

# NUSSRAH

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**Financial Tools of the Capitalist Major Powers**

**Prohibition of Disclosing Secrets between the Spouses and the Concealing of Intimacy**

**Islam Obliges State Provision of Free Healthcare of High Standards**



**The Khilafah Alone** Will End Our Misery and Humiliation at the Hands of the American Economic Order

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## Editorial

The immense concentration of wealth under the current capitalist world order has now reached intolerable levels. The World Inequality Report 2022 from the Paris-based World Inequality Lab stated that, “The share of the bottom 50% of the world in total global wealth is 2%... while the share of the top 10% is 76%.” The report added, “between 1995 and 2021, the top 1% captured 38% of the global increment in wealth, while the bottom 50% captured a frightening 2%. The share of wealth owned by the global top 0.1% rose from 7% to 11% over that period and global billionaire wealth soared.” Moreover, 2020 saw the steepest increase in billionaires’ wealth on record, whilst 100 million people sank into extreme poverty.

Concentration of wealth under capitalism is not by accident, but by design. The laws of capitalism itself ensure the concentration of wealth. Interest ensures the concentration of wealth in the hands of creditors, whilst adding additional burden upon those in debt. Fractional reserve banking multiplied the wealth concentrating effects of interest manifold. Stock share company structures ensure concentration of wealth in the board of directors, as they take control of capital intensive industry, such as telecommunications, vehicle manufacture and transport. Privatization of energy and minerals ensures concentration of wealth in its private owners, whilst depriving the masses of affordable utilities. Regressive taxation is a greater proportional burden on the poor than the wealthy, as it is applied universally without consideration of financial capability, poverty or debt. Fiat currency allows the creation of money to finance government debt, incurred for providing bail-outs to the rich, at the cost of reducing the value of currency within the pockets of the poor.

Islam alone can end the burdensome concentration of wealth. Islam alone prohibits interest absolutely, whilst the Bayt ul Maal is not allowed to loan that which it does not hold in reserve. The Islamic company structures natural limit the amount of capital that individuals can gather, allowing state dominance of massive revenue-generating, capital intensive sectors of the economy. Islam prevents both private and state ownership of energy and minerals, ensuring that their revenues are spent on the needs of the public, under supervision of the state. Islam forbids any taxation upon the poor and

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indebted, granting them their right from Zakah and other revenues, whilst taxing the financially capable, such as Kharaaj from the owners of agricultural land and Zakah on trading merchandise from traders and producers. And Islam establishes its currency on the firm foundation of gold and silver, which imposes responsible revenue collection and government expenditure, whilst ensuring stable value to currency, ending the scourge of generalized inflation.

Capitalism will continue to limp on, in near collapse, without actual collapse, unless the Ummah arises and knocks it down through its Khilafah. Indeed, the Khilafah (Caliphate) on the Method of Prophethood alone will ensure the distribution of wealth, as Allah (swt), al-Ghani, al-Wahaab, ar-Razaaq, demands. Allah (swt) said, كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ **“So that wealth may not merely circulate among your rich.”** [TMQ Surah al-Hashr 59:7]

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## Tafseer Al-Baqarah (2: 222-223)

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

﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدْنَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (222) نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ (223)﴾

“And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves. (222). Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers. (223)”

After Allah (swt) has clarified the prohibition of marrying the disbelieving women, except for the chaste women from the People of the Book, after He (swt) has clarified the prohibition of marrying the believing women to all kind of disbelieving men without exception, Allah (swt) clarifies in these two verses the rulings related to the cohabitation of husbands with their wives, that would lead to pure and harmonious married life.

In these two noble verses, Allah (swt) clarifies the following:

1- Prohibition of intercourse with the wife in the Maheedh (المحيض) i.e. in the site of menses- which is the female private part (farj)- until the (menstrual) blood stops.

2- Permission for man for intercourse with his wife after the cessation of menstrual blood and the recommendation (Mandub) for him for intercourse with her, after the cessation and ritual bathing (ghusl).

3- Prohibition of intercourse with the wife in a place other than the place of procreation i.e. the *farj* (vagina). Thus it is prohibited to have intercourse with

her in her back passage (anus). Instead, it is only permitted to have intercourse with her in the place of procreation i.e. the place of giving birth alone.

As for the evidence from these two noble verses, they are as follows:

1- Allah (swt) says: ﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدَىٰ فَأَعْتَرِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ﴾ **“And they ask you about menstruation (Maheedh) . Say, “It is harm, so keep away from wives during menstruation. And do not approach them until they are pure.”**

The word ‘maheedh’ (الْمَحِيضِ) means the site of menstruation i.e. the *farj* (vagina). It is the most preponderant interpretation in terms of its root word. As for the question about cohabitating (Mu‘ashara) with wives and so, Allah (swt) ordered to seclude from them in terms of intercourse, but not to seclude from them in any respect.

If the word ‘maheedh’ (الْمَحِيضِ) is interpreted with the root word (masdar), then the question is about the blood flowing from the menstruation and overflowing i.e. menstrual flow. If this is the question, then the answer for this is as such: They ask you about the days of blood flowing (menses of a woman). And the answer is: seclude from the women during those days. The evidence for this intended meaning of the verse is the occasion on which the verse was revealed. So it is an order of secluding from the women pertaining to intercourse alone. The question is about the place of menstruation, so the answer is: ‘Seclude from them’ and thus the intended meaning is to get secluded from the place of blood (i.e. female private part), without referring to the other matters.

This is the appropriate meaning of the verse and the cause of its revelation is:

Anas (ra) said that: “Amongst the Jews, when a woman menstruated, they did not eat with her, nor did they drink with her and they did not live with her in their houses, so the Prophet’s Companions questioned him, and Allah (swt) revealed the verse: ﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدَىٰ فَأَعْتَرِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ﴾ **“And they ask you about menstruation (Maheedh). Say, “It is harm, so keep away from wives during menstruation. And do not approach them until they are pure.”**” until the end of the verse. And the Messenger of Allah (saw) said: «اصنعوا كل شيء إلا النكاح» **“Do everything else apart from sexual**

**intercourse (with your wives)”** When the Jews heard this, they said: This man did not leave any of our words without his opposing us. Usaid b. Hudair and Abbad b. Bishr came and said: Messenger of Allah, the Jews say such and such thing. We should not have, therefore, any contact with them (as the Jews do). The face of the Messenger of Allah (saw) underwent such a change that we thought he was angry with them, but when they went out, they happened to receive a gift of milk which was sent to the Messenger of Allah (saw). He (saw) called for them and gave them drink, whereby they knew that he was not angry with them.” [Muslim: 455, an-Nasa’i: 286, al-Tirmidhi: 2903]

Allah (swt)’s saying: ﴿فَاعْتَرِلُوا النِّسَاءَ فِي المَحِيضِ﴾ **“So keep away from wives in Maheedh.”** i.e. the *farj*, due to the saying of the Prophet (saw): **إلا اصنعوا كل شيء إلا «Do everything else apart from sexual intercourse (with your wives)»** النكاح

As for our saying that it is prohibited, this is due to the verse prohibiting intercourse with wife, during the menstrual period, which is the request of abstention (Talabu tark).

