

Press Release

O Secularists Fear Allah in Yourselves and your People

The Rulings of Islam are not a Substance for your Disappointing Parliaments

(Translated)

Under the dominance of the Shiite parties on the vital aspects of the kidnapped government in Iraq from the juntas who are not aware of politics, and have no concern but for their positions and looting of public money ... Lawmakers in the Iraqi parliament sought to make amendments to the personal status law, which is in effect since 1959, to lower the age of adulthood for underage girls (minors) to 9 years according to Sharia, instead of the age of 18 in the man-made law. The above-mentioned amendments also dealt with other issues such as ascribing children to the religion of their fathers, custody of children, inheritance when religion differs, ban Muslim women from marrying non-Muslims, and the like. These efforts came in response to the influential religious centers such as Al-Fadhila (the virtue) Party, and virtue is dissociated from it, and the former Minister of Justice Hassan al-Shammari, who shed the blood of many Muslims and executed death penalties on charges most of which were malicious prosecutions, as well as their reference, Muhammad al-Yaqubi, and others within the alliance, and in making efforts (for Islamization) of the society according to the advocates of secularism and civil society organizations. Perhaps the approach of the parliamentary election season has moved some (religious) parties that failed to offer anything to their public, to court the public through religion, betting on the popular groups of limited awareness who are motivated by the fatwas of their references, and to attract the voices of the extremists among them for their benefit.

Once the bill was presented to the parliament for a vote, the secularists directed their arrows to the advocates of the amendment, rallying their efforts to drop it and calling their audience to demonstrate, and to raise the slogans of (care) for women and human rights ... Their status was as if they were saying: ﴿فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ آتُوا صَفًا وَقَدْ أَفْلَحَ الْيَوْمَ مَن اسْتَعْلَىٰ﴾ **“So resolve upon your plan and then come [forward] in line. And he has succeeded today who overcomes.”** [Taha: 64].

Their appeals were varied, and were led by women parliamentarians through press conferences... The MP, Sabah al-Tamimi, from Iyad Allawi block said: "The amendment of the Personal Status Law represents a great insult to the humanity of the Iraqi women", and a Kurdish deputy said: "It encourages the marriage of minors and reminds us of the actions of ISIS with the girls in al-Mosul and Syria." Whereas, MP Kazem al-Shammari and the Iraqi Bar Association warned of the dangers of the amendment, because it contains "constitutional and legal violations that could cause Iraq to return 100 years backward ... and represents a significant decline in the establishment of a civil state based on citizenship and enshrines sectarian identity." Another added: "The country is mired in war and crisis and more than 40% of its people are under the poverty line, the public debt exceeds 123 billion dollars, and its parliament is preoccupied with the promulgation of laws that legalize child rape and infant marriage...! This is the case of Iraq under the rule of the sheiks and the princes of sects."

Apart from proposing the amendments, and the replies of the secularists, both teams have sidestepped the Truth, and invented a lie about Allah:

The first team: they committed a great crime by presenting legitimate provisions - as a subject for research - to be voted upon in parliament by its members, who are quarreled by the forbidden passions and gains, and thus they made the parliament above the law of Allah, and claimed that they have the right to accept some of its rulings, and reject others. So, let them listen to Allah (swt) saying: ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا﴾ **“It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.”** [Al-Ahzab: 36].

As for those who oppose them, their guilt is greater, because they have made arbitration of Allah's law the cause of women's oppression and humiliation, and a reason for the lagging behind the civilized nations. ﴿كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا﴾ **“Grave is the word that comes out of their mouths; they speak not except a lie.”** [Al-Kahf: 5].

And the motives of these are well-known, for they are on the religion of their masters, the occupiers, in the adoption of the evil democracy, that prevents the law of Allah to organize the affairs of the people, the state and the society, fearing that people will turn to arbitration the law of their Lord the Almighty ...!

Thus, everyone is dissociated from the truth, and it is not permissible for them to utter words randomly in the rulings of Allah ... ﴿وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ﴾ **“And of the people is he who disputes about Allah without knowledge or guidance or an enlightening book [from Him]”** [Al-Hajj: 8]. The origin for the Muslim is to adapt himself to ask about the Sharia rule in what he undertakes or refrains from, and should not leave it to his desires, or be a follower of the ideas of the Kaffir colonists, exposing himself to the torment of Allah Almighty. The search for the rulings of Islam has its people; well-established scholars who are famous for their honesty and say the truth without favoring anyone, the Almighty said: ﴿فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ **“So, ask the people of the message if you do not know.”** [An-Nahl: 43].

Before we conclude, it is imperative for us to explain the ruling of Allah (swt) on early marriage: the scholars of Islam have unanimously agreed on the permissibility of the marriage of a young girl before reaching puberty, and what is relied upon here is the physique of the young woman and her mental abilities, whereas, assigning an age limit is not an obligation, rather it depends on the circumstances... Among those jurists (Fuqaha) - to name but a few – Al-Jassas from the Hanafis, Ibn Qudaamah from the Hanbalis, An-Nawi and al-Suyuti, both are Shaafa'is, Ibn al-Mundhir from the Maalikis and many others. They based their opinion on the saying of Allah (swt): ﴿وَاللَّائِي يَيْسَنَ مِنَ الْمَحِيضِ مَنْ نَسَائِكُمْ إِنْ أَرَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةَ أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ﴾ **“And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated.”** [At-Talaq: 4]. And the place of inference is the saying of Allah (swt): ﴿وَاللَّائِي لَمْ يَحِضْنَ﴾ **“those who have not menstruated.”** ie: young girls who did not reach the age of menstruation. Another evidence is the saying of Allah (swt): ﴿قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّائِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ﴾ **“Say, "Allah gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them - and [yet] you desire to marry them”** [An-Nisa: 127]. And the evidence is His (swt) saying: ﴿يَتَامَى النِّسَاءِ﴾ **“the orphan girls”**. Because the state of being an orphan only occurs before the age of puberty. As well as the marriage of the Messenger of Allah, may Allah bless him and his family, to Aisha, the mother of the believers, when she was at the age of nine years, and him (saw) marrying off Fatima, a daughter of thirteen years old, to Ali. As well as Ali marrying his daughter Umm Kulthum to Omar bin al-Khattab, also at the age of thirteen years.

Finally, let us leave the sayings of the disbelievers and their lackeys, and receive with acceptance what the Lord Almighty legislated, in which is the goodness and the survival on the Day of Recompense. Oh Allah, hasten for us your great victory, to make us witness the banner of the second Khilafah Rashidah (righteous Caliphate) on the method of the Prophethood high over the Muslims lands, and to grant us pride, dignity, security and good life. Indeed, You are over all things competent.

﴿وَيَوْمَئِذٍ يُفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

“And that day the believers will rejoice; In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.” [Ar-Rum: 4-5].

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