China is building artificial islands to claim its sovereignty in the South China Sea, so that it can expand its

maritime boundaries, while the United States and the West are calling it a violation of international waters. Similarly, in the Arctic Ocean, there is a dispute over the maritime boundaries between the United States, Canada, Northern European countries, and Russia because the area is rich in oil. Therefore, the issue of 200 nautical miles maritime boundary causes serious complications and conflicts between countries that are very close to each other or whose maritime distance is less than 400 miles because in such a case both countries would lay claim to their territorial waters in each other's waters.^{[12][13]}

The bottom line is that there is no such thing as international law or international waters, rather the only principle which is applicable throughout human history is "Might is Right", i.e. whoever exercises power will make laws. All the rules and laws of the present era have been created by the United States and the West keeping in mind their imperial benefits, which then they present to the rest of the world as international law as if it is in their interest as well so that they also adopt these laws as their laws. Obey it, propagate it and defend it, as if their survival depended upon it. As a result, the United States and the West have not only imposed their imperial laws on the world but made them accept them and take their ownership, as a result, the entire world is keeping the imperialism of the United States and the West in the name of international laws. It is just like they are enslaving themselves by putting handcuffs on their own hands and also validating the legality of their own slavery.

Just like the borders drawn by colonialists on the land are invalid, so are these maritime boundaries. Just like it is Haram to consider these Westphalian land borders sacred, it is also Haram to consider these sea borders based on the Treaty of Tordesillas as sacred. Just as the concept of nation-states was intended to stop the growth of the Ottoman Caliphate into Europe. The concept of demarcation of maritime boundaries was also intended to end the supremacy of the Ottoman Navy from the seas.

Therefore, it is not permissible for the Muslims to accept and believe in these laws made by Taghut and turn to them for the settlement of their problems, as Allah SWT says,

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى
الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ه

“Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray” (Surah Al-Nisa: 60)

As far as the future state of Khilafah is concerned, whose establishment is very close InshaAllah, its Maritime policy will be the same as that of the Muslims of early centuries, which is based on this saying of Allah SWT,

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُزْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرِينَ مِنْ دُونِهِمْ
لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows” (Surah Al-Anfal: 60)

Therefore, the naval policy of the Islamic State of Khilafah is based on this verse, in which Muslims are given a general command to gain full strength against the Harbi Kuffar. For this, modern warships, submarines, and aircraft carriers should be prepared so that the domination of Islam is established on the seas in the same way that domination of Islam is established on land. Likewise, the authority of Kufr should be demolished through Jihad, as Allah SWT says,

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ

“Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah” (Surah Al-Baqarah: 193)

But at the same time, the state of Khilafah will also make sure that no one is exploited because the state of Khilafah is not a colonial and imperial state. Also, the state of Khilafah will respect international norms as far as the Sharia allows it. Therefore, since the ocean has been declared public property by Allah SWT for all human beings, the state of Khilafah will not prevent anyone from benefiting from it. Therefore, those poor fishermen who are even related to Harbi Kuffar will not be prevented from getting Rizq from the sea. [14] However, they will be prevented from obtaining the mineral reserves such as

petroleum and gas, from which the belligerent states can gain power. Likewise, the Khilafah state itself will promote scientific research in the sea and will not stop other nations in this regard. As far as commercial ships are concerned, the state of the Khilafah will deal with them as per the following four categories given below:

1. Merchant ships belonging to the citizens of the Khilafah State, whether Muslims or non-Muslims, shall be provided with facilities and ease for doing business and it is Haram to levy any kind of taxes on them.
2. Merchant ships belonging to countries with which we have treaties and agreements will be treated in accordance with them, i.e. duties and levies are imposed as per agreement.
3. The merchant ships belonging to imperialist states, whom we are not currently in a state of war: all precautions will be taken regarding them, their ships will be searched to see if any such goods are being carried by which they are gaining military strength, and their merchant ships will be taxed based on tit for tat policy.
4. Merchant ships belonging to countries with which we are in a state of war, those merchant ships shall be seized with their cargo and their crews shall be made prisoners of war.^[15]

In summary, Allah SWT has sent his beloved Messenger and Prophet Muhammad ﷺ as a mercy to all mankind and the Shariah is the legal code for all mankind, following which is Khair for this world and the hereafter. So, just as our beloved Prophet ﷺ conveyed the message of Allah to us, now it is our duty to convey it to all mankind and enlighten them with the light of Islam, from the darkness of Kufr. And the method that Islam has given us for this is Da'wah and Jihad. So, just as the Muslim merchants of the early centuries brought the Islamic call to the islands of the Far East nations through the sea, and conquered Spain in the West through Jihad. These examples are a criteria for us today that we should also spread the religion of Islam to the rest of the world through Da'wah and Jihad by all possible means. And it can only be possible once the Khilafah state is established because the ummah pledges allegiance to

the Khaleefa on the basis that he will implement Islam internally and use all possible means to spread it externally to the whole world.

But at the same time we need to understand the reality of the current world order, its history and background, and its illusions so that we can acquire the intellectual and political vision with which we can strengthen the upcoming Khilafah state. And be able to advise and persuade the Khaleefa on the basis of strong intellectual and political arguments. And to identify the Khaleefa's intellectual and political mistakes to correct him and hold him accountable. Because these were the factors whose gradual decline and absence in the last period of the Ottoman Caliphate led to its downfall and restoring them will be the factors whose presence will lead to the revival of the Ummah.

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2022 FIFA World Cup: Exposing Qatar and the West

Dr. Abdul Baseer - Pakistan

Commercialization of Sport

Sports are good for mental and physical health. Team sports are even better as they also teach team-work. Football, also called soccer, is among those few team sports where almost every player gets an equal chance to play their role throughout the game and exert themselves to their fullest. But sports and the commercialization thereof are two totally different things. The former is a healthy activity that contributes positively towards society, the latter is more akin to the entertainment industry with players celebrated as performers and the only role the masses 'play' is to remain glued to their stadium seats or drawing room sofas. Players and clubs are bought, broadcasting rights are auctioned and merchandise, sponsorships as well as tickets are sold. So much so that many of these sports are collectively termed as spectator sports¹ due to the large number of crowds they pull in globally and the resulting revenue that is generated, which runs in the billions of dollars².

Commercialization of Football

Football is leading this commercialization of sports both in terms of market share and revenue with roughly half of the world's population (over 3.5 billion) reportedly its fans³. Though Qatar is not one of the better-known soccer-playing nations, they entered the 2022 bid with high hopes and deep pockets and already secured a win in 2010, when under mysterious circumstances, two World Cups were awarded at once⁴. The tiny nation surprised the World by its winning bid but not without controversy, as talks of

¹ <https://www.thebusinessresearchcompany.com/report/spectator-sports-global-market-report>

² <https://www.statista.com/topics/1595/soccer/#dossierKeyfigures>

³ <https://www.worldatlas.com/articles/what-are-the-most-popular-sports-in-the-world.html>

⁴ <https://www.pbs.org/newshour/world/the-world-cup-is-officially-underway-in-qatar-heres-why-its-so-controversial>

heavy bribes to FIFA officials were rife⁵, mainly because of its unsuitability to host such a mega-event. It has no footballing heritage and tradition, unlike other Middle Eastern nations: Egypt, Algeria and Tunisia all of whom were more deserving hosts according to former FIFA President Sepp Blatter, who was in charge of FIFA when Qatar was awarded the World Cup, and who was accused of corruption throughout his time as head of FIFA. Although Qatar has denied all these allegations, 11 out of the 22 FIFA executive committee members have either been suspended, fined, banned for life or prosecuted for corruption. Qatar surprised the World again by spending an exorbitant US\$229 billion⁶ on World Cup infrastructure. This was by far the highest amount spent by any nation on a World Cup and to put that in context, the most expensive World Cups previously were the 2014 tournament in Brazil and the 2018 edition in Russia, which both cost less than \$15 billion⁷.

“Sportwashing”

Overspending on infrastructure and stadiums has led to some hosts being in massive debt and left with constructions that serve little use after the FIFA World Cup comes to a close⁸. This was clearly an attempt by Qatar at sportswashing⁹, a term used to describe individuals, organizations or governments trying to improve their reputations tarnished by wrongdoings. Saudi Crown Prince Mohammad Bin Salman is a champion at sportswashing and has taken it to new heights¹⁰.

Apart from international PR stunts, such excesses serve these regimes well domestically too by positioning nationalism, spurred by sports, rather than Islam as a core element of their identity. Moreover, these mega-events serve as

⁵ <https://www.nytimes.com/2020/04/06/sports/soccer/qatar-and-russia-bribery-world-cup-fifa.html>

⁶ <https://www.sportingnews.com/in/football/news/cost-world-cup-qatar-how-much-paid-fifa-most-expensive-2022/i69pi7uree5ctahcjyuzd9fn>

⁷ <https://www.dw.com/en/qatar-world-cup-will-be-the-most-expensive-of-all-time/a-63681083>

⁸ <https://www.cNBC.com/2022/11/10/why-hosting-the-world-cup-can-be-a-bad-idea-for-some-countries.html>

⁹ <https://en.wikipedia.org/wiki/Sportswashing>

¹⁰ <https://www.theglobalist.com/uk-premier-league-soccer-sport-newcastle-united-saudi-arabia-mohammed-bin-salman-soft-power/>

perfect weapons of mass distraction¹¹, the actual purpose according to some historians and philosophers for holding Olympic games in ancient times as well¹². Rulers, but particularly tyrants, autocrats and kings world over would want their subjects to be busy counting goals and wins rather than asking questions about their rulers' legitimacy and corruption. Other than this, hosting World Cups isn't a lucrative enterprise for the host country as studies show, with mostly no financial return at all on the huge investment¹³. Unlike the hosts, its very profitable for the governing body, FIFA, which has reached an unprecedented US\$7.5 billion revenue, US\$1 billion more than the previous World Cup¹⁴.

Two Sides of the Coin

Now that the backdrop in which the Qatar World Cup is happening is clear, let's look at the two sides of the coin. On one hand you have Westerners who are shaming Qatar and FIFA for letting Qatar host the World Cup and on the other hand you have Muslims lauding Qatar for presenting the true face of Islam to Westerners. In my opinion if we think a bit deeper about either side, we will realize their hypocrisy quite easily. Let's begin to do that.

Western shaming of Qatar exposed:

Qatar has faced a barrage of criticism, from being too small a country to host the World Cup¹⁵, to working conditions at tournament-related construction sites¹⁶, to state-backed discrimination against LGBTQ people¹⁷, to

¹¹ <https://www.cambridge.org/core/journals/china-quarterly/article/abs/beijing-olympics-as-a-campaign-of-mass-distraction/F6C9F285432857EC4B1B5A18503D4BF0>

¹² <http://www.idcommunism.com/2016/08/olympic-games-and-fascism-olympic.html>

¹³ <https://www.aljazeera.com/sports/2022/11/17/do-host-countries-make-money-from-the-world-cup>

¹⁴ <https://www.bloomberg.com/news/articles/2022-11-20/fifa-revenue-hits-7-5bn-for-qatar-world-cup-period>

¹⁵ <https://www.espn.in/football/fifa-world-cup/story/4797079/sepp-blatters-comments-on-qatar-2022-world-cup-too-late>

¹⁶ <https://www.theguardian.com/global-development/2022/nov/19/qatar-working-conditions-world-cup-guardian-reporting>

¹⁷ <https://edition.cnn.com/2022/11/19/football/qatar-world-cup-2022-lgbtq-rights-spt-intl/index.html>

alcohol bans in and around stadiums¹⁸. Western nations, asserting themselves as champions of human rights today, are all guilty of using Gulf oil extracted with cheap labour working in worse conditions than those of the Qatari construction sites, to grease their economic hubs and control the world order.