And the Saying of Allah (swt): ﴿قُلْ هُوَ أَدَى﴾ **“Say (O Muhammad!) It is harm”** i.e. unclean (مستفذر). And He (swt) established the objective for the prohibition of intercourse, which is until this harm ceases: ﴿وَلَا تَقْرُبُوهُنَّ حَتَّى يَظْهَرْنَ﴾ **“And do not approach them until they are pure.”** The prohibition depends on the cessation of the harmful period and it is the understandable description that gives decisiveness (for the request). This is because if it does not give decisiveness, then a husband can do that during the menstrual period, which is not the objective meaning mentioned in the verse. Since the prohibition of intercourse has been formed according to that description with the objective, this indicates the decisiveness. And thus the request to refrain from is the decisive request (Talab jaazim) i.e. intercourse during the menstrual period is haram (prohibited).

﴿وَيَسْأَلُونَكَ عَنِ المَحِيضِ﴾ **“And they ask you about Maheedh”** i.e. about the place of Haid (menstruation).

﴿قُلْ هُوَ أَدَى﴾ **“Say it is harm”** i.e. say it is place of harm during the menstrual period.

﴿فَاعْتَرِلُوا النِّسَاءَ فِي المَحِيضِ﴾ **“Abstain from the women in Maheedh”** i.e. abstain from the women in the place of menstruation.

﴿فَاعْتَرَلُوا﴾ “Abstain from” i.e. absence of intercourse.

Thus, the prohibition is for intercourse. As for the other aspects such as living with them, there is nothing wrong with that. Aisha (ra) said: كُنْتُ أَتَعَرَّقُ الْعَرَقُ وَأَنَا حَائِضٌ فَأَعْطَيْهِ لِلنَّبِيِّ فَيَضَعُ فَمَهُ فِي الْمَوْضِعِ الَّذِي وَضَعْتُ فِيهِ وَأَشْرَبُ الشَّرَابَ فَأَنَاوَلَهُ الْعَرَقُ وَأَنَا حَائِضٌ فَأَعْطَيْهِ لِلنَّبِيِّ فَيَضَعُ فَمَهُ فِي الْمَوْضِعِ الَّذِي كُنْتُ أَشْرَبُ مِنْهُ “I would eat flesh from a bone when I was menstruating, then hand it over to the Prophet (saw) and he would put his mouth where I had put my mouth: I would drink, then hand it over to him, and he would put his mouth (at the place) where I drank.” [Muslim: 453, An-Nasa’i: 69] i.e. the Messenger of Allah (saw) completed the bite of eating the flesh, on the bone which Aisha (ra) used to bite, whilst she was in the period of menses. The Messenger of Allah (saw) used to drink after she (ra) had drunk from the same vessel.

That is, there is nothing wrong with a husband cohabiting with his menstruating wife, except for intercourse.

All these are before the menstrual blood ceases. And when the menses ceases, there is no prohibition as Allah (swt) made the objective of that, which is ﴿وَلَا تَقْرُبُوهُمْ حَتَّىٰ يَظْهَرْنَ﴾ “And do not approach them until they are pure.” The word ﴿يَظْهَرْنَ﴾ “they are pure” i.e. the blood ceases in them. Accordingly, the linkage of purity to the woman does not indicate the ritual bathing (ghusl) linguistically. Instead, it means the cease of blood as the word (ظَهَرَتْ) (tahurath) “She became pure” is contrary to the word (ظَمِثَتْ) (thamisath) i.e. she menstruated. And it is said Imra’tun Tahirun (pure woman) and Nisa’un tawahirun” (pure women): when it is said tahrana minal Haid (they became pure from the menses (ظَهَرْنَ مِنَ الْحَيْضِ), it means the cessation of their menses.

As for the saying that this verse is recited with two concurrent recitations i.e. (يَظْهَرْنَ - Yat’hurna with sukoon) and (يَظْهَرْنَ - Yathth’harna with shadd [stressed letter]), it is true. (يَظْهَرْنَ - Yat’hurna) means cessation of blood and nothing more. This recitation is muhkam (definitive in meaning) over the recitation with shadd (يَظْهَرْنَ - Yathth’harna) which means cessation of blood, with ritual bathing. This recitation is Muthashabih (indefinite in meaning). Since both recitations are concurrent (Mutawatir), Muhkam is preferred over Muthashabih because the meaning of the both recitations denote the cease of blood.

That is, the prohibition ends with the cessation of menses according to the understanding of the objective ﴿وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَظْهُرْنَ﴾ “**And do not approach them until they are pure.**” This means ‘Do not have intercourse with them until the cessation of menses’ as its objective is the cessation of menstrual bleeding.

So, whoever goes to his wife before the cessation of menses has committed haram, and the punishment for it is Ta’zeer, if the matter reaches the judiciary of the Islamic State, whereupon the judge would evaluate the rebuke of her husband. It is permitted for the judge to pass a judgment to give charity, as reported by Imam Ahmed from Ibn Abbas (ra) in a Sahih Ma’quf narration: **أَنْ مَنْ أَتَىٰ امْرَأَتَهُ وَهِيَ حَائِضٌ يَتَصَدَّقُ بِدِينَارٍ إِنْ كَانَ دِمَا أَحْمَرَ أَوْ نِصْفَ دِينَارٍ إِنْ كَانَ دِمَا أَصْفَرَ** “**Whoever goes to his wife whilst she is menstruating, he should give one dinar, if the blood is red or he should give half dinar, if the blood is yellow.**” [Ahmed: 1928, Al-Durr Al-Manthur: 2/424]. It is permissible for the judge to evaluate with another punishment for the perpetrator. This is if the news reached the judiciary. If the news does not reach the judiciary, then one who does this should repent and ask forgiveness from His Lord (swt). Allah (swt) may forgive and accept his repentance, if he is truthful and sincere. ﴿إِنَّ اللَّهَ يُحِبُّ﴾ **“Allah loves those who are constantly repentant and loves those who purify themselves.”**

2. The verse gives the permissibility of cohabitating (intercourse) with the wives after menstruation in two cases:

a- When the menses ceases as Allah (swt) said, ﴿وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَظْهُرْنَ﴾ **“And do not approach them until they are pure.”** The mafhum (implicit meaning) of the verse is that it is allowed after the cessation of menstrual bleeding.

b- After ritual bathing (ghusl), after the cessation of menses, ﴿فَإِذَا تَطَهَّرْنَ﴾ **“And when they have purified themselves,”** both these cases, after bathing, and after the menses ceases, are permissible for intercourse. The implicit meaning (mafهوم) of the first does not contradict with the explicit text (manTooq) of the latter.

Nevertheless, the difference of the Saying of Allah (swt): ﴿وَلَا تَقْرُبُوهُنَّ حَتَّىٰ﴾ **“And do not approach them until they are pure”**, is that Allah (swt) made the objective for the prohibition of intercourse, which is the cessation of

blood. When this matter ends, intercourse with the wife is permissible, as it is before the existence of prevention, which is menstruation. Thus, intercourse with the wife after the cessation of bleeding is permissible and there is no sin in that.

As for the saying: ﴿فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ﴾ **“And when they have purified themselves,”** it means intercourse with the wife after the cessation of menses and after taking the ritual bathing (ghusl), which is recommended (Mandub). This is because Allah (swt) says: ﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾. **“Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.”** It is the praise for those who purify themselves and it has an indication denoting the praise of a husband who did not go to his wife, before her menses ceases and before she made ghusl. This is also because this praise is without a decisive indication. So, it is mandub (recommended) as clarified in the principles of jurisprudence (‘usool ul-fiqh).

What is worthy of mention here is that Mandub (recommendation) is other than mubah (permissibility). Mandub has a reward in relation to the one who has intercourse his wife after both the cessation of menses and the making of ghusl. It is not like mubah to go to her after the cessation of menses alone, in that case he loses such reward.

3. As for the prohibition of going to a wife in a place other than the place of procreation i.e. the place of giving birth, this is because Allah (swt) says: ﴿فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ﴾ **“then come to them from where Allah has ordained for you.”** Ibn Abbas (ra) says: i.e. the farj (vagina) and do not have intercourse in other than there. And in the second verse Allah (swt) clarifies that by saying, ﴿نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ **“Your wives are a tilth for you, so come to your place of cultivation, however you wish”** i.e. they are the place of tilth for you, meaning the place of “cultivation” for you. Allah has set the place of procreation i.e. the place of giving birth for intercourse.

﴿فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ **“so come to your place of cultivation however you wish”** i.e. however you wish, such as lying down or on the side or on the front or on the back. However, it should be in the place of procreation, the place of giving birth i.e. the front passage, the vagina.

Accordingly, it is prohibited for a man to go to his wife in her back passage, which is also called the lesser sodomy (al-Lutiyya as-sughra). One who does this

will have stringent Ta'zeer punishment evaluated by the judge in order to deter him, as well as deter others from doing such an act. This is the case if the matter reaches the judiciary. If it does not reach the judiciary, his punishment will be on the Day of Punishment, unless he seeks forgiveness from Allah (swt). And Allah is All-Forgiving and All-Merciful; however, He is also severe in the punishment.

As for why we say that the verse gives the prohibition of going to wives in their back passages, this is because the verse prohibits intercourse in a place other than the place of "cultivation" and this is the mafhoom (implicit meaning) of the verse ﴿فَاتُّوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ **"so come to your place of cultivation however you wish"**. Here, there is an indication for the decisiveness as Allah (swt) says: ﴿وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ﴾ **"And fear Allah and know that you will meet Him."** which is a threat from Allah (swt) to those who disobey Him (swt) to remember that they will meet Allah (swt). And in this, there is a threat by commanding them

to fear Allah (swt) and know that they will meet Allah (swt). This means a threat from Allah (swt) with the punishment, which is an indication that going to a place other than the place of cultivation i.e. the back passage is decisively prevented and thus it is haram (prohibited).

Many Sahih Ahadeeth have come in this regard in addition to the noble verse:

Bukhari narrated that Jabir declared that the Jews used to say: "When a man has intercourse with his wife through the vagina, but being on her back, the child will have a squint," so the Allah (swt) revealed the verse, ﴿نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَاتُّوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ **"Your wives are a tilth to you, so come to your tilth however you will"** [Al-Qur'an 2:223] i.e. He (swt) clarified the false of what they claimed.

Ibn Abi Hatim reported from Jabir bin Abdullah who said: "The Jews told Muslims: whoever goes to his wife in her back will have a squinty child. So Allah revealed the verse ﴿نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَاتُّوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ **"Your wives are a tilth to you, so come to your tilth however you will"**. So the Messenger of Allah (saw) said: «مقبلة ومدبرة إن كان ذلك في الفرج» **"No matter if she is on her back or front as long as it is through the vagina."** [Al-Durr Al-Manthur: 2/627, 'Al-Kamel li Duafa' rijal' by Ibn Uday: 7/13, which is affirmed by, 'Tarekh Baghdad': 12/484]

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The Messenger of Allah (saw) said: «استحيوا إن الله لا يستحي من الحق، لا يحل أن تأتوا النساء في حشوشهن» **“Be shy, though Allah (swt) is not shy of the Truth. It is not permissible to go to wives in their Hushoosh (حشوش)”** i.e. in their back passages. [Al-Durr Al-Manthur: 2/632, Al-Daraqutni: 3/288]

Imam Ahmed reported from Amr bin Shoib from his father from his grandfather that the Messenger of Allah (saw) said: «الذي يأتي امرأته في دبرها هي اللوطية الصغرى» **“The one who enters his wife in her back passage, it is a lesser sodomy.”** [Ahmad: 1/187, Al-Durr Al-Manthur: 2/634]

Then Allah (swt) concludes the verse by clarifying to the believers to put forth goodness to their wives, when they cohabit with them in terms of righteous deeds, being good between one another, mentioning intercourse as well as it what precedes it of compassion. Good companionship is one of those preludes. And Allah (swt) clarifies to the believers to fear Allah (swt) in all what they do and to always remember that they will meet Allah (swt) and that He will punish them for all the disobedience and mistakes they have committed.

Whilst at the same time, Allah gave glad tidings to the believers who truthfully and sincerely abide to obey Allah (swt) with great blessings and the pleasure of Allah is even greater. ﴿وَبَشِّرِ الْمُؤْمِنِينَ﴾ **“And give good tidings to the believers.”**

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# Islam Obliges State Provision of Free Healthcare of High Standards

Musab Umair, Pakistan

## Introduction: Seeking a Cure for Illness

With the increased interest in the great Deen of Islam over the last three decades, there has been a corresponding increase in the interest in Islam's guidelines regarding healthcare. This has been in parallel with the increased interest in other aspects of Islam, such as education, finance and the political unity of the Islamic Ummah. The renewed interest in the healthcare during the era of the Khilafah is not a discovery as such, but a recovery of sorts. A recovery of hundreds of years of immense and ground-breaking achievements in the field of medicine and healthcare. It rests upon us now to examine in detail Islam's guidelines on healthcare.

## The Blessed Sunnah Mandates State Patronage of Healthcare

Islam obliges the state patronage of both medicine and surgery, whilst permitting private healthcare. State healthcare must be free of charge, for all the citizens of the Khilafah, Muslims and non-Muslims. The healthcare service must be available, rapidly deployed, consistent and of high standards. The Messenger of Allah (saw) was given a physician as a gift, whom he (saw) did not use himself exclusively and who was made available to all the Muslims as well. This constitutes an evidence that medicine is an interest from the people's interests. We also see similar evidence (daleel) regarding surgery in trauma cases. In an authentic narration from 'Aisha (ra) she said, **أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ يُقَالُ لَهُ ابْنُ الْعَرَقَةِ رَمَاهُ فِي الْأَكْحَلِ فَضَرَبَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْمَةَ فِي الْمَسْجِدِ يَعُودُهُ مِنْ قَرِيبٍ** "Sa'd was injured on the day of Al-Khandaq (Battle of the Trench), having been hit by an arrow in the medial artery of the arm by a Qurayshi man called Ibn Al-Ariqa, and so the Messenger of Allah (saw) set up a tent for him in the mosque to look after him." [Bukhari and Muslim]. It is understood from the head of the state, the Messenger (saw), attending to Sa'd's surgical care that the Islamic state is responsible for such care. Bone setting, cauterization and cupping (hajama) were standard practices

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in the mobile trauma surgical units that were part of the vanguard of the armies of the Messenger (saw) as they expanded through Islamic conquests.

The Khulafaa' Rashidoon followed the blessed Sunnah and ensured state patronage of healthcare. Al-Hakim narrated in Al-Mustadrak from Zayd b. Islam from his father who said, *مرضت في زمان عمر بن الخطاب مرضاً شديداً فدعا لي عمر طبيباً* "I fell severely ill in the time of Umar b. Al-Khattab and so Umar called a physician for me. He warmed me up to the point I would suck on date pits due to the intense heat." In later periods of the Khilafah, hospitals were funded by charitable religious endowments called waqf, though money from the state coffers was also used for the maintenance of some hospitals. A hospital was called a bimaristan, often contracted to maristan, from the Persian word bimar, 'ill person' and stan, 'place.' The staff included pharmacists and a roster of physicians who were required at appointed times to be in attendance to make the rounds of patients, taking history, performing clinical examination and prescribing medication

The first organised hospital was built in Cairo between 872 and 874. The Ahmad ibn Tulun (أحمد بن طولون) Hospital treated and gave medicine to all patients free of charge. It was named for the Wali, the provincial ruler appointed by the Khaleefah. With gender segregated bathhouses, a rich library and a mental illness wing, it was a highly advanced institution by the standards of the day. Patients deposited their street clothes and their valuables with the hospital authorities for safekeeping before donning special ward clothes and assignment to their dedicated beds.

The ninth-century Al-Qayrawan (القَيْرَوَان) Hospital was also a state-of-the-art institution for the time. It was named for the capital of the Wilayah of Qayrawan (ولاية القيروان) in Morocco (Maghreb) where a Wilayah is an administrative unit of the Khilafah. It had well-organised halls including waiting rooms for visitors, female nurses for female patients, a masjid for patients to pray and study, regular physicians and teams of Fuqaha al-Badan (jurists of the body). The latter were a group of jurists who practiced medicine and whose medical services included cupping, bone setting, and cauterisation.

The Al-Adudi (العضدي) Hospital was founded in 981 CE by the ruler of Baghdad, Adud al-Dawlah, and was also named after him. It was run by the famous administrator, Abu-Bakr al-Razi. The 1284 CE Al-Mansuri Hospital of

Cairo was built with four entrances, each having a fountain in the centre. The Mamluk Sultan Qalawun ensured that it was properly staffed with physicians and fully equipped for the care of the sick. He appointed male and female attendants to serve patients who were housed in separate wards. Beds had mattresses and specialized areas were maintained. Running water was provided in all areas of the hospital.

The state closely supervised the running of the hospitals as a function of the judiciary of the Khilafah. Neglect in healthcare was not left to private litigation. The following is evidence for the judiciary's looking into matters that endanger the public rights, where the judge is known as the Muhtasib. The Messenger of Allah (saw), said, **لَيْسَ مِنَّا مَنْ عَشَّ** "**He who deceives has nothing to do with us.**" (reported by Ahmad and Ibn Maja from Abu Hurayrah). He (saw) also used to confront the cheaters and punish them. The responsibilities of the Qadi Muhtasib regarding healthcare included ensuring that the correct weights and measures were employed in medication dosages, insistence upon proper hygiene, condemning ramshackle buildings and ensuring a supply of clean water and other related matters.

### **Teaching and Training According to Prophetic Tradition**

There are two aspects to the education of the Islamic physician or surgeon. Treating patients is an act of worship for which there are specific Islamic legal rulings which are to be taught in medical college. In addition, medicine is a subject of technical expertise which includes basic medical sciences as well as clinical medicine.

It is incumbent upon the Muslim physician to know of Islamic rulings related to his work, as it is something which has to be known from Islam by necessity. Consider the rukhsah (رُخْصَةً) from ghusl over the head for the head injury case. Abu Daud narrated that Jabir (ra) said, **رَجْنَا فِي سَفَرٍ فَأَصَابَ رَجُلًا مِّنَّا حَجْرٌ - فَشَجَّهُ فِي رَأْسِهِ ثُمَّ اخْتَلَمَ فَسَأَلَ أَصْحَابَهُ فَقَالَ هَلْ تَجِدُونَ لِي رُخْصَةً فِي التَّيْمُمِ فَقَالُوا مَا نَجِدُ لَكَ رُخْصَةً وَأَنْتَ تَقْدِرُ عَلَى الْمَاءِ فَأَعْتَسَلَ فَمَاتَ فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَ بِذَلِكَ فَقَالَ " قَتَلُوهُ قَتَلَهُمُ اللَّهُ إِلَّا سَأَلُوا إِذْ لَمْ يَعْلَمُوا فَإِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَتَيَمَّمَ وَيَعْبِرَ " . أَوْ " يَعْصِبَ " . شَكَكَ مُوسَى " عَلَى جُرْحِهِ خِرْقَةً ثُمَّ يَمْسَحُ عَلَيْهَا وَيَغْسِلُ سَائِرَ جَسَدِهِ** "**We set out on a journey. One of our people was hurt by a stone, that injured his head. He then had a wet dream. He asked his fellow travellers: Do you find a concession for me to perform tayammum? They said: We do not find any**

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**concession for you while you can use water. He took a bath and died. When we came to the Prophet (saw), the incident was reported to him. He said: They killed him, may Allah fight them! Could they not ask when they did not know? The cure for ignorance is enquiry. It was enough for him to perform tayammum and to pour some drops of water or bind a bandage over the wound (the narrator Musa was doubtful); then he should have wiped over it and washed the rest of his body.”** In Islamic jurisprudence, one of the ruksah for tayammum is the presence of a wound that can reopen through passing water over it, leading to death. Similarly, there are many Islamic rulings related to patient care, such as the permission of looking upon the awrah for clinical examination, the prohibition of khulwa of a male doctor with a female patient and the detestability of using alcohol in medication. Thus, as part of the medical teaching and training in the Khilafah, physicians and surgeons are educated in the relevant fiqh.

This specific fiqh was from the aspect of knowledge mandated by the Deen. As for technical expertise, Islamic physicians and surgeons acquired teaching and training within the dynamic environment of hospitals. Treating the patient, removing the harm and granting relief are sources of great reward. To fulfil their duties, Muslim doctors must be mindful of sababbiyah (causality), examining carefully the causes and their effects, as the Companions (ra) of the Messenger of Allah (saw) did in all matters of technical expertise. Thus, within medicine, Muslim doctors observed dietary restrictions, medication by nutrition as well as medication by herbs and minerals. They reviewed cases and undertook audits in order to improve clinical care. It was a thorough scientific tradition that extended over centuries.

In one part of the Al-Mansuri Hospital building, the physician-in-chief was given a room for teaching and lecturing. There were no restrictions to the number of patients who could be treated and the in-house dispensary provided medicines for patients to take home. Teaching hospitals were the foundation of training for new medical students just as they often are today. Eight hundred years ago, these teaching hospitals provided practical and theoretical lessons for students. Teaching took place both in groups and on a one-to-one basis just like today. Lectures were held in a large hall at the hospital and the subject matter was usually a reading from a medical manuscript by the so-called reading-out physician. After the reading, the chief physician or surgeon took

questions. Many students studied texts with well-known physicians and since paper was plentiful in the Muslim world, manuscripts that were written for personal use have also been preserved. In Europe, these same texts were scarce and seldom owned by the student.

Besides teaching, clinical training was established with groups of students following the attending physician or surgeon on ward rounds. More advanced students observed the doctor taking history and examining patients whilst formulating prescriptions for them in the outpatient department of the hospital. One of these medical schools was in the Al-Nuri Hospital in Damascus. Under the direction of the physician Abu al-Majid al-Bahili, the twelfth-century ruler Nurudin ibn Zangi (1118-1174) founded the hospital. It was named after Nurudin and he equipped it with supplies of food and medication whilst also donating a large number of medical books which were housed in a special hall.

There was a system of graduation and specialization. As an example, eye specialists were to be qualified on the basis of the book Ten Treatises on the Eye (كتاب الأطروحات العشر للعين) written by Hunayn ibn Ishaq, which elaborated the functional anatomy and physiology of the eyes as well as defining modes of treatment. A physician in the Islamic world was granted a license (ijazah) following the completion of his education. As an example, there is a signed statement made by Ibn al-Nafis (d. 1288/687 H), that his student, a Christian named Shams al-Dawlah Abu al-Fadl ibn Abi al-Hasan al-Masihi, had read and mastered a treatise of Ibn al-Nafis. The certificate is in the handwriting of Ibn al-Nafis himself and dated the 29th of Jumada I in 668 H (25 January 1270). Ibn Nafis authored “Commentary on Anatomy of the Canon” (شرح تشريح القانون) and predated Harvey in the discovery of pulmonary circulation.

**Every Disease (دَاء) Has a Curing Medication (دَوَاء), Except for Senility (Old Age) (الْهَرَمُ)**

Abu Daud narrated in his Sahih that the Messenger of Allah (saw) said, **“Medicate for Allah has not made a disease without appointing a medication for it, with the exception of one disease, namely old age.”** Imam Ahmad narrated in his Musnad, that the Messenger (saw) said, **“Allah (swt) has not sent down a disease except that he sent**

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**down its cure, whoever knows it, knows it and whoever is ignorant of it, is ignorant of it.” [An-Nisa’i, Ibn Majah, Al-Hakim and Ibn Hibban].**

If the right treatment for the disease is discovered, then cure is achieved by the Will (Iraadah) of Allah (swt). Some people will know and some people will not. The knowledge of medication will be known to the experts, whether they are Muslims or non-Muslims. It extends to all forms of medication, including dietary restrictions, nutrition, herbs, minerals or derived salts and compounds. These ahadeeth clarify that there is medication for each and every illness. Hence they encourage medication which will lead to curing the illness, by the Iraadah of Allah (swt). The disease is from Him (swt) and the medication is from Him (swt). The cure (shifaa) is also from Him (swt). The cure is not from the medication in and of itself, innate to the medication. It is Allah (swt), Al-Qadeer, that placed within the medication the capability (qudrah) to cure the disease.

In his explanation of such ahadeeth, the scholar of medicine, Ibn Qayyim said, *فَقَدْ تَضَمَّنَتْ هَذِهِ الْأَحَادِيثُ إِنْبَاتَ الْأَسْبَابِ وَالْمُسَبَّبَاتِ* “These ahadeeth affirm there are causes for whatever occurs in this world and the removal of these causes.” He then added, *وَلِهَذَا عَلَّقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الشِّفَاءَ عَلَى مَصَادِفَةِ الدَّوَاءِ لِلدَّاءِ* “Accordingly, the Prophet (saw) linked cure (شِّفَاءَ) with the correct medication for the disease.”

Thus, there is a state of disease and a state of health. If the disease becomes chronic, extending over years and decades, it is to be considered that there is something missing in the treatment, whether it is from the prevention of harm, nutrition, dietary restrictions or medication. The exception is the process of aging, the stage of senility, which is marked by the deterioration of the organs and functions of the human body. It is in senility that Allah (swt) prepares us for our return to Him (swt), removing our sins and purifying us for the aakhirah. May Allah (swt) grant us patience in our senility and respectful patience with our elders.

The Muslim doctor medicates his patients, using any appropriate medication. During the time of the Khilafah, the Muslims closely examined the available remedies, including the Unani (Greek) medication, adopting them and improving upon them. The Muslim doctors of today must do likewise. Medication is a field of expertise and must be referred to the experts in

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medication. Such an approach is seen in other matters of expertise in the blessed Sunnah, for example, in the military field. In every action whose subject requires understanding and contemplation, the Prophet (saw) gave preference to expert opinion over lay opinion, even if the lay opinion constituted the majority view. Evidence regarding this is reflected in the consultation (shura) of the Messenger of Allah (saw). When he (saw) halted the Muslim forces behind the nearest water (well) of Badr, Al-Hubab ibn ul-Munthir (ra) did not like the site since he (ra) was well acquainted with such places and an expert in warfare, so he (ra) said to the Messenger of Allah (saw): يَا رَسُولَ اللَّهِ ؛ مَثْرَلٌ أَنْزَلَكُهُ اللَّهُ لَيْسَ لَنَا أَنْ ، وَلَا نَقْصِرُ عَنْهُ ، وَأَمْ هُوَ الرَّأْيِيُّ وَالْحَرْبُ وَالْمَكِيدَةُ ، نَتَعَدَّاهُ ، “Is this the place which Allah has ordered you to occupy, so that we can neither advance, nor withdraw from it, or is it a matter of opinion, war and tactics?” The Messenger of Allah (saw) said: **“It is rather a matter of opinion, war and tactics.”** Upon this Al-Hubab (ra) then pointed to another site. The Messenger of Allah (saw) and those with him advanced to encamp, such that the wells were behind the army, cutting them off from the enemy. In this hadith, the Messenger of Allah (saw) abandoned his opinion for that of the expert. He (saw) did not refer to the Muslims for a majority opinion. Above all, were it Revelation from Allah (swt), he (saw) never would have abandoned it.

The Revelation in the Blessed Sunnah is for legislation. It is an obligation to make military preparations and it is an obligation to provide healthcare. However, the specific styles and means are left to the experts in the field, whether it is military affairs or medicine. So, the opinion of the Prophet (saw) regarding specific medication are not binding or restrictive upon the Muslims, just as his personal opinion regarding the site of the military encampment at Badr was not. The Muslims can adopt from non-Muslims as long as it neither contradicts the Shariah rulings nor is related to the kufr beliefs of the non-Muslims. Seeking treatment is not limited to those treatments mentioned in the Qur’an and Sunnah, just as it is not limited to those promoted by pharmaceutical companies of today.

### **Seeking Medication is Rewarded But is Not an Obligation**

Whilst it is obliged on the state to provide free healthcare, it is recommended for, but not obliged upon, Muslims to seek medication when they are ill. The command for medication is an indication and not an obligation. Imam Ahmad reported that Anas (ra) said that the Prophet of Allah (saw) said,

**“Allah almighty has created the illness and the medication, so medicate.”** 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 medication for illness?” He (saw) said, **نَعَمْ، يَا عِبَادَ اللَّهِ تَدَاوُوا، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَصُحْ دَاءٌ إِلَّا وَصَحَ لَهُ** **“Yes, O servants of Allah (swt), medicate, for Allah did not send an illness except that He (swt) placed a cure (shifaa) for it.”** In the first Hadith, the Prophet (saw) commanded people to medicate. In the second hadith he (saw) directed the people from the desert to seek cure, since Allah (swt) has given both the illness and the cure. The address (khitaab) in the two ahadeeth came in the form of a command. The command (amr) indicates a request. Such a request does not constitute an obligation, except when it is decisive (jaazim). To be decisive, a command will need another indication (qareenah).

There is no such qareenah in the above cited Sunnah to tell us that the command is an obligation. Moreover, there are other ahadeeth which indicate that it is allowed to abstain from treatment. This indicates that the command to seek treatment in the two hadith 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 بِغَيْرِ حِسَابٍ، قَالُوا: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: هُمُ الَّذِينَ لَا يُسْتَرْفُونَ، وَلَا يَتَطَيَّرُونَ، وَلَا يَكْتَوُونَ، 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, iktiwa’ (cauterisation), and they depend on their Lord (swt).”** 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, so ask Allah (swt) to cure me.” He (saw) said, **إِنْ شِئْتَ صَبَرْتِ وَلِكِ الْجَنَّةُ، وَإِنْ شِئْتَ دَعَوْتُ اللَّهَ أَنْ يُعَافِيكِ** **“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.’

The Sunnah therefore indicates that it is permissible not to seek treatment. In the first hadith, he (saw) said that among the people who will enter Jannah without accounting are those who do not do istirqa’ (incantation) or iktiwa’ (cauterization), which means they do not seek treatment. They leave the matter to their Lord (swt) and depend totally on Him (swt). Istirqa’ and

iktiwa' are forms of treatment. In the second hadith, the Messenger (saw) gave the black woman the choice between patience with her epilepsy, in return for Jannah, or his (saw) prayer to Allah (swt) for her cure. This indicates the permissibility of leaving medication.

Thus, the Sunnah establishes that there is no obligation in seeking medication. However, due to the strong insistence of the Messenger (saw) to medicate, the command (amr) is recommended (mandub).

### **Nutrition (غِذَاءٍ) and Dietary Restrictions (حِمْيَةٍ)**

In the era of the Prophet (saw), amongst the various forms of treatment were dietary restrictions and nutrition. The Messenger of Allah (saw) directed the Muslims to use both to treat those who became ill. Again, it must be emphasised that seeking treatment is not limited to those treatments mentioned in the Noble Qur'an and the Blessed Sunnah. The obligation in the Deen is to provide healthcare, but the styles and means of treatment are left to the matters of Dunya.

As for dietary restrictions, Ibn Qayyim narrated that the Messenger of Allah (saw) said, **إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا حَمَاهُ مِنَ الدُّنْيَا كَمَا يَحْمِي أَحَدَكُمْ مَرِيضَهُ عَنِ الطَّعَامِ وَالشَّرَابِ** "When Allah loves a servant, He (swt) helps him observe abstinence from the life of the world, just as one of you would impose dietary restrictions upon a patient from food and drink."

As an example of dietary restrictions, the Prophet (saw) advised this in the case of conjunctivitis (رَمَدٌ), excluding dates. It was narrated that Suhaib (ra) said, **قَدِمْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَدِيهِ خُبْرٌ وَتَمَرٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اذْنُ فَكُلْ فَأَخَذْتُ أَكَلُ مِنَ التَّمْرِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَأْكُلُ تَمْرًا وَبِكَ رَمَدٌ قَالَ فَقُلْتُ إِنِّي أَكَلْتُ مِنْ نَاحِيَةِ أُخْرَى فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** "I came to the Prophet (saw) and in front of him there were some bread and dates. The Prophet (saw) said: 'Come and eat.' So I started to eat some of the dates. Then the Prophet (saw) said: 'Are you eating dates when you have an inflammation in your eye?' I said: 'I am chewing from the other side.' And the Messenger of Allah (saw) smiled." (Ibn Majah).

The Prophet (saw) also advised dietary restrictions for the one who is convalescing after an illness. Umm al-Mundhar bint Qays al-Ansariyyah narrated, **دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ وَعَلِيٌّ نَاقَهُ وَلَنَا دَوَالِي**



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restrictions. This is sound and makes good sense. Doctors are the experts in aetiology, anatomy, physiology, pathology and pharmacology. Above all, physicians are the ones who have seen severe illnesses in a hospital setting. So they are best placed to discern when nutrition and dietary restrictions are sufficient or when formal medication (الدَّوَاءِ) is mandatory. They will also be best placed to deploy life-saving emergency medication appropriately.

During Islamic rule, medication by nutrition was not delegated entirely to the nutritionist or the dietician for they were not skilled in hospital medication. Within the healthcare system in the time of the Khilafah, the role of the nutritionist and dietician was supplementary and secondary to that of the physician. Any such delegation would have been seen as dangerous as asking a pharmacist to prescribe medication to a patient. There is a saying in Urdu, transliterated as “neem hakeem, khatrah jaan,” which means “the novice physician is life threatening.” Wisdom based on experience is worthy of note and preferred to wisdom alone.

The concept of nutrition and dietary restrictions to treat illness is universal in worldly knowledge. Many quote “Let thy food be thy medicine and medicine be thy food,” ascribed in error to the expert in Greek (Unani) medicine, Hippocrates. There is also the quote from Thomas Edison, the genius polymath, who said, “The doctor of the future will give no medicine, but will interest his patient in the care of the human frame in diet and in the cause and prevention of disease.” It is in line with current medical understanding that conservative measures should be used, before resorting to medication. It is noted by hospital-trained doctors that Type II Diabetes can be reversed by dietary restriction whilst patients with kidney disease benefit from the exclusion of certain types of food, in what is known as a kidney diet. Concerns have been raised by the global medical community as to how ultra-refined foods are contributing to obesity, diabetes and heart disease. Attention has been drawn to the benefits of nutrition that is rich in fruits, vegetables, oils, fats, legumes and nuts, with particular praise for “the Mediterranean diet.” The Mediterranean diet has been part of the gastronomic culture of the Muslims of Ash-Sham and the Maghreb for centuries.

### **The Use of Medication (دَوَاءِ) for Illness**

As the head of state, the Prophet (saw) gave suggestions for medication. The specific medication he (saw) mentioned are not part of Revelation and fall within the realm of the permitted worldly matters. So the Muslims are not bound and restricted to the medication mentioned in the Seerah.

By way of example, it was narrated that Asma' bint 'Umais said: "The Messenger of Allah (saw) said to me: **بِمَاذَا كُنْتَ تَسْتَمِشِينَ** 'What do you use as a laxative?' I said, 'The shubrum (spurge – euphorb).' He said: **حَارٌّ جَارٌّ (It is) hot and powerful.**' Then I used senna as a laxative and he said: **لَوْ كَانَ شَيْءٌ يَشْفِي مِنَ الْمَوْتِ كَانَ السَّنَى** 'If anything were to cure death, it would be Senna.'" (Ibn Majah). Senna glycoside, also known as Sennoside or Senna, is a medication used today to treat constipation and empty the large intestine before surgery, with widespread evidence from human trials.

Regarding the field of cardiology, Sa'd said that the Messenger of Allah (saw) said, **إِنَّكَ رَجُلٌ مَفْنُودٌ أَنْتَ الْحَارِثُ بْنُ كَلْدَةَ أَخَا ثَقِيفٍ فَإِنَّهُ رَجُلٌ يَتَطَبَّبُ فَلْيَأْخُذْ سَبْعَ** "You are a man suffering from heart sickness. Go to al-Harith ibn Kaladah, brother of Thaqif. He is a man who gives medical treatment. He should take seven ajwah dates of Medina and grind them with their kernels, and then put them into your mouth." [Abu Daud]. Dates of the Ajwa tree (*Phoenix dactylifera L.*) were widely used in the treatment of heart disease, throughout the lands of the Khilafah.

Regarding ENT (Ear, Nose and Throat) ailments, Umm Qasis, daughter of Mihsan said that the Messenger of Allah (saw) said, **عَلَامَ تَدْعُرْنَ أَوْلَادَكُمْ بِهَذَا الْعِلَاقِ** "Why do you afflict your children by squeezing the uvula (for tonsillitis)? Apply this Indian aloes wood, for it contain seven types of remedies." Abu Dawud said: By aloes wood, he meant costus. Bukhari and Muslim reported that the Messenger of Allah (saw) said, **لَا تُعَذِّبُوا صِبْيَانَكُمْ بِالْعَمْرِ مِنَ الْعُدْرَةِ عَلَيْكُمْ بِالْقُسْطِ** "Do not afflict your children by squeezing the uvula (for tonsillitis), but apply costus." For centuries Muslims used costus for tonsillitis and eastern herbal practitioners continue to do so today.

During the era of the Khilafah, there was a widespread use of herbs and minerals. In addition, there was a vibrant system of human trials and audits within the Khilafah's hospitals, as well as close monitoring of dosages and quality control. The Qadi Muhtasib would monitor safety standards and medical

negligence was liable to punishment by Islamic laws related to diyyah (blood money) and jinayaat (assault). Mufradat (single remedies) were preferred to Murakabaat (compound remedies) and the sign of medical expertise was using the simpler, single remedies, after prevention and medication by nutrition had been tried.

With state patronage and generous individual charitable endowments, the medical tradition of Muslims flourished and became dominant in the world for many centuries. The largest and most popular of the materia medica manuals of its era was written by Ibn al-Baytar, born in Malaga in Granada towards the end of the twelfth-century under Islamic rule. It offered an alphabetical guide to more than 1,400 single remedies (mufradaat) taken from Ibn al-Baytar's own observations, as well as 150 from referenced written sources.

For well over a millennium, the competent treatment of the illnesses of the body (مَرَضُ الْأَكْبَدَانِ) was one of the Khilafah's prominent features. There are various medical texts, including a section of Zad al-Ma'ad Fi Hadyi Khair Al 'Ibaad (زاد المعاد في هدي خير العباد) "Provisions of the Hereafter in the Guidance of the Best of Servants." The author of the book is Ibn Al-Qayyim (ابن القيم) who died in 1292 AD, may Allah (swt) have mercy upon him. The book begins with the characteristics of the mercy to all humanity (rahamtul 'alameen), the Prophet Muhammad (saw), including his (saw) advice regarding medical treatment of various diseases.

From the knowledge available at the time, Ibn Qayyim asserted, قَوَاعِدُ طِبِّ الْأَبْدَانِ ثَلَاثَةٌ حِفْظُ الصَّحَّةِ، وَالْحِمْيَةُ عَنِ الْمُؤْذِي، وَاسْتِفْرَاجُ الْمَوَادِّ الْفَاسِدَةِ "The principles of the medicine of the body are three, maintaining health, protecting against harmful substances and removing toxic materials." Medicine in the era of the Khilafah was built upon establishing disease causation (aetiology), study of the bodily reactions to resist disease (aspects of functional anatomy and physiology), study of disease (pathology) and studying medication (pharmacology). Ibn Qayyim asserted, وَأَمْرَاضُ الْمَادَّةِ أَسْبَابُهَا مَعَهَا تَمُدُّهَا، وَإِذَا كَانَ سَبَبٌ، وَالْمَرَضُ مَعَهُ، فَالِنَّظَرُ فِي السَّبَبِ يَنْبَغِي أَنْ يَقَعَ أَوَّلًا، ثُمَّ فِي الْمَرَضِ ثَانِيًا، ثُمَّ فِي الدَّوَاءِ ثَالِثًا. "The diseases caused by physical elements are accompanied by causes. In the cases of physical diseases, the consideration of the cause (سَبَب) is the priority, followed by consideration of the disease secondly, whilst consideration of the medication (دَوَاء) comes last."

Ibn Qayyim also drew attention to an approach based on necessity in a measured and incremental approach. He said, وَقَدْ اتَّفَقَ الْأَطْبَاءُ عَلَى أَنَّهُ مَتَى أَمَكَّنَ، وَتَدَاوَى بِالْغَدَاءِ لَا يُغَدَّلُ عَنْهُ إِلَى الدَّوَاءِ، وَمَتَى أَمَكَّنَ بِالْبَسِيطِ لَا يُغَدَّلُ عَنْهُ إِلَى الْمُرَكَّبِ “Physicians have consensus that whenever an illness can be medicated (تَدَاوَى) by nutrition (غَدَاءِ), medication (دَوَاءِ) must be avoided. They also agreed that whenever an illness can be treated by a single remedy (بَسِيطِ), compounds (مُرَكَّبِ) must be avoided.” The rationale is to avoid the adverse effects of any excessive or inappropriate intervention or medication.

Ibn Qayyim defined the physician by stating, فَالطَّبِيبُ: هُوَ الَّذِي يُفَرِّقُ مَا يَضُرُّ بِالْإِنْسَانِ جَمْعُهُ، أَوْ يَجْمَعُ فِيهِ مَا يَضُرُّه تَفْرِقُهُ، وَيَنْقِصُ مِنْهُ مَا يَضُرُّهُ زِيَادَتُهُ، أَوْ يَزِيدُ فِيهِ مَا يَضُرُّهُ نَقْصُهُ، فَيَجْلِبُ الصِّحَّةَ الْمَفْقُودَةَ، أَوْ يَحْفَظُهَا بِالشَّكْلِ وَالشَّبَهِ، وَيَدْفَعُ الْعِلَّةَ الْمَوْجُودَةَ بِالضَّدِّ وَالتَّقْبِضِ، وَيُخْرِجُهَا، أَوْ يَدْفَعُهَا بِمَا يَمْنَعُ مِنْ حُضُولِهَا بِالْحِمِيَّةِ، وَسَتَرَى هَذَا كُلَّهُ فِي هَدْيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَافِيًا كَافِيًا بِحَوْلِ اللَّهِ وَقُوَّتِهِ، وَفَضْلِهِ وَمَعُونَتِهِ “The physician is the one who elucidates what harms the human when exposed to it. He also elucidates what harms the human when deprived of it. The physician removes from the human what causes harm in excess, whilst he supplements that which is deficient. The physician helps bring about good health or what preserves good health. He repels the existing cause with its opposite or alternative, or removes the cause, or repels the cause with whatever prevents it from occurrence through dietary restrictions (حِمِيَّةِ). You will see that all these guidelines are in accordance with the guidance and advice of the Prophet (saw) by Allah’s Will, Power and Support.”

### **Conclusion: Allah (swt) Created the Human Body and Cures for Its Illness**

Glory be to Allah (swt), Who created the human being in the best of all forms. It is a form which has built-in corrective measures to defend it from illnesses. It is a form that experiences thirst, to prevent dehydration. It is a form that senses nutritional deficiencies and seeks food for replenishment. It is a form that coughs to expels the harmful substances that it breathes in and vomits out to expel the harmful substances that it consumes. It enters a state of fever to allow the eradication of disease and forms abscesses to contain harmful substances, rather than letting them spread throughout its form. Will we therefore not reflect and ponder carefully on what He (swt) has created?

Glory be to Allah (swt), Who created countless minerals, herbs and animal products that are a means of medication for the human form. It is these

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creations that are the wondrous manufacture of the Designer (as-Saani'a), the Organizer (al-Mudabbir), Who knows what is the best of favours for his most favoured creation, the human being. So which of the favours of our Lord will we deny?

Glory be to Allah (swt), Who sent the best of all humanity, the Imam of the Prophets (as), Sayyidina Muhammad (saw), as a mercy to all of humanity, bringing warning, glad tidings and guidance. It is the Messenger of Allah (saw) that brought us a complete Deen, that established the Islamic Ummah upon the firmest of foundations, raising it up as the best Ummah brought to humankind. In the era of Islam ruling, the Ummah excelled in all spheres of life, including medicine, bearing testimony of the greatness of its Deen, which is the soul of its life. And inshaa'Allah Islam will return as a Khilafah state to lead humankind according to the glad tidings of the Messenger (saw).

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# Financial Tools of the Capitalist Major Powers

Dr. Al-Asaad al-Ajili

(Translated from Al-Waie Magazine Issue 421)

The IMF and the World Bank are considered amongst the important financial tools, used by major capitalist powers to dominate the world economy. This is being done by plunging other countries into continuous debts, whilst imposing economic dependency. Thus the loans offered by these financial institutions are the means of extending influence. They are political weapon in the hands of lender nations, used to impose their policies and systems upon those nations that take the loans. Any setback that inflicts the development projects in the indebted nations, is a setback for the system that implements them.

Financial and economic reformation programs imposed by these financial institutions upon the indebted nations are considered as lethal doses, unleashed upon the economy of nations. They are in order to make them dependent and subservient to the lending institutions. Loans are offered only after sending experts to know the financial ability of nations, exposing their economic secrets. They are given only after the imposition of specific conditions and projects. Most of the projects are consumer projects and public services and are not projects to optimize industrial production.

The conditions set by the IMF for loans are summarised in the following points:

**Devaluation of local currency against the dollar.** This is problematic in two respects: **First:** the rapid rise in local commodity prices due to low purchasing value of the local currency and high costs of production. **Second:** Currency devaluation inhibits the ability of domestic production to compete with the exports of lending nations, for other goods in the international markets, offsetting the benefits of reducing export prices. All these would lead to selling the energies and resources of weak nation at a low price.

**Reducing the expenditures of the state to lift the burden of budget.** This is done by reducing public sector wages, reducing or cancelling expenditures,

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grants and subsidies provided by the government for the people in the field of basic needs such as housing, clothes and food, as well as the necessities such as education and healthcare. The cost of living for individuals increases whereby illiteracy, sickness and poverty prevails. An increase in fuel prices in turn increases the prices due to rising costs of transportation. All this leads to a high cost of living, economic recession and currency inflation.

Increasing the budgetary resources through regressive taxation, such as sales tax, income tax, capital gains tax and labour tax, will all increase the prices and harm both the consumer and producer. The demand for commodities will decrease, causing harm to the producer or exporter. The burden upon people will increase as the regime feeds off the blood of its citizens. The Prophet (saw) said: «إن من أعظم الخيانة أن يتاجر الراعي في رعيته» **“The worst of treacheries is the guardian who trades over his wards.”**

**Privatization:** It is the selling of public establishments and institutions to the private sector to finance the treasury. It is amongst the most important and dangerous policies imposed by the colonialist IMF upon the indebted nations, to devour the capabilities of peoples.

**Austerity measures that are bound upon the state.** These include raising the interest rate, increasing tax and increasing customs tax including that upon food and essential commodities, whilst reducing the expenditures. It is overburdening the people beyond their abilities.

The objective of the policies adopted by IMF is to transform the indebted nations into markets open for the exchange of goods from capitalist nations at high prices, creating targeted conditions to transform the economy. These measures are based on planning and centralized guidance into the economy of capitalist markets. It is manipulation by the savage capitalism that only knows greed and more profits.

Thus the conditions imposed by IMF