These same Western nations were mum during the FIFA World Cup in Russia or were Putin's human rights records¹⁹ hidden from them? Why did they look the other way during the 2008 Olympics in China where textbooks still teach homosexuality to be a mental disorder²⁰ and same-sex marriages are illegal²¹? Haven't the Uighur community's cries reached their deaf ears yet²²? The German team, Die Mannschaft, placed their hands over their mouths during a team photo ahead of their game against Japan to protest FIFA's threat of sanctions over the "OneLove" armband but they didn't protest when their star player, Mesut Ozil was removed from several games by the Chinese for his criticism of their treatment of Muslim Uighurs in Xinjiang²³. Or was that because he is of Turkish origin and therefore dispensable? Football fans from some European countries have created a ruckus at the entrance of stadiums over their insistence to wear rainbow-colored hats and dresses²⁴. These are the same countries which have been banning and penalizing Muslim women from their choice of the Islamic dress²⁵ and are now complaining to FIFA²⁶ for this alleged Qatari highhandedness²⁷. Countries which have set up special zones for smokers and which prohibit operating any kind of machinery while under the

¹⁸ <https://www.nytimes.com/2022/11/18/sports/soccer/world-cup-beer-qatar.html>

¹⁹ <https://www.amnesty.org/en/location/europe-and-central-asia/russian-federation/report-russian-federation/>

²⁰ <https://www.scmp.com/news/people-culture/gender-diversity/article/3123549/homosexuality-can-be-called-mental-disorder>

²¹ <https://www.nytimes.com/2015/11/25/world/asia/china-lgbt-rights-education-trial.html>

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²³ <https://www.dailymail.co.uk/sport/sportsnews/article-7805497/Arsenal-star-Mesut-Ozil-removed-Pro-Evolution-Soccer-game-China.html>

²⁴ <https://www.washingtonpost.com/sports/2022/11/22/rainbow-flag-fifa-soccer-qatar/>

²⁵ <https://www.aljazeera.com/news/2021/9/24/muslim-women-struggle-with-germanys-hijab-ban-in-workplaces>

²⁶ <https://www.nytimes.com/2022/11/23/sports/soccer/german-player-protest-armbands-world-cup.html>

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influence of alcohol are decrying being restricted to designated fan parks and other licensed venues around Doha for beer consumption²⁸. Scores of celebrities declined to perform at the opening ceremony using the same broken record of human rights abuses²⁹. Media houses like BBC flat out ignored the opening ceremony and instead used the airtime to criticise Qatar³⁰. Can there be a better event to expose Western double standards and disrespect for others' laws and traditions?

Qatar's Islamic card exposed:

Another interesting and talked about thing is the Islamic touch that Qatar tried to give to the event, particularly the opening ceremony. In this age of social media, even the fiercest of tyrants fear for their throne and therefore exploit such opportunities to appease their subjects. In order to understand the hollowness of their depicted love for Islam consider the following. In 1916, Qatar became a British protectorate under the leadership of Abdullah Al-Thani after rebelling against the Ottoman caliphate³¹. The Al-Thani family has since ruled the small kingdom and has been supporting the West against Muslims on different occasions. The Al-Udeid Air Base, the largest US military base in the Middle East, is a good example³². It was built by Qatar in 1996 at the cost of more than US\$1 billion, and it permanently houses 11,000 U.S. and U.S.-led anti-ISIL coalition forces and over 100 operational aircrafts. It was used by the US military to knock the Taliban out of power in 2001 killing hundreds of thousands of people during the war that stretched over two decades. The base has also been the launching pad for the British Royal Air Force and the Royal Australian Air Force for their share of sorties in Afghanistan and Iraq. Currently, Al-Udeid and other facilities in Qatar serve as logistics, command, and basing hubs for the U.S. Central Command (CENTCOM) for U.S. operations in countries, including Iraq, Afghanistan, and Syria³³. Similarly, Qatar was amongst the first

²⁸ <https://www.coventrytelegraph.net/news/uk-world-news/anger-sale-alcohol-fans-qatar-25548640>

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³¹ https://en.wikipedia.org/wiki/Battle_of_Al_Wajbah

³² https://en.wikipedia.org/wiki/Al_Udeid_Air_Base

³³ <https://militarybases.com/overseas/qatar/al-udeid/>

Arab nations to establish trade relations with the State of “Israel” in 1996. They have used football diplomacy to normalize their ties further by announcing direct flights for “Israeli” fans from Tel Aviv³⁴. Their people however are not on the same page on this issue too, as shown by the heckling and shunning of “Israeli” media in Qatar for the World Cup³⁵. The internal power struggle is perhaps another reason for sportswashing and so is the extravagant lifestyle of the Al-Thani family³⁶. Their excesses are particularly infamous amongst Pakistanis who are used to hearing about their special houbara hunting permits and the resulting outrage by locals³⁷. The well-choreographed opening ceremony through the display of Islamic culture and recitations of the Holy Quran and presence of Islamic preachers and influencers in Qatar are attempts of the rulers trying to appear to love Islam and the Ummah, whereas their actions speak far louder than their hollow words. Qatar’s rulers can’t actually claim the credit of the alcohol and promiscuity restrictions, which many innocent Muslims are praising highly. They originally ceded to the demands of FIFA and had agreed to sell alcohol inside the stadiums during matches only to later reverse it fearing resentment from inside³⁸. Same holds true for LGBT rights, for which Qatari authorities have given assurances that the so-called “morality” laws will essentially not be enforced during the World Cup. Sheikh Tamim Bin Hamad Al-Thani, the Emir of Qatar, told the United Nations General Assembly that his nation would be “opening our doors ... without discrimination”³⁹. Similarly, the Qatari government has even distanced itself

³⁴ <https://www.reuters.com/world/middle-east/direct-tel-aviv-doha-flights-operate-during-world-cup-fifa-2022-11-10/>

³⁵ <https://www.reuters.com/world/middle-east/arabs-shun-israeli-media-qatar-world-cup-dashing-hopes-warming-2022-11-21/>

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³⁷ <https://tribune.com.pk/story/1296854/qatar-royal-hunting-rare-houbara-bustard-attacked-balochistan>

³⁸ <https://www.independent.co.uk/sport/football/world-cup/qatar-alcohol-stadium-ban-b2227933.html>

³⁹ <https://sports.yahoo.com/at-qatars-world-cup-lgbtq-fans-are-supposedly-welcome-but-still-afraid-163049856.html>

officially from the presence of Dr. Zakir Naik, saying that he is not officially invited⁴⁰.

The Ummah will not be fooled by words anymore. Nor will it engage in counting goals and wins while their rulers collude with Western powers in looting their wealth and further enslaving them. The only sources of Qatar's income (and that of most other GCC countries) are the abundant fossil fuels that Allah (swt) has granted these Muslim lands. It is very clear to the Muslims that these natural resources belong to the Ummah collectively⁴¹ and are not personal wealth to be wasted on hosting such events. Moreover, such tournaments only harden Muslims in their fake, nationalistic identities⁴² which are a legacy of their colonial masters. Western powers have always resorted to the battlefield to defend their interests but want us to outplay them in the football field. They want us to be content by providing the footballs⁴³ needed for these games while they amass⁴⁴ and supply⁴⁵ the World with various kinds of weapons of mass destruction. Instead of turning our anger towards hooliganism, we need to use Islam as our standard.

Conclusion

To conclude on a positive note, the silver lining of this World Cup is that the World has witnessed that restrictions on alcohol and promiscuity are doable and hell won't break loose once a strong Islamic state implements such restrictions in future, InSha'Allah.

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⁴⁰ <https://indianexpress.com/article/india/issue-zakir-naik-being-wanted-raised-with-qatar-meeting-arindam-bagchi-8287907/>

⁴¹ The Messenger of Allah (saw) said: "Muslims are partners (associates) in three things: in water, pastures and fire." [Narrated by Ibn 'Abbas and reported by Abu Dawud]

⁴² The Messenger of Allah (saw) said: "He is not one of us who calls to tribalism/nationalism. He is not one of us who fights for the sake of tribalism/nationalism. He is not one of us who dies following the way of tribalism/nationalism." [Narrated by Jubayr ibn Mut'im and reported by Abu Dawud]

⁴³ <https://www.bloomberg.com/features/2022-world-cup-soccer-ball-adidas-al-rihla-sialkot>

⁴⁴ <https://ourworldindata.org/military-spending>

⁴⁵ <https://www.statista.com/statistics/267131/market-share-of-the-leading-exporters-of-conventional-weapons/>

Misapplication of Shariah Rulings Harms Islam, and Drives People Away

Bilal Al-Muhajir, Pakistan

The Afghan government called on all foreign and local non-governmental organizations to stop women from working throughout the country. The Afghan security forces also dispersed demonstrations, protesting the cessation of girls' education in universities. The Ministry of Economy commented that it had noticed that female employees in foreign and local institutions did not abide by the Islamic hijab, and the laws of the Islamic Emirate.

The Afghan government had announced earlier the closure of public and private universities for girls and women across Afghanistan, and the United States hastened to condemn the decision. A government source told Al-Jazeera that the leader of the Taliban movement, Hebatullah Akhundzadeh, called on the Ministry of Higher Education to implement the decision to close universities to girls. This decision comes after the Taliban prevented the opening of middle and high schools to girls, after they came to power last summer. It is noteworthy that there are 40 public universities in Afghanistan and about 140 private universities, of which 68 are in the capital, Kabul. (Aljazeera.net).

Ever since the Taliban movement took power in Afghanistan, after agreeing with America that it assumes power to succeed the Ghani government, more than a year ago, the movement has not announced a system of government, comprised of details by which the movement intends to rule the country with. Consequently, the country is floating and adrift, with the people speculating about its nature... This is despite the fact that the Taliban movement was raising the slogan of Islam, ruling by Islam, and establishing the Islamic Emirate. However, it did not implement a substantial part of Islam. It did not apply the Shariah rulings related to the system of government that is based on the Bayah of allegiance to the Khaleefah. It did not announce the emirate as a Khilafah that rules by the Noble Quran and Prophetic Sunnah. Instead, the Taliban movement formed a civil state in the Western style, consisting of ministers and ambassadors and so on. It also did not apply the economic system of Islam, which is based on dividing ownership into individual

ownership, state ownership and public ownership. Instead, it kept the financial transactions and economy, as it was in Ghani's time in the main, with a formal change in some matters.

The most prominent laws and practices implemented by the Taliban movement, and presented to people as establishing ruling by Islam, were related to women. These included laws preventing women from going to universities, or working in companies and in the media. These laws may appear as Shariah law, but the way they are applied is not. Hijab in public life, for example, does not mean preventing women from leaving the house. Instead, it means preventing women from going out of the home, without it. Preventing free mixing in universities does not mean preventing women from university education. Instead, it obliges universities to separate males from females, in academic classes, as well as arranging classes as the rows in prayer, with men in the front rows and women in the back rows, whilst adhering to the Shariah dress codes. The same applies to women's work in public life. It is not allowed to prevent women from working, under the pretext of mixing, or not adhering to the Islamic dress code, or similar. Instead, women are to be made free to work, by imposing laws and monitoring bad behavior, holding the violators accountable, even if they are a few. The answer is not to impose collective punishment on women!

The implementation of Islam in its entirety in society is obligatory. Its complete implementation is that which establishes confidence within it. The implementation of some of Islam's rulings, and not others, does not make society a homogeneous Islamic society. In addition, the misapplication of some Shariah rulings on Muslims creates negative reactions to Islam itself. This is what actually happened in neighboring Iran, where arbitrariness and misapplication of Shariah rulings were a direct reason for the prejudice of many people, especially women, against Islam. This is all because those who they misapply these rulings claim to represent Islam, whilst their 'ulema issue fatwas on their Shariah legitimacy. Their misapplication of rulings is considered as implementation of Islam, by the general public, those who are unaware of Islam and the political games. So they come to hate the implementation of Islam, as well as its treatments. This was one of the reasons for the outbreak, and continuation of, the demonstrations in Iran. Moreover, perhaps, America's haste in denouncing the ban on women going to universities, was to push the

Taliban movement to insist on its decision. Thus, people were incited with hatred for the ruling by Islam.

It seems that America, which brought Khomeini to power, and opened the door wide for the Taliban movement in Afghanistan, seems to want to repeat the Iranian experience in Afghanistan. This is after the Khomeini revolution succeeded in creating a state of discontent with Islam, among the people. This was because they were not ruled by true Islam, but by the cult of the mullahs, which does not have any relation with Islam. So it made people miserable, oppressed them and impoverished them, which led to the alienation of many people from the ruling by Islam. It seems that America wants to repeat the Iranian experience in Afghanistan, thus ensuring that Muslims do not demand ruling by Islam, whilst those who demand ruling by Islam look unjust, ignorant or irrational. Has the Taliban sided with America in its crusade against Islam?! And was the Taliban movement assigned the role of alienating Muslims from Islam, to become a stumbling block in front of the sincere who are working to re-establish the Khilafah (Caliphate) on the Method of the Prophethood?! The sincere and sane people in the Taliban movement must rectify their affairs, seize the hands of their leaders, who have aligned with what their enemies have, knowingly or unknowingly. They must hand over the leadership of the country to the sincere in Hizb ut Tahrir, who have made complete preparations to rule by true Islam, in its entirety, clearly, purely and with justice.

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Fighting Temptations

We have often heard the whispers of Shaytan in order to tempt us straying from the right path. The whispers of, “Just once...” “Once isn’t going to change anything. “You’re still a good person...” “Allah is the most forgiving, (Allah Ghafoor Raheem).”

How many times have we heard these words? Whether they are from friends, acquaintances, family members or in our own heads. Is it really that simple or Just once? “Just one lie, just one look, just one click, just one time.” La Ha wla wa la Qutaa illa Billah!

These two simple individual words, “Just” “Once” can turn our world around.

The sayings of:

“Maybe it does seem like it isn’t a big deal, I mean come on... one look, Astaghfirullah.”

“One high five, I mean we’re not holding hands.”

“One little white lie, it’s not like you’re a liar now, anyways it’s better for them not to know.”

“Yeah he’s drinking... but he knows it’s Haram, why would I say anything.”

“Look at how good I look... Wouldn’t it be better without the Hijab?”

“A little gossip never hurts anyone.”

“No one is home, no one will know, it’s just a click away.”

“They have the nerve! I know exactly how to get them back!”

Thoughts... Excuses... Distractions... Whispers... Temptations!

This day and age, the little things seem so simple compared to what we could do. Sadly, Muslims are making more mistakes than we think and surely it's not even close to how bad they have it. The thinking of what we do is inconsequential, that it won't have an effect on us or anyone else for that matter, or that it isn't having an effect on us already; thinking Allah (swt) is the Ghafoor, Raheem.

See, what we don't pay much attention to is the fact that one look, that one extra glimpse does affect us, does impact us in some way, consciously or unconsciously. For that glimpse opened the door for the devil (shaytan) to our Nafs. It is taking us a step deeper. The next time we take a look, it will be easier and then the next will be even easier and then the next, and so on and so forth. That little glance made us dirtier inside, a black smudge on our pure hearts.

Yes, Allah is the al-Ghafoor and Ar-Raheem. But He is also Shadeed al iqab, severe in penalty. The Sahabah RA were promised paradise and still questioned their intent and their actions. What we see today should not be our measuring stick in which we compare deeds. For the smallest deed could take you to Jannah and the smallest deed could very well indeed take you to the hell-fire, God Forbid (LasmahAllah)!

Allah (swt) is Ar-Raheem and will show us mercy, In sha' Allah... The Prophet peace and blessings be upon him said:

" سَبْعَةٌ يُظِلُّهُمْ اللَّهُ تَعَالَى فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَدْلٌ، وَشَابُّ نَشَأَ فِي عِبَادَةِ اللَّهِ، رَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَبَا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِيَّيْ أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ بِشِمَالِهَا مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ "

"Seven people will be shaded by Allah under His shade on the day when there will be no shade except His. They are: (1) a just ruler; (2) a young man who has been brought up in the worship of Allah, (i.e. worship Allah (Alone) sincerely from his childhood), (3) a man whose heart is attached to the mosque (who offers the five compulsory congregational prayers in the mosque); (4) two persons who love each other only for Allah's sake and they meet and part in Allah's cause only; (5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and

says: I am afraid of Allah; (6) a person who practices charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity). (7) a person who remembers Allah in seclusion and his eyes get flooded with tears."

See, when we disobey, we are disobeying The Almighty who sometimes punishes His servants for "minor" sins and Who sometimes pardons them for major sins. Allah (swt) looks into our hearts but also sees our actions. Sees the actions that He (swt) commanded us to perform, or the actions He commanded us to refrain from . Acts that will pull us away from Allah's Rahmah, Allah's mercy.

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ

"When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous" [Surah Nur: Aya 15]

Sometimes we see deeds as small and insignificant. Remaining silent when we hear something wrong or harmful. If everyone is having the right to do whatever they wish, who are we to hold them accountable? How is it their so-called freedom. See, we may not agree, but we remain silent or we may utter words in agreement thinking they are insignificant, small, for Allah (swt) knows what is in our hearts, Allah (swt) knows how pressured we feel at the moment. He (swt) will surely forgive us, we tell ourselves. The hate the Prophet Muhammad (saw) endured harsh persecutions and was stoned in At-Taif, standing there with no one else. Our beloved Prophet (saw) was steadfast, knowing Allah (swt) was there with him, protecting him and Giving him strength.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ إِنَّ اللَّهَ ۖ قَلِيلًا مَّا تَذَكَّرُونَ

"Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember" [Surah Naml: Aya 62]

Every temptation, every trial, Allah gave us a solution, to gain strength and be protected from falling into it in the first place. He told us to fast to help us

lower our gaze. He told us not to hold, touch, or sit at the table with alcohol. He taught us to watch out for who we befriend. There will come a time when holding onto Islam is holding a hot coal. The Prophet (saw) said:

يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجَمْرِ

“There will come upon the people a time, where amongst them a patient person upon his religion will be like a person who holds on to a hot piece of coal”.

Allah (swt) taught us that He would forgive true repentance, that He (swt) would always show us mercy when truly asking for it, when we want to change. Yes, this day and age is not easy. This is the believers Dunya! We will remain to be tested till our last breath. It is our choice to both hold onto the rope of Allah (swt) and have trust in Him or to fall into our whims and desires and be swallowed by the repercussions we will face in this Dunya and the next.

There will be khair, good, in this Ummah till the day of resurrection! There will be men and women who will be loyal to the Prophet peace and blessings be upon him, till the last day. Young men and women who will carry Islam to the world on their shoulders, and on their backs proud of who they are! Proud of what they represent. Proud in being the servants of Allah (swt). These youth will not fall to their knees, except to pray. They will not give into the temptations of this world, and if they slip, they will get back up and bring mountains to their knees. Knowing they are here on this earth to serve Allah (swt) and to find in His paradise what they desire, more than what they were ever tempted by in this Dunya! A generation that will be given strength from all the corruption they saw in these hard times. A generation that will enjoin good and forbid the evil. A generation with the patience of Saydna Ayoub (as), strength of Yousef (as)...A generation with purpose!

For yes, we may be surrounded by temptation... but we were and are a legacy of gloriously, strong-willed, humble believers, whom Allah (swt) gives strength to, to carry the light of Islam despite all that is being plotted against it. The question is... Will you be among the ones who carry it?

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The Change Pakistan needs is a New Politics and a New State based on Revelation from Allah (swt); the Khilafah (Caliphate) on the Method of Prophethood

Hizb ut Tahrir - Wilayah Pakistan

In the last few years the suffering of Muslims of Pakistan has increased manifold, due to economic hardship. Moreover, the same period has seen increased political chaos and instability, and the failure of governance in Pakistan. The state and its institutions are absent, indifferent and disinterested, in solving the problems faced by the masses, resulting in more misery for the people.

The political paralysis and instability which Pakistan is witnessing today, is the direct result of a failed politics, which the ruling political class practices. Inspired by the Western conception of politics, the politics adopted by the PTI, PML-N, PPP, and other political parties, revolves around seeking power, at all costs, as well as securing the interests of the ruling politicians, generals and higher judiciary. In the name of slogans like civilian supremacy, rule of law and rule of the masses, this politics has revolved around politicians, generals and judges fighting each other for more power, and share of resources, which they can appropriate for themselves. This is a politics of making deals, serving Western interests and international institutions, passing laws which secure extensions and offices for generals, politicians and judges and rewarding political loyalists and financiers of political parties. Nothing but the total rejection of the current politics, which is based on seeking power, and the adoption of a new politics based on Islam, will end the misery of Muslims of Pakistan.

Pakistan needs a new politics which focuses on taking care of the affairs of the people. A politics which is based upon implementing the Islamic Shariah, where the rulers implement the rulings extracted from the Noble Quran and the Prophetic Sunnah, and where the Ummah accounts the ruler for his negligence in implementing Islam. A politics which views the interests of the Ummah as defined by the Islamic Shariah, and which protects the Ummah from the scheming and plans of the Kafir colonialists. A politics which is centered

around unifying the Ummah's economic resources, to be spent upon all Muslims. A new politics which seeks to unify the Ummah's military strength, to liberate occupied Palestine and Kashmir. A politics which focuses on carrying the Message of Islam to the whole world. A politics which produces rulers who are caring guardians of the Ummah. The Messenger of Allah (saw) said، **كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْأَمِيرُ رَاعٍ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ** "All of you are guardians and are responsible for your wards. The ruler is a guardian and the man is a guardian of his family; the lady is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards." (Bukhari)

Along with a new politics, Pakistan needs a new state. Adopting the Western political system of governance democracy, the current state allows politicians to make laws to protect their own interests, as well as the interests of their Western masters. Powerful business interests influence the legislative process, and government departments, to adopt laws and policies, which subsidize the capitalists. The three-tiered federal state structure paralyzes decision and policy making. Provinces and local governments held by different political parties seek to undermine each other and the federal government. This division of power also allows rulers, in all tiers of government, to absolve themselves of the responsibility to look after the Ummah's affairs. Punjab's resources are not made available for flood refugees of Sindh, whilst the federal government does not help the flood refugees of Sindh, Balochistan and KPK because the ruling PML-N doesn't see them as its core voters. Elections every five years, and the right to dissolve governments and legislative assemblies, has created continuous political instability in Pakistan, which paralyzes the state. On the external front, the Pakistani state is continuously dependent on loans from foreign powers and international financial institutions, which impose strict economic and political conditions making Pakistan's economic and foreign policy subservient to foreign powers.

In the new state, the Second Khilafah Rashidah on the Method of the Prophethood, the Ummah elects the Khaleefah for life and gives him Bayah, on the condition that he will implement the Islamic Shariah, and carry out Jihad, in return for Ummah's obedience. The Khaleefah is removed if Kufr Buwah (Open Kufr) becomes apparent in his implementation. This brings political stability and

allows the Khaleefah to adopt long term policies for the betterment of the Ummah. The Khaleefah is the one who appoints Walis of provinces and Aamils of cities. They report to the Khaleefah and the Khaleefah is answerable to the Ummah for their performance. All the citizens of the Khilafah state are guaranteed rights according to the Islamic Shariah and not on the basis of their race, ethnicity or political power. The Khaleefah cannot make laws. He is bound by the Islamic Shariah and must implement laws derived from the Noble Quran and the Prophetic Sunnah. Islam prohibits Muslims from submitting to a Kufr authority. It is not allowed for the Khilafah state to be part of international institutions, whether political or financial, where Kuffar have authority over Muslims. And Islam has strictly prohibited Muslims to take assistance from Kuffar in the affairs of war. Thus the new State, the Second Khilafah Rashidah, will govern us based on Revelation, and implement laws and policies revealed by Allah (swt) in the Noble Quran and the Prophetic Sunnah. Allah (swt) says, **وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ** **“Judge between them by what Allah has sent down, and do not follow their desires. Beware of them lest they should beguile you from part of what Allah has sent down to you.”** (TMQ Surah Al-Ma’idah 5:49)

The Khilafah is the political structure of Islam. It is not allowed for the Ummah to be without a Khaleefah, beyond three days and three nights. It is obligatory upon Muslims to appoint a Khaleefah, grant the Bayah of obedience to him, and assist him in the implementation of Islamic Shariah and carrying out Jihad to spread the Message of Islam to the whole world. The Prophet (saw) said, **كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَيَكْفُرُونَ. قَالُوا فَمَا تَأْمُرُنَا قَالَ فُوا بَبَيْعَةِ الْأَوَّلِ فَلَاوَلَّ، أَعْطَوْهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ سَأَلَهُمْ عَمَّا اسْتَرْعَاهُمْ** **“Banu Israeel used to be ruled and guided by Prophets: Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be Khaleefahs who will increase in number.”** The people asked, **“O Allah's Messenger! What do you order us (to do)?”** He said, **“Obey the one who will be given the pledge of allegiance first. Fulfil their rights, for Allah will ask them about their guardianship.”** (Bukhari)

O Officers of the Armed Forces of Pakistan!

The Messenger of Allah (saw) brought a new vision to humanity, based on Revelation from the Lord of the Worlds. He (saw) established a new politics, a

new state and a new society, which shone as a beacon of light for the whole world. However, he (saw) was assisted in his mission by men of power, arms and steel, the blessed people of Ansar (ra), who used their power to give Nussrah for the establishment of the first Islamic State. Today, this Shari responsibility falls on your shoulders. Come forward with your Material Support (Nussrah), for a new vision for the Muslim World. Give your Pledge of Nussrah to establish the Second Khilafah Rashidah on the Method of the Prophethood (saw), and earn pleasure of your Lord, and success in this world and the Aakhirah.

29 Jumada al-Awwal 1444

23 December 2022 CE

**Hizb ut Tahrir
Wilayah Pakistan**

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Renewal (Tajdeed) of the Deen

Yusuf as-Sayrasee, Al-Quds

Allah (swt) made laws (sunan) and traditions in the lives of human societies that protect them from corruption, such as the law of the alteration of eras amongst the people, the law of the prompt destruction of the arrogant oppressor and the law of revival that can happen only with thought, amongst others. Similarly, Allah (swt) has made particular laws (sunan) for Islamic Ummah that protect and preserve the existence of the Islamic Deen, so that its Deen is the final one that is correct and appropriate, for all time and places, and is a dominating Deen, over all religions and ideologies.

Amongst the many blessings of Allah (swt) upon the Islamic Ummah, Allah (swt) assumed the responsibility of preserving the Book and His Deen against distortion. For that, Allah (swt) has made a victorious group upon the Truth in every period. Whoever seeks the truth will find such a group. Accordingly, there is no era devoid of having people who advocate the Truth, testifying before the people. Similarly, amongst the blessings of Allah (swt) upon Muslims to protect their religion is that He (swt) sends someone at the end of every century to revive this religion for this Ummah as the prophet (saw) said in a hadith reported by Abu Dawud, **إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةٍ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا** **“At the beginning of every century Allah will send one who will revive its religion for these people.”**

Thus the reviver (mujadid) will rise to revive the matter of Deen, clarify the correct understanding of Islam, remove from Islam what does not belong to it and strive hard to solve the greatest problems faced by Muslims. This blessing is one of the greatest blessings upon the Muslims by the grace and mercy of Allah (swt), in order to sustain this Deen as a testimony over humanity, until the Day of Judgment by being the Final Deen, whereby the Islamic Ummah bears witness over the rest of the nations.

And here, one needs to answer the question: Why does the Deen need renewal (tajdeed)? The answer to this is: Islam is a Deen implemented by people in their life, which includes the law to defend the Islamic thoughts and

others, from both exceeding the limits and negligence in terms of implementation, including the emergence of realities that require the revelation of Shariah rulings regarding them. This is a matter where there is a possibility of penetration of thoughts foreign to Islam, as a result of defending. Also, the understanding may weaken, as a result of exceeding the limits and negligence. The linkage of the realities with the Shariah rulings may be disrupted, if ijihad is not performed. These are the factors, if they are prolonged, that led to ambiguity and separation between Islam and realities, which in turn need the continuous revival.

Before commencing the discussion about the meaning of renewal (tajdeed) and its reality, let us first examine the idea of the resurgence of the project of renewal of the Deen, in the modern days amongst some of the Islamic thinkers. It seems that the motive for the existence of this thought is not the Islamic motive, according to them. Instead, it is actually an emulation of the West, as Muslims were tried by the capitalist European nations, since at the beginning of the Nineteenth Century CE. The Muslims emulated them in every matter and amongst them was the matter of renewal and reformation of religion. Thus we must look into the history of the emergence of the thought of reformation and renewal amongst the Christian Europeans, before the Renaissance Era. This is so that we can see what led them to it, in terms of their religious matters. Thereby we can reflect!

Emergence of the Thought of Renewal and Reformation in Europe

Before the Sixteenth Century CE, Europe was crushed under the tyranny of the Catholic Church. This in turn led to revolution and the rise of reformation movements in Europe, ranging from Protestantism to Secularism to real revolutions against Emperors and Kings, as in the French revolution. This ended with the change of thought and ruling system in Europe.

The German priest, Martin Luther, had called for religious reformation at the beginning of the Sixteenth Century. He claimed to reform the Catholic Church in terms of its authority to interpret religion, infallibility and privileges as those were confined to the Pope of Vatican in Rome. Luther had called for the necessity of re-interpreting the New Testament i.e. Bible and the Old Testament i.e. the Tawrath, according to the new vision. This was the beginning

of the thought of the religious renewal of Christianity in Europe. Then the Protestant doctrine emerged from his call. Accordingly, Christianity was divided into three groups: Eastern Orthodoxy, Western Catholicism, and Protestantism. Countless Christian churches were born out of this new Protestant sect. Each had their own independent doctrine, legislation and methodologies. Accordingly, the Western Christian Church fragmented into multiple sects, with churches antagonizing each other, and this was due to the idea of Lutheran religious renewal.

Then, the Protestant Church accepted the thought of secularism that emerged in Europe, after the conflict between the clergy, Kings and Emperors on one side, and thinkers and philosophers on the other side. After they had revolted against the thought of divine right, they replaced it with the thought of natural rights and the necessity of separating religion from life affairs i.e. secularism. The Protestant Church in Britain was the first to accept the thought of separation of religion from the state, after the Cromwellian rebellions of the Seventeenth Century CE. Consequently, the roots of the new capitalist ideology and secularism arose from Britain.

Invention of the Thought of Evolution in Europe

After Europe had given up religion and separated it from life, it was necessary for it to enact laws and legislations, devoid of religion. Europeans took, from Romans and Greeks, so-called natural laws to replace the Church's laws. The reality of natural laws is that they remain constant and do not change. However, the laws which they legislated at that time were forced to continuously change, and patch up to adapt them with reality.

This matter created a problem amongst them. The human laws of Democracy change according to the human desires and interests. This is contradictory to the constant, natural laws. So there needed a justification for this to claim that nature itself contains the law of evolution. Accordingly, they generated the imaginary idea and named it evolution. They considered it as a law of nature. Accordingly, evolutionists claimed that the laws and systems of humans must evolve, as evolution is originally of the laws of nature, which are continuously changing and evolving. So, the laws which they enact must be compatible with the changing circumstances and realities. They also claimed

that the systems that do not evolve over the passage of time will lead to the accumulation of problems that prevent the keeping pace with the evolving reality, leading to becoming obsolete. Thus there is a constant need to replace laws, with modern sophisticated civilized laws!

This is because empirical science, according to the West, is the basis of correctness and righteousness. The Europeans took advantage of life sciences to raise the claim of evolution as a law of nature in the life of living organisms. So the school of natural transition was established in France by Georges de Buffon, the author of *Histoire Naturelle* (Natural History) in which he changed the definition of a species from a fixed, unchanging, universal class to “the historical succession of ancestor and descendant, linked by material connection through generation.” Then, Darwin invented the theory of evolution in England after integrating his theory with the ideas of the school of naturalism and the ideas of the school of natural selection.

The authors of capitalism and socialism claim that evolution, progression and revival are amongst the laws of nature, claiming that this is what keeps the systems and thoughts alive, developing and evolving, and those who do not evolve will inevitably perish, based on Darwin’s theory. This claim is an admission of failure of their laws and systems, but in twisted terms. If the laws and system are not appropriate, unable to address the problems and existing realities to solve them, then it is a failed and corrupt law and system. The process of altering them, on the pretext of evolution and modernization, is only an attempt to conceal such corruption and failure, under the slogan of evolution and modernity.

Had they contemplated deeply, they would have found that the measure of reformation and success, of any system or law, is its ability to solve the problems, through its principles and foundations, upon which it is established. If new issues and realities arise with the change in time and circumstances, and this system and law are able to treat the problems, without abandoning their principles and foundations, then it is considered as an effective one. However, if the lawmakers resort to arbitrary, pragmatic attempts to change and adapt the law, according to the new circumstances, by making corrupt, invalid interpretations of the law, then they leave away from its principles and foundations, and so the law is deviated from its purpose and standards, which

indicates the corruption and failure of such law, in solving the newly aroused problems.

Accordingly, the claim of evolution and revival is an attempt to evade the consequences of corruption and failure of systems and laws. It is a failure based upon criterion that defines that the validity of systems and laws is their ability to find effective solutions for problems. It is not based on their ability to mold, stretch and patch, under the pretext of pseudo-evolution.

Emergence of Reformation and “Renewal” Movement Amongst Muslims

France invaded Egypt and then Jerusalem under the leadership of Napoleon in 1798 CE. France withdrew from them in 1801, and then Muhammad Ali Pasha assumed the authority of Egypt. One of his activities was to delegate a group of young Egyptians to learn European science. Some of them who returned were imbued with the European Ideas such as democracy, freedom, and capitalist system. They were mesmerized by the industrial and civilizational advancement of Europe. They began to spread such new thoughts in Egypt and its surroundings. Amongst the symbols of this movement were Rifa’ a al-Tahtawi, Abd al-Rahman al-Kawakibi, Khair al-Din al-Tunisi and others.

As a result of this new movement that called to emulate Europe in its civilization and systems, another movement emerged that called for the reconciliation between Islam and the Western civilization, which was a reformist movement. The chief of the movement was Jamal Din Al-Afghani, who began to spread the idea of renewal and reformation amongst Muslims. Groups of Azhari scholars were influenced by Al-Afghani, and the most prominent of them was Muhammed Abduh, who became the chief of Al-azhar. Amongst his students was Muhammed Rashid Ridha, the author of Al-Manar Magazine. Then this moderate reformist movement, which was trying to reconcile between the capitalist civilization and ideology and the Islamic civilization and ideology, continued to spread in the form of movements, groups and individuals in various Muslim countries.

One of the prominent thoughts of the reformist school was the idea of religious renewal and reformation. If we delve deeply into this idea, we can find that this idea is similar to what the Christians of Europe did, when they called

for the idea of religious reformation. One of the prominent consequences of that was the acceptance of secularism and the separation of religion from life. The reformist school resolved to take what the West had in terms of democracy in ruling, and the capitalist economic system. They wrapped these matters with the cover of Shariah, under the pretext of renewal and reconciliation. However, this reformist movement did not explicitly agree with the idea of secularism, as happened amongst the Protestants in Europe. Instead, they wanted to benefit from what the West had in terms of economic and ruling systems, whilst preserving the creed of Islam, its worships and its morals.

The reformists had attempted to renew the religion by searching in the Islamic Shariah about things that allow to take what the West had in terms systems and thoughts. So they found Ahadith of the Messenger of Allah (saw) that stipulated renewal. So this and the like of it were an entry point for them to change the matters in religion, in order to comply with what the West had, under the guise of reformation and renewal. Then they resorted to Usul Fiqh (Principles of Jurisprudence). They found it closed for them, which prevented them from accepting Western systems. However, they searched and dug, until they found a loophole, through which they could implement what they wanted. It was the idea of interpreting the Purposes of Shariah (Maqasid Shariah) and the Public Interests (Masalih Mursala) in a way that was compatible to accept utilitarianism, as what the West had in matters related to the economy and ruling, with a consideration that the West is the measure of civilization, development and wisdom, and Islamic rulings must be compatible with that.

This is a quick historical account about the emergence of the idea of the renewal of religion. It was, to some extent, an attempt similar to what happened in the Christian West to benefit from its experience. However, this matter is following the footsteps of European Christians to enter the hole of the lizard, which produced for them secularism, atheism, distorted creeds and new religious sects that have nothing in common. Do we Muslims accept to duplicate such an experience, that destroyed the Christianity, by implementing them in the Deen of Islam? And are we then to call it the renewal of the Deen?!

Revival in the Midst of the War of Ideas

In the beginning of the current century, America adopted, with the description of being a head of the Western civilization, to fight Islam under the pretext of combatting terrorism. America's former defense minister, Donald Rumsfeld, called to form a new agency to fight what he called a "war of ideas," having asserted, "You're not going to win this with bullets, you're in a competition of ideas." It is a renewed old war in order to deal more effectively with the threats of the Twenty-First Century CE. The American writer, Thomas Friedman, also published a collection of articles on the war of ideas. He saw that the war should be within Islamic societies, by strengthening the moderates, to carry out these tasks on behalf of the West, to get rid of the ideas of extremism, violence and terrorism.

Since the Islamic tendency is getting stronger within the Ummah, the process of eradicating it seems impossible. The West has sensed what the sincere, aware Muslims try to achieve today, in terms of reviving the call to establish Khilafah, and the danger of this trend amongst the Ummah, amidst the decline of the West and the advancement of Islam, in the civilizational conflict. The West has also realized that the current regimes in our lands, have become exhausted, and that there is a lack of trust between the regimes and their peoples. So, the West wants to rectify the matter, before Islam reaches power. Accordingly, the West has resorted to deal with Islam. So, the West wants the renewal to be in its own way of dissolving the religion, ensuring that it is evolved, by playing with the understanding of its texts. The West is trying to empty Islam of its components by which Islam confronts and challenges the Western civilization, particularly in politics, economics and ruling.

Its call has recently landed on the shore of fighting "Islamist" political Islam by claiming that Islam is just a moral, devotional, ritualistic call. It claims that there is neither state, nor Shariah nor Jihad in it. This call is opposite to the call of the renewal of the Deen, according to the Islamic concept. Thus, the model adopted by the disbelieving West to distance the Muslims away from establishing the Khilafah and the ruling by all that Allah (swt) has revealed is the model of 'Islamism.' Accordingly, the West puts severe pressure on the Islamic movements, in order for them to declare that they abandon Islamic political activities, by threatening them with extermination, whilst allowing them to perform charitable, moral and devotional works alone, under the pretext that there is no politics in Islam.

The policy of the colonialist disbeliever to confront Islam is to find tools that concord with its policy, and to try placing new laws and principles to Islam, under the name of the renewal of the religion. This so-called renewal has proposals such as renewal of the creed of the Deen, the need for a new jurisprudence, pragmatism or practical jurisprudence (Fiqh Al-Waqi'), jurisprudence of necessities (Fiqh Dharoora), jurisprudence of balance, lesser of two evils, flexibility of Islam, call to renew the Deen by exploiting the Purposes of Shariah (Maqasid Shariah) in a twisted and undisciplined manner, according to the correct principles of jurisprudence, and the call to the contemporary reading religious texts.

Innovation and Revival

As a result of the dominance of Western concepts in this era amongst Muslims, there was a confusion between two sharia concepts, namely: the concept of revival and the concept of innovation (Bid'a). These are the two concepts which are dealt by Islam in research and so it is not permissible to have confusion on them. Accordingly, Islam acknowledges the revival and calls for it. On the other hand, Islam forbids the innovation and deems it as misguidance. The difference between the two concepts becomes clear by reviewing the evidence. The hadith says: **إن الله يبعث لهذه الأمة على رأس كل مائة سنة من يجدد لها دينها** "At the beginning of every century Allah will send one who will revive its religion for these people".

It is not permissible to invoke this whilst keeping away the other divine texts that are related to this subject, like the saying of the Prophet (saw): **وإن كل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار** "Every newly-invented thing is an innovation and every innovation is going astray, and every going astray is in the Fire" and the saying of the Prophet (saw): **من أحدث في أمرنا هذا ما ليس منه فهو رد** "If anyone introduces into this affair of ours anything which does not belong to it, it is rejected".

Innovation is of two forms: if someone who introduces and affirms something which is not affirmed by the Sharia, then he made innovation as the prophet (saw) said: **(من أحدث في أمرنا هذا ما ليس منه فهو رد)** "If anyone introduces into this affair of ours anything which does not belong to it, it is rejected". If someone who denies something affirmed by the sharia, then he has made

innovation as Allah (swt) says: ﴿أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ﴾ **“So do you believe in part of the Scripture and disbelieve in part?”** [TMQ 2:85]. Thus innovation is alteration of the religion by introducing something additional into it which the religion does not have. The concept of innovation is the alteration of the religion by adding or removing something - in most of the cases, it is related to adding- that comes with sharia definition of how to do it (i.e. Method). It may be specific to worship such as prayers and hajj. Thus Maghrib prayer has three rak'ath and whoever increases it with four or five rak'ath, then he has made the innovation and his act is prohibited. (Social)Distancing in the congregational prayer on the pretext of existing corona disease is an innovation and is forbidden as it alters the sharia method of lining up in the rows. Tormenting the body and depriving the enjoyment of the good things in order to elevate the soul is an innovative idea taken from Indian philosophy.

Amongst the innovations is the attempt to bring new evidence in the science of usul fiqh such as introducing the concept of benefit and harm of the capitalists under the cover of repelling the corrupt and drawing closer to the interests. Whoever wants to introduce modern western kufr systems into Islam under the guise of Maqasid sharia in order to confuse the people about their religion, then he has made innovation. Innovation during the ancient days was by adding things into the religion that do not belong to it. As for the innovation in modern days, it is done by removing things from the religion such as its political and economic systems.

As for the revival of the religion, it is a realistic one and is a legitimately needed one, that happens every century, that repels all the impurities from this religion, removing things that do not belong to it and adding what has been removed (previously) in such a way that the religion is revived completely just as it was revealed to the Messenger of Allah (saw). What is intended by the revival of the religion is not to bring something new that has no basis in Islam. Bringing something new which does not belong to Islam is an innovation to Islam, and it is reprehensible. This indicates that what is intended by the revival is to revive what has died, to build what has been lost, and to remove what has been added. Or it is the purification, crystallization and purification of the Islamic idea in order to rejuvenate it.

One of the important matters achieved by the revival is to limit the prohibited modern innovation that had been created and removed throughout the Islamic eras. Because it is an innovation that does not belong to the religion. As for the innovation that does not apply to the hadith of the prophet (saw): (من (أحدث في أمرنا هذا ما ليس منه فهو رد) **“If anyone introduces into this affair of ours anything which does not belong to it, it is rejected”**, it belongs to the matters of Islam that does not violate and has an origin. This innovation is not rejected, rather it is acceptable according to the principle of Mafhum Mukhalafa (acceptance to the opposite meanings). This is because this innovation belongs to the matters of Islam. Thus it is not a prohibited innovation, rather it is a good innovation that can be metaphorically named as “Bid’athul Hasana” “Good Innovation”. Such innovations are part of Islam that comes under the subject of revival. It is a recommended revival which falls under the good practices of Islam.

Thus revival is attached to the good practice of Islam as the Prophet (saw) says: (من سنَّ في الإسلام سنةً حسنةً كان له أجرها وأجر من عمل بها من بعده لا ينقص ذلك من أجورهم ... **“Whoever introduces a good practice in Islam, he will receive its reward and a reward equivalent to that of those who follow it, without that detracting from their reward in their slightest...”** [Reported by Muslim]. What is intended is the commendable good practices commanded by Allah, even though there was no example present during the time of the Messenger of Allah (saw). One such is the saying of Umar (ra) about praying Taraweeh in congregation: (نعمت البدعة هذه) **“What a blessed innovation it is”**. The nature of action being a good or bad is determined by the sharia which testifies the evidence for that action. Otherwise, the action is reprehensible innovation.

The difference between the revival and the good practices in Islam is: One who introduces a good practice, he is doing that only because Sharia demands it whilst the sharia does not specify particular method to perform such practice. He does this in a particular way only to encourage people to emulate it in good deeds. On the other hand, revival includes good practices and is more than that, because revival includes the revival of what has been dead from amongst the good practices and the removal of what has been added from amongst the innovation, in addition to solving the new problems and emerging issues that eluded them.

Amongst the revival that always obliges the Muslims is to treat the most important issue concerning the Islamic Ummah at that particular era. It can be a need to solve by reviving the good ones. An example of that is the idea of ‘Kharaj tax’ done by sayyidina Umar Al-Farook (ral). He realized that there must be an additional and constant source of wealth for the treasury for provisioning and spending on the interests of the state and army and to feed the poor and others. Another example is the devising of the science of Usul Fiqh by Imam Shafi as it was needed by Muslims at that time, as there was an increased division and difference between the fiqh of Imam Abu Hanifa and the fiqh of Imam Malik, and there were problems that must be solved by devising principles and rules for the Islamic Fiqh. Another example is the idea of ‘Waqf/ endowment’ created by Muslims to fund the needs of Muslim society and the collective obligations that were addressed on that, where wealthy people endows some of the properties, lands and wealth as ‘ceaseless charity’ (sadaqah Al-jariya) for benefiting the public Muslims. [Refer: Al-waie Magazine Issue 407/August 2020, topic “من فقه التجديد” “From the fiqh of revival”]

In order to be distinguished from Innovation, every revival idea must be from the origin of Sharia. Thus the action of Sayyidina Umar about Kharaj was based on the verse in Quran that says: ﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ﴾ **And [there is a share for] those who came after them,** " [TMQ 59:10]. I.e. There is a share of Booty (Al-Fa'ie) for the Muslims who come after the victory i.e. in the kharji land property, and the companions of the prophet accepted that. The origin of the charity endowments is the hadith of the prophet (saw): **إذا مات ابن آدم انقطع عمله إلا من ثلاث: صدقة جارية ...** **When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity)...** Thus the endowments fall under the ceaseless charity. Science of Usul Fiqh has a root in the Quran, Sunnah, the footsteps of Companions of the prophet and the scholars. Imam Shafi (rah) had just compiled the rulings and principles, and arranged and expanded them to create a new science. Thus all the innovations had an origin in Sharia and fell under the principle of opposite meaning ‘Mafhum Mukhالفah’ to the saying of the prophet (saw): **“Anything which does not belong to it, is rejected”** i.e. anything which belongs to it is accepted. That is, it has an origin, so it is an acceptable innovation, and it is a recommended revival. What is new about it is that it keeps pace with the calamities, needs and issues of Muslims and provides reviving solutions to them from sharia according to the considered principles related to the revelation. It is

not a thing that has no origin, or a thing based on gaps in the assumptions of the principles such as the interests (Masalih) and purposes of Sharia (Maqasid shariah). Rather it is actually a solution influenced by other than Islam. Therefore, it does not fall under the name of sharia revival, but is an innovation.

What obliges the Muslims in these days is the matters of recommended revival, which is to seek resolving the distortion of trust in the thoughts and rulings of Islam that were created by Western civilization after the intellectual invasion of Muslims, particularly in the ruling, economic and political fields. Thus there must be a Mujaddid (reviver) and Mujtahhid to carry out such important tasks in this era.

The relation of the revival with the claim of evolution:

Because of the extreme danger of a positive view of the term “evolution” globally, including Muslims, we must clarify the confusion and aberration in this term and replace it with another term that is appropriate and real to stop using this illusory term.

Evolution is a transformation of something from one form to another, which means the gradual alteration of the thing into the best and preferred form. In the west, evolution is associated with modernity, civilization and progress. Thus Modernization and civilization are the terms that are close to the meaning of evolution, even though they do not refer to the same meaning. That is, they are synonyms for the term ‘evolution’ amongst them. Evolution of religion means alteration of the religion in a way to keep pace with civilization and modernity and the removal of what hinders it to transform into the best.

On the other hand, revival means renewing a thing i.e. returning the thing into a form that it was previously with a time when it was first created. Thus reviving a cloth means repairing it and removing what attaches to it in a way to look as if it is new. Reviving the machine means cleansing and repairing it so that it can return to perform what it was created for, to look as if the machine is really a new machine. Thus, revival is to return something into its original and initial form to perform the task it was created for.

The difference between evolution and revival, from the intellectual point of view, is that: evolution does not intend to preserve the essence of a thing and to return it into what it was originally before. Rather it means changing something in a way that keeps pace with modern civilization and removing the ideas that hinder this change and the transition to advanced modernity, even if the essence and origin of that thing has been changed. On the other hand, Revival is to reform a thing and to remove what attaches to it that does not belong to it with the intention of preserving its origin and essence.

So the meaning of evolving the religion is to change its thoughts in a way to keep pace with civilization, modernity and to remove what hinders it to transform into the best. Accordingly, it will add some thoughts to the religion even if its originality changes. Because it is civilized and modernized and so it evolves with it. On the other hand, reviving the religion means to make a good understanding of the religion and to return it into a state just as the revelation was revealed, based on correctly comprehending the reality of divine texts, and by removing what attaches to it that does not belong to it that weakens its understanding. Thus it is a purification, crystallization and cleansing process of thoughts of the religion from the factors of blurring, distortion and diversion.

The term 'evolution' was previously called by some people to mean perfection (Ihsan) and making it better i.e. with the meaning to be proficient in understanding things, phenomena and quality in mastering the arts. However, this meaning is a mixture of the concept of perfection and the concept of evolution. Because perfection can happen in old ones and new ones, but evolution can only happen in the new things that are better than the old ones. Because evolution is the transformation from one state to another that is better than the former.

Thus the theory of evolution in the west assumes that every new thing is an evolved one, which is better than the former. This theory assumes that there is no relapse in history. However the reality and the facts of history inform us that perfection and betterment may happen in the old thing and also they may occur in the new one. Perfection has no connection with the past, nor with the new one. Rather, it is related to how to understand and perform things. Thus linguistics, creed and jurisprudence are ancient sciences, and there are no scholars today who are closer in comparison to the ancient scholars who

excelled at these sciences, who were perfect in understanding them and compiling them.

As for the mixing of the issue of evolution with modern industries, evolution is the result of the existence of a new ideology in Europe that led to revival in all the fields including industrial sciences. There is no connection between the time and evolution as sciences amongst the Muslims were progressed and evolved previously. Rather it relapsed and delayed with the decline of thought amongst Muslims.

Thus, we must not use the term ‘evolution’, rather we should use the term that is best, accurate and precise, which is the term “Ihsan” (perfection).

When is revival or evolution obliged?

When the problems amongst the society piles up and when the laws and systems are unable to solve them whilst the issues are piling up one by one with no way out, people search for the causes of such problems and they will find the way out by reviving or developing (evolving) such systems and laws. This also happens in matters related to societal thoughts and concepts.

This is true when such systems, laws and concepts do not emerge from the decisive correct intellectual principle, whereby they are just collections of legislations, systems and concepts created by humans themselves. In such a situation, it is justified to undertake evolution and modernization in such thought and legislation in order to search for the best solutions to treat the human problems and the elevated concepts that keep pace with civilization, modernization and progression. On the other hand, if a thought and legislation emerged from the decisive and correct intellectual principle as it is a divine way from the One who created mankind, then it is not appropriate to evolve and alter it, rather it is only appropriate to revive it alone.

Thus Islam is a religion of Allah that does not contain falsehood neither explicitly nor implicitly. It is from the One who created Mankind, the One who knows what the best is for the people in terms of thoughts, systems and legislations. It is not permissible for mankind to touch the creed of this religion and its essence, and what it brings in terms of ahkam sharia. Because all those

are considered as part of the divine revelation. Accordingly, evolution and modernization have no scope in the religion of Islam as it is a divine religion from the All-wise, the All-Knowing.

What increases our insistence that the religion of Islam does not need evolution is that those who advocate to include ideas of the Western capitalist civilization into Islam, under the slogan of civilization, modernization and development, is in fact a blind emulation of the dominated civilization, although such capitalist civilization and its ideology are made by humans, which are definitely exposed to all kinds of slips, defects, shortcomings and deficiency. This is in addition to the corruption of such civilization in its foundations and intellectual principles, in addition to its failure of practical implementation and the catastrophic consequences and criminality it created on the world against non-European peoples and nations.

As for why it is obliged to revive the religion, whilst it is the divine religion that does not change nor evolve? The answer to this is: The revival is not related to changing the divine texts of Quran and Sunnah, nor is it related to changing the Arabic language or developing it. Rather what is intended by that - as we have mentioned before - is: Islam is a religion implemented by people on their life. So there will be a conflict between Islamic thoughts and others, and they may exceed the limit or be negligent on the implementation. New realities may arise that need the revelation of sharia rulings for that. This may result into the possibility of introducing alien thoughts into Islam. This will weaken the understanding as a result of excessiveness, negligence and failure to link the realities with sharia rulings. These are the factors - if it lasts long- which will eventually separate Islam from the reality, which in turn necessitates the continuous revival.

As for altering the Arabic language, there are many languages that vary and change over time. This is the law of Allah with regards to languages as Allah (swt) says: ﴿وَأَخْتَلَفُ أَلْسِنَتِكُمْ وَأَلْوَانَكُمْ﴾ **"And the diversity of your languages and your colors."** [TMQ 30:22]. Thus Arabic language upon which the revelation was revealed is not the same Arabic language of today. Rather, it has undergone changes and differed through the ages and has become a group of colloquial dialects. The revival in the language is not intended to work on returning the Arabs to speak the classical language, the language of the Quraysh in which the

revelation was revealed. This is a very difficult path, besides being not required by the sharia. Rather, what is required from us is to understand the revelation texts with the tool that was revealed, which is the language of the Arabs at the time. Any change that occurred to the language after the discontinuation of the revelation is not evidence nor is it to be considered.

Thus revival is by returning the correct linguistic understanding for the sharia texts that has undergone changes and differences amongst the arabs since when the revelation was stopped until today. This is because the considered address of the sharia is the address upon which the revelation was revealed, upon which the Arabs were addressed according to their understanding as Arabs to such divine texts. It is not permissible to change or evolve such understanding over the time, rather is obliged to preserve them completely just as they were before the discontinuation of the revelation. Accordingly, it is upon the Mujaddid (reviver), Mujtahid, Mufassir, Faqeeh and all the scholars to master the language and the dialect upon which the Quraish and the Arabs used to speak at the time when the revelation was revealed, so that every one of them is capable to correctly understand what is intended by the words of sharia.

Linguists in the early centuries-- with the beginning of the corruption of the dialect- traced the classical Arab tribes who are eloquent (in Arabic), codified and wrote the Arabic language and Arabic poetry, which is called Arabic literature. And they created linguistic knowledge necessary for the understanding such as the sciences of Balagha (eloquence), Nahw (grammar), Morphology (sarf), fiqh Al-lugha (linguistics), philology, dictation, Rasm (drawing), dictionaries and others. Therefore, linguists and Islamic scholars have spared us the trouble of this matter, and what is required is to learn those sciences and rely on them to understand the sharia texts, so that we can understand them just as understood by the companions of the prophet (saw). This is the necessary perfection (Ihsan).

Also revival happens by understanding the reality upon which the sharia rulings were revealed before the discontinuation of the revelation i.e. to understand the context (Manat). The understanding of the legal text by the jurist or the mujtahid may be correct and unquestionable, according to the linguistic and sharia rules of those texts. However, the problem may lie in his

understanding and distinguishing of the reality to which the text is related. So the defect occurs when such divine texts are related to other than its reality and its sharia context. Accordingly, the scholars have recorded the causes for the revelation of the Quran and the hadiths. They have written the Maghazi and Seerah (biographies of the prophet) to support understanding the reality of the divine texts.

The revival in this matter occurs by tracing the places, monuments, circumstances, environments and natural conditions that were prevalent during the revelation. The revival in this regard can be greater in terms of its benefits like the knowledge of sharia weights and measures such as the amount of one sa'a, dinar, Dira', Qullah and others., or like knowing the tools of war and fighting, clothes and eating utensils that were used, how to build cities and villages, water wells, methods of agriculture and industry and others. All such things benefit a lot to understand matters like the rulings of travel, rulings of water, paths, buildings, pre-emption (حق الشفعة) and others. All of them support the Mujtahid or faqih to scrutinize the context, understand the reality upon which the sharia revelation was revealed.

What is happening now in the lands of the two holy masjids is a sin in terms of destroying the Islamic monuments under the presumed pretexts, and they destroy important Islamic monuments such as the house of the prophet (saw), the homes of the companions, the monumental masjids and others. These are crimes against Muslims and their history. What is required is the preservation of all the Islamic monuments, particularly the things that were present during the revelation as they are related to the realities upon which the sharia texts were revealed, that will help us to understand the context of ahkam sharia, the seerah of the prophet (saw) and the History of Muslims.

Thus the required revival amongst the Muslims today is to understand Islam, -which is new- just as it was revealed during the time of the Messenger of Allah (saw). Reviving it can be done by adhering to certain sharia and intellectual controls with the aim of perfecting the understanding of the sharia texts and the understanding of the context, the rulings upon which the divine texts are related to, and its application to the new reality that is compliance with the same reality upon which divine texts were revealed. When a new reality that has no sharia rulings derived by the previous scholars arises,

Mujtahids and Fuqaha undertake the Ijthihad to derive the ahkam sharia for the newly aroused situations based on the controls of the science of Usul Fiqh.

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Q&A: Who Are the Martyrs of the Aakhirah? And Who Pays off the Martyr's Debt?

(Translated from Arabic)

To: Asmaa Fawzi Mohammad

Question:

Assalamu alaykom wa Rahmatullah wa Barakatuh our respected Shaykh,

It was mentioned in the “Islamic Personality Vol. 2” book, page 165 under the topic “The Martyr”... in relation to the martyr of the Aakhirah: (The authentic (position) as what came in Muslim is that they are five who are: (al-mat'un) who is the one who dies in the plague i.e. the known pestilence, the (mabtun) who is the one with diarrhea, the drowned person who dies from the water, the one who dies of (al-hadm) i.e. under buried debris, and the one who dies in the way of raising the word of Allah outside the battlefield.)

While it was narrated in other Ahadeeth that those martyrs are restricted to being in the way of Allah in battlefield... as is mentioned in the Hadith: It was narrated from 'Uqbah bin 'Amir that the Messenger of Allah (saw) said: «خَمْسٌ مَنْ فُيِّضَ فِي شَيْءٍ مِنْهُنَّ فَهُوَ شَهِيدٌ: الْمَقْتُولُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالْغَرِقُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالْمَبْطُونُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالْمَطْعُونُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالنَّفْسَاءُ فِي سَبِيلِ اللَّهِ شَهِيدٌ» “There are five things, whoever dies of any of them is a martyr. The one who is killed in the cause of Allah is a martyr; the one who dies of an abdominal complaint in the cause of Allah is a martyr; the one who dies of the plague in the cause of Allah is a martyr; and the woman who dies in childbirth in the cause of Allah is a martyr.” [Sahih]

Question: Is there correlation between the two *Ahadeeth* or is there a contradiction? Please clarify this matter, with all due respect.

Second question: It was also narrated in the same context of the topic of the martyr. The Hadith narrated by Abdullah bin Amr bin Al-'As that the Messenger of Allah (saw) said: «يُغْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ إِلَّا الدَّيْنَ» “All the sins of a Shahid (martyr) are forgiven except debt.”

The question is: if the Shaheed was not able to pay back his debt after his martyrdom... who should pay his debt after his martyrdom? Thank you in advance.

Answer:

Wa Alaikum Assalam Wa Rahmatullah wa Barakatuhu:

Firstly: Regarding martyrs:

1. Muslim narrated from Abu Hurayra (ra) that the Messenger of Allah (saw) said: **«بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ فَأَخْرَهُ فَشَكَرَ اللَّهُ لَهُ فَعَفَرَ لَهُ وَقَالَ الشَّهْدَاءُ خَمْسَةَ الْمَطْعُونُ وَالْمَبْطُونُ وَالْغَرِيقُ وَصَاحِبُ الْهَدْمِ وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ»** "A man walking along the road found a thorn-branch in the road and removed it. Allah was grateful to him and forgave him. He (saw) said: **The martyrs (shuhadaa) are five: the stabbed (al-mat'un), the one with stomach illness (al-mabtun), the drowned one, the one who died in a collapsed (building) [under buried debris] and the shaheed in the way of Allah 'azza wa jalla."**

2. It was narrated from 'Uqbah bin 'Amir that the Messenger of Allah (saw) said: **«خَمْسٌ مَنْ قَبِضَ فِي شَيْءٍ مِنْهُنَّ فَهُوَ شَهِيدٌ: الْمَقْتُولُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالْغَرِيقُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالْمَبْطُونُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالْمَطْعُونُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالنَّفْسَاءُ فِي سَبِيلِ اللَّهِ شَهِيدٌ»** "There are five things, whoever dies of any of them is a martyr. The one who drowns in the cause of Allah is a martyr; the one who dies of an abdominal complaint in the cause of Allah is a martyr; the one who dies of the plague in the cause of Allah is a martyr; the one who is stabbed in the cause of Allah is a martyr; and the woman who dies in childbirth in the cause of Allah is a martyr." [Reported by An-Nasa'i and Tabarani]

3. There is no contradiction, the hadith of Muslim is absolute (mutlaq): **«الْمَطْعُونُ وَالْمَبْطُونُ وَالْغَرِيقُ وَصَاحِبُ الْهَدْمِ»** "the stabbed (al-mat'un), the one with stomach illness (al-mabtun), the drowned one, the one who died in a collapsed (building)." As for the other Hadith, it is restricted (muqayyad) with the word (in the cause of Allah), **«وَالْغَرِيقُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالْمَبْطُونُ فِي سَبِيلِ اللَّهِ شَهِيدٌ، وَالْمَطْعُونُ فِي سَبِيلِ اللَّهِ شَهِيدٌ»** "The one who drowns in the cause of Allah is a martyr; the one who dies of an abdominal complaint in the cause of Allah is a martyr; the one who dies of the plague in the cause of Allah is a martyr; the one who is stabbed in the cause of Allah is a martyr." Thus both ahadeeth are combined by attributing

the absolute on the restricted, hence all of them are martyrs if they were in the cause of Allah, and the concatenation (Qareenah) gives the word “in the cause of Allah” its meaning, so if it was concatenated with nafaqah (they give (nafaqah) in the cause of Allah) or with Jihad (they perform Jihad in the cause of Allah), it then means fighting so that the word of Allah be the highest. As was mentioned in Sahih Bukhari that Abu Musa (radhiyaAllahu ‘Anhu) said: A man came to the Messenger of Allah (saw) and said: O Messenger of Allah, the man who fights for booty, the man who fights to be mentioned and the man who fights so that his rank is seen. Which one is in the way of Allah? The Messenger of Allah (saw) said: **«مَنْ قَاتَلَ لِنَكُونُ»** **«The one who fights so that the word of Allah be the highest is the one in the way of Allah.»** ... If the word (in the cause of Allah) was mentioned without any concatenation (qareenah) to determine the meaning, then it implies obedience to Allah (swt) and becoming closer to Him etc... so if the person was a believer, obedient to Allah (swt) and died in the ways mentioned in the Hadith, then he would be a martyr of the Aakhirah, except the one fighting in the cause of Allah – he would be a martyr of the Dunya and Aakhirah.. i.e. if the one with stomach illness died (in this state) while being obedient to Allah (swt), as well as the stabbed and the drowned etc.. then they are all martyrs, and if they are not with stomach illness or stabbed... etc. whilst obedient to Allah (swt) when dying, the Hadith does not refer to them.

Secondly: as for your question about a martyr who has debt and was unable to pay it back before his death, then paying off the debt falls on his heirs. If his heirs were not able to do so, then the State pays it off as was mentioned in the Hadith of the Messenger of Allah (saw): **«أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ، مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ، وَمَنْ تَرَكَ دَيْنًا أَوْ صَيَاعًا فَإِلَيَّ وَعَلَيَّ»** **“I am nearer to the believers than themselves, so if anyone leaves property, it goes to his heirs, and if anyone leaves debt and dependants, let the matter come to me and I shall be responsible.”** [Reported by Muslim] Also the Hadith of the Messenger of Allah (saw) transmitted by Abu Dawud that Jabir said: **«كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُصَلِّي عَلَى رَجُلٍ مَاتَ وَعَلَيْهِ دَيْنٌ، فَأَيُّ بِمَيِّتٍ فَقَالَ: أَعَلَيْهِ دَيْنٌ؟ قَالُوا: نَعَمْ دِينَارَانِ. قَالَ: صَلُّوا عَلَيَّ صَاحِبِكُمْ. فَقَالَ أَبُو قَتَادَةَ الْأَنْصَارِيُّ: هُمَا عَلَيَّ يَا رَسُولَ اللَّهِ، قَالَ: فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا فَتَحَ اللَّهُ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ. فَمَنْ تَرَكَ دَيْنًا فَعَلَيَّْ قَضَاؤُهُ، وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ»** **“The Prophet would not pray for a man who owed a debt. A deceased person was brought to him and he said: 'Does he owe any debt?' They said: 'Yes, he owes two Dinars.' He said: 'Pray for your companion.' Abu Qatadah said: 'I will pay them, O Messenger of Allah, So he prayed for him. Then, when Allah made His Messenger rich through conquest, he said: 'I am closer to each believer than his own self.**

Whoever leaves behind a debt, I will pay it, and whoever leaves behind wealth, it is for his heirs.”

I hope that this answer will suffice to both questions, and Allah (swt) knows best and He is the Most Wise.

Your brother,
Ata Bin Khalil Abu Al-Rashtah
29 Jumada I 1441 AH
24/01/2020 CE

The link to the answer from the Ameer’s Facebook page:

<https://web.facebook.com/AmeerhtAtabinKhalil/posts/1262788063918262>

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Q&A: The Ruling on Seeking Medical Treatment

(Translated from Arabic)

To: Abu Hanifa Foualha

Question:

Assalamu Alaikum Wa Rahmatullah Wa Barakatuh

Honourable Ameer, pardon me if the question adds a burden to you because of your dedicated time and effort to bring the good to this Ummah in crisis. But it is a matter that I could not solve, i.e. is seeking medical treatment an obligation or is it recommended, or is it something else? Please benefit me (with the answer), may Allah bless you and bring the good by your hands.

Answer:

Wa Alaikum Assalam Wa Rahamtullah Wa Barakatuh

You will find the answer to your question in The Islamic Verdict on Cloning Booklet, I will quote what it mentions about the ruling on seeking medical treatment, [p. 41- 43 English version] (pages 30-32 (word document (Arabic version))):

[...In order to extract the shari'i verdict, we need to get a clear understanding of the evidence about seeking medical treatment. Bukhari narrated from Abu Hurayrah who said: 'The Prophet of Allah (saw) said:

«مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً»

“Allah has not created a disease unless it has a cure.”

Muslim narrated from Jabir ibn 'Abdullah that the Prophet (saw) said,

«لِكُلِّ دَاءٍ دَوَاءٌ، فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ»

“For every disease, there is a cure. When the cure of the disease is reached to, he (the sick) will be cured by Allah’s will.”

In the book of Musnad of Ahmad, it is narrated from ibn Mas’ud,

«إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُنْزِلْ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً، عِلْمَهُ مَنْ عِلِمَهُ وَجَهْلَهُ مَنْ جَهْلَهُ»

“Allah has not created a disease unless it has a cure; some will know it (the cure) and others will not.”

These three ahadith indicate that Allah has given the illness and the cure for it, and He informed us that for every illness there is a cure. If the cure is reached to, then the illness will be cured by the will of Allah; some people will know this and some people will not. These ahadith say that for each illness there is a cure, and thus encourage the seeking of treatment which will lead to curing the illness by the will of Allah. The disease is from Him, the medicine is from Him, and the cure is also from Him, and not from the medicine. Allah has put in the medicine the ability to cure the disease. This direction from the Legislator is an indication and not an obligation.

Imam Ahmad reported that Anas said that the Prophet of Allah (saw) said;

«إِنَّ اللَّهَ عَزَّ وَجَلَّ حَيْثُ خَلَقَ الدَّاءَ خَلَقَ الدَّوَاءَ فَتَدَاوُوا»

“Allah almighty has created the illness and the cure, so seek to cure yourselves.” Abu Dawud and Ibn Majah narrated from Usama ibn Sharik that he was with the Prophet of Allah (saw) when some people came from the desert and asked him: “Should we seek treatment from illness?” He (saw) said,

«...نَعَمْ، يَا عِبَادَ اللَّهِ تَدَاوُوا، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً»

“Yes, O servants of Allah, seek treatment, Allah did not put out an illness except that he put a cure for it.” In the first Hadith, the Prophet (saw) commanded people to seek treatment, and in the second hadith he (saw) directed the people from the desert to seek treatment since Allah has given the illness and the cure.

The address in the two ahadith came in the form of a command, and the command indicates a request. Such a request does not mean an obligation except when it is decisive. To be decisive, a command will need another indication to give it that meaning.

There is no such indication in the two ahadith to tell us that the command is an obligation. In the first three ahadith, only information and direction are given, which indicate that the command for treatment is not an obligation. In addition, there are other ahadith which indicate that it is allowed not to seek treatment; this indicates that the command to seek treatment in the two ahadith does not denote an obligation. Imam Muslim narrated on the authority of 'Imran ibn Husayn that the Prophet (saw) said;

«يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بَعِيْرَ حِسَابٍ، قَالُوا: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: هُمْ «
«الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَلَا يَكْتُمُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ»

“Seventy thousand from my Ummah will enter Paradise without accounting.” They asked, “Who are they?” He said; “They are those who do not use ruqya(incantation), tatayur (omens), iktiwa’ (cauterisation), and they depend on their Lord.”

Imam Bukhari narrated that ibn Abbas said, ‘This black woman came to the Prophet and said “I am an epileptic and when it happens to me, I get uncovered, ask Allah to cure me.” He (saw) said,

«إِنْ شِئْتَ صَبَرْتَ وَلَكَ الْجَنَّةُ، وَإِنْ شِئْتَ دَعَوْتُ اللَّهَ أَنْ يُعَافِيكَ»

“If you want to be patient (with this illness), you will get Paradise and, if you wish, I can ask Allah to treat you.”

She said “I will be patient.” Then she said, “I get uncovered; ask Allah for me not to be uncovered.” He (saw) asked Allah for her.’ These two ahadith indicate that it is allowed not to seek treatment. In the first hadith, he (saw) said that among the people who will enter Paradise without accounting are those who do not do Istirqa’, or iktiwa’, which means they do not seek treatment, and leave the matter to their Lord and depend totally on him. Istirqa’ and iktiwa’ are forms of treatment. The Prophet encouraged treatment with Istirqa’, and the angel Jibril made Istirqa’ to him.

He (saw) also said;

«الشفاء في ثلاثة: في شربةِ مَحْجَمٍ، أو شربةِ عَسَلٍ، أو كَيِّةِ بِنَارٍ، وَأَنْهَى أُمَّتِي عَنْ الْكَيِّ»

**“Cure is in three things; cupping, a drink of honey, and ironing by fire;
and I forbid my Ummah to use ironing.”**

Al-Bukhari narrated it through Ibn Abbas. And in the second hadith, the Messenger (saw) gave the black woman the choice between patience for the epilepsy that she has, and she will have Paradise (in return), or that he prays to Allah (swt) for her to cure her from her epilepsy, which indicates the permissibility of leaving medication.

Thus, these two hadiths show that there is no obligation for seeking medication contained in the hadith of his response to the Bedouin, and in the hadith before it about the obligation, and due to the strong urging of the Messenger (saw) to seek medication, the command to seek medication contained in the hadiths is therefore recommended.] End Quote.

Your Brother

Ata Bin Khalil Abu Al-Rashtah

23 Shawwal 1442 AH

4/6/2021 CE

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Q&A: Aims of the Chinese Summits with the Arab Countries

(Translated from Arabic)

Question:

Al-Jazeera published on its website on 12/9/2022: "The 43rd summit of leaders of the Gulf Cooperation Council countries, the Gulf-Chinese Summit, and the Arab-Chinese Summit were held in the Saudi capital, Riyadh, on Friday, in the presence of a number of Arab leaders and the Chinese President Xi Jinping." What are the objectives of holding these Chinese summits with Saudi Arabia, the Gulf States and the Arab countries in Riyadh? Is it China's way of calling for multipolarity in order to expand its political influence and prove itself as a major international pole in exchange of the violent way in which Russia demands influence and multipolarity? Does this find a response in the Arab region and with the rulers? What is America's reaction?

Answer:

In order to clarify the answer to these questions, we should clarify the following:

1- Chinese President Xi Jinping visited Saudi Arabia and met with its King and Crown Prince Bin Salman on 8/12/2022 where he was warmly welcomed. The two sides signed a comprehensive economic partnership agreement, including agreements worth \$30 billion in the fields of energy and infrastructure, in an attempt to reconcile between China's projects within the framework of the Belt and Road strategy, and Bin Salman's projects in the so-called Vision 2030, whose broad title is "entertainment". As well as talks about a large center for Chinese industries in Saudi Arabia for marketing in the region. Then, on the second day, a Chinese summit with the Gulf States was held in Riyadh, followed by a summit with Arab countries on the same day, attended by many Arab "leaders" in a scene for which the Chinese Ministry of Foreign Affairs

said, "...largest-scale diplomatic activity between China and the Arab world" since the PRC was founded. (BBC, 8/12/2022). The two summits stressed on the strengthening of partnership and economic cooperation between the Arab countries and China, and the final statement emphasized general matters such as respect for the existing international order, respect for the countries' sovereignty, non-use of force, and the principle of good neighborliness, as well as the centrality of the Palestinian cause and efforts to prevent the spread of nuclear weapons. In the closing statement of the Chinese-Gulf Summit, China criticized Iran and demanded it to respect its neighbors [and yesterday, the Gulf States and China issued a joint statement at the end of the Chinese-Gulf summit held in Riyadh, "which included support for the initiative and endeavors of UAE to reach a negotiated and peaceful solution to the issue of the three islands," which Iran considers part of its territory, in addition to calling on Iran to "seriously engage in negotiations to return to the Iranian nuclear agreement" (Al-Mayadeen, 10/12/2022)] and the Chinese ambassador in Tehran was summoned to protest against the Chinese position.

2- The new US strategy classifies China as the greatest threat to US hegemony over the world, and that it has the capabilities to build effective influence around the world for China is a country with an economy that is the second in the world after America, and it is also the second country in military spending. Therefore, America monitors China's actions and builds plans to stop its rise, and even prepares for war with it, as US President Biden's statements regarding the recent Taiwan crisis showed. America has commented on the Chinese president's visit by saying: [The White House said, on Wednesday, that it was "not surprised" by Chinese President Xi Jinping's visit to Saudi Arabia because Beijing "is working to grow its influence in the Middle East." "We're mindful of the influence that China is trying to grow around the world," said John Kirby, strategic communications coordinator at the US National Security Council who also said, "Probably not a surprise that the President Xi is traveling around and certainly not a surprise that he that he chose to go to the Middle East." (CNN Arabic, 8/12/2022)].

3- On the other hand, China is trying to show that it does not oppose the American international order, as it calls for what America calls for, and this was evident in this visit of the Chinese president when the closing statement of the summit emphasized the maintenance of the international

order based on the international law and the prevention of nuclear proliferation and combating terrorism. Actually, the closing statement of the Chinese-Arab summit in Riyadh included implicit criticism to Russia when it emphasized respect for the sovereignty of countries, refraining from using force or threatening to use it, and respecting the principle of good neighborliness, in reference to the Russian war on Ukraine. China's criticism to Iran in the final statement and its call for good neighborliness and non-interference in the affairs of the Gulf countries is considered, from another angle, identification with Western countries and America, which has long directed such criticisms at Iran. And with Iran summoning the Chinese ambassador to protest, it appears that the speech of the formation of a "new international camp" represented by Russia, China, Iran and North Korea proves once again that it is a fantasy that has no reality.

4- As for the Arab relations with China, these summits in Saudi Arabia do not include any change in them from the international point of view. It is true that Saudi Arabia has welcomed the Chinese president warmly which wasn't the case during the US President's visit in July 2022, but this indicates a relationship with Saudi Arabia's participation of the Republicans in their disputes with the Democrats and President Biden, in addition to the lack of respect that President Biden has shown to the Crown Prince of Saudi Arabia, Bin Salman. Moreover, the Arab countries have signed strategic partnership agreements with India and Germany without this implying any loyalty or change in political affiliation.

5- And if China suffers major political problems in its near vicinity, with Taiwan, which it considers a part of it and cannot annex it till now, with nearby Vietnam, and the islands' problems with several countries, as for its close relations of loyalty are almost limited to North Korea, China certainly does not aspire or plan to create political loyalty for itself in the Arab region, especially as it knows the strong correlation of the rulers to America and Britain. For all of this, this visit of the Chinese president and the convening of these summits and the economic agreements, whatever their value is, have nothing to do with political subordination, and it is just within the scope of open economic relations between countries, and should only be viewed from its economic angle, and the political connotations it may include that have nothing to do with the region or the political affiliation of its rulers. For

example, China's criticism to Iran is considered identification with the western position and proof that China does not tweet outside the global swarm criticizing Iran, and is not followed by any Chinese political interference with the Gulf countries against Iran. Likewise, the inclusion of veiled criticisms of Russia in the final statement, such as respect for the sovereignty of countries, non-use of force and respect for good neighborliness, is an indication among the increasing indications that China is not allying with Russia in its war on Ukraine and that it is pursuing a peaceful diplomatic approach in its relations with the world.

6- China is converging with the Gulf region economically because it fears strongly that America and Europe will cut off the chains of Chinese industry, especially the export chains to Western markets. What is being discussed today regarding the strategic error in the heavy reliance on Russian energy resources in Europe is exactly what is coming from the great dependence, in the west, on Chinese manufacturing chains and strong indicators have appeared about that. German Foreign Minister Baerbock said: [Germany's experience with Russia has shown that "we no longer allow ourselves to become existentially dependent on any country that does not share our values. Complete economic dependence on the basis of the principle of hope leaves us open to political blackmail." (Al-Mayadeen, 2/11/2022)]. On his departure from Beijing, German Chancellor Schulz wrote an article in the newspaper Frankfurter Zeitung, in which he wrote "Berlin must change the way it deals with China as the country lurches back toward a more openly "Marxist-Leninist" political trajectory." He continued, saying that German companies need to take steps to reduce "risky dependencies" in industrial supply chains... Chinese Supply Chain, Middle East, 4/11/2022). In this context, and in order to try to prevent this, China is taking preventive measures to prevent its supply chains, to the West, from being exposed to what Russia's chains have been exposed to, especially in the matter of energy, and what appears so far from China's preventive actions are the following:

a. Separating itself from Russia: China had hoped that the Russian President Putin would succeed in imposing a fait accompli in Ukraine and what would follow from a greater global role for Russia, China's position was ambiguous at the beginning of the Russian war on Ukraine. The huge American and European support for Ukraine gave it strength to withstand, which made

China to move away from Russia and increased its veiled criticism to it, and this was noticed after the last congress of the Chinese Communist Party (October 2022) and President Xi Jinping's complete control of the reins of affairs and the removal of his opponents from the party's political office. China, distanced itself further from the Russian recklessness because China cannot afford that America and the European countries cut off the Chinese industrial chains as they cut the Russian energy chains, and China has taken this into account.

b. Identification with Western positions: China has begun to declare its commitment to the American international system and criticizes what the West criticizes, such as Iran's interference in the affairs of the Gulf States. Thus, China wants to tell the west that it is one of the "civilized" world countries that rejects the barbaric policies of some countries, and we may witness, in the coming days, an increase in these Chinese positions, including avoiding any military escalation with Taiwan and asking America to de-escalate it, as well as helping in resolving the nuclear crisis of North Korea. And all this, with the aim of stopping the American as well as the European policy of cutting off industrial supply chains from China.

c. Increase interest in economic alternatives: China views the Arab countries' markets as an alternative, although it is still not important to the Western markets, meaning that in case of cutting (or easing) the Chinese supply chains with America and Europe, the Arab markets could constitute a kind of alternative, although it is still marginal compared to the American and western markets. And if this is combined with the African and Latin American markets, the Chinese economy will have created an outlet in the event of suffocation due to the new trends in America and Europe to reduce its dependence on China.

7- As for the economic aspect of the Arab countries, these summits, whether Gulf or Arab, can be viewed as follows:

a. After decades of failure of comprehensive rule in the Arab countries, these countries have become like dry forests waiting for someone to light a match. Some of these countries pay more than half of the taxes collected as interest for their usurious loans. Its currencies began to collapse dramatically, and prices rose sharply as a result of its failed economic policies and the depth of its dependence on the west, which threatens to ignite

protests. Almost all Arab countries, with the exception of the Gulf countries, suffer from severe economic problems. This reality makes these rulers view China as a potential economic savior, from which more loans can be taken and some of the harsh conditions of the International Monetary Fund can be avoided. And China, through its large foreign projects, can make huge investments in these countries, and the benefits will be for the rulers and their aides because of the rampant government corruption in the corridors of rulers.

b. As for America, its economic problems made it depend more on its agents, such as the imaginary arms contracts that the Trump administration signed with Saudi Arabia, and even put pressure on other agents in the interest of its economic benefit, as was the pressure of America's agents on Qatar, an agent of the British, until Qatar's money invested in America became a lifeline for its rulers to remain in power. US President Trump has demanded that the rulers in the region pay for America's protection provided for them. And because these rulers suffer from great problems, America either pushes them or does not mind their economic orientation towards China, and America may today plan to burden the Chinese economy with economic aid provided to America's agents in the region as part of its policy to stop the rise of China, meaning that the Chinese-Arab economic cooperation and partnerships is in no way a threat to the loyalty of these rulers.

8- With all this, the Chinese goals from these summits are clear as they are economic goals in the first place, and China is not competing with America and Europe for political influence in the Arab region, as its capabilities and will are weaker than that. Rather, it cannot resolve political influence in its favor in its immediate vicinity in East Asia. China wants, through these summits and the economic partnership agreements that it signed, to remain the artery of the Arab region that feeds its economy, whether energy resources from the Gulf or the Arab countries' markets for its industries, and it benefits of these and other occasions to say that it is part of the civilized world, and also says that it is not part of the camp of countries that the west calls them "rogue states" such as North Korea and Iran, and it does not want to be affected by international isolation, which today is wrapping around Russia's neck and wants to strangle it. China also wants to have solid economic relations with the Arab region, Africa and Latin America, as a whole, as a substitute for western markets, that is if western pressure on China intensifies, and Western countries

cut off industrial supply chains with it. China is trying to avoid or mitigate this through a policy of favoritism with the west and through a policy that is taking shape, which is distancing itself from Russia.

9. It must be noted that the "Arab leaders" did not think, during these summits, to raise China's brutal actions against the Muslims in the Xinjiang region, East Turkistan, in their "friendly" conversations with the Chinese president, and they were not discussed as if they did not exist! If this indicates anything, then it indicates the severity of the failure of these Arab rulers and the severity of their weakness, and that Muslims matter does not concern them, and that the central issue of all these rulers is to preserve the throne in light of the raging state of hostility of their peoples against them, and in light of the comprehensive failure of all their policies and their inability to deal with any issue affecting people's lives. Rather, the conversation focused on economic relations and international trade, as if China's crimes against Uighur Muslims were in another world!

10. The Arab rulers today, and even the Muslim rulers, are in their worst condition since the destruction of the Khilafah (Caliphate), and it is a state that warns them of imminent annihilation. The extent of the ruin that their hands have made in coordination with America and Europe, and even with China, is so enormous that they struggle to deal with it while they are far from achieving any success that justifies them continuing to rule, and the degree of failure is what differentiates one ruler from another. This is above the wrath of Allah Almighty upon them, for they have abandoned their Islam, and fought the workers to resume the Islamic life on earth, and followed the command of every colonial Kafir tyrant as if they were blind. ﴿أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾ **“They are dead, not alive—not even knowing when their followers will be resurrected.”** [An-Nahl 16:21]

22 Jumada al-Awwal 1444 AH
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The political paralysis and instability which Pakistan is witnessing today, is the direct result of a failed politics, which the ruling political class practices. Inspired by the Western conception of politics, the politics adopted by the PTI, PML-N, PPP, and other political parties, revolves around seeking power, at all costs, as well as securing the interests of the ruling politicians, generals and higher judiciary. In the name of slogans like civilian supremacy, rule of law and rule of the masses, this politics has revolved around politicians, generals and judges fighting each other for more power, and share of resources, which they can appropriate for themselves. This is a politics of making deals, serving Western interests and international institutions, passing laws which secure extensions and offices for generals, politicians and judges and rewarding political loyalists and financiers of political parties. **Nothing but the total rejection of the current politics, which is based on seeking power, and the adoption of a new politics based on Islam, will end the misery of Muslims of Pakistan.**

(The Change Pakistan Needs is a New Politics and a New State Based on Revelation from Allah (swt); the Khilafah (Caliphate) on the Method of Prophethood)

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حزب التحریر دلائل پاکستان
29 مئی 1444ھ
برطانیہ 23 اکتوبر 2022



NUSSRAH

Nussrah is the Hukm Shar'i upon which the political future of the Muslim Ummah depends. It is through Nussrah that a state will be established which will end the chain of treacheries faced by the Ummah, beginning ruling by all that Allah (swt) has revealed, unifying the entire Ummah under a single state and spreading the message of Islam to the world through Dawah and Jihad.

The divine evidence of Nussrah is established in the Seerah of RasulAllah (saw). When the society of Makkah became rigid before the message of Islam, Allah (swt) ordered RasulAllah (saw) to present himself to various tribes, to seek their Nussrah. After the death of his (saw) uncle Abu Talib, RasulAllah (saw) started contacting various Arab tribes. The leaders of the tribes of Madinah, the Aus and Khazraj, accepted Islam and gave Nussrah to him (saw).

Through the Nussrah of the Second Pledge of Aqabah, the first Islamic State was established. So, the leaders of Aus and Khazraj were named as Ansar, to be remembered by this honored title until the end of the life of this world.

Today, the need of the hour is that sincere officers in the armed forces of Pakistan follow the footsteps of their Ansaar brothers, granting Nussrah for the re-establishment of the ruling by all that Allah (swt) has revealed. They must uproot the Kufr capitalist democratic system and pledge allegiance to a Khaleefah Rashid for the implementation of the Quran and Sunnah, fulfilling the glad tidings of RasulAllah (saw) when he (saw) said, **ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ** "Then there will be a forceful rule and it will remain for as long as Allah wills it to remain. Then He will raise it when He wills to raise it. Then there will be a Khilafah upon the Method of Prophethood." Then he (saw) became silent." (Ahmad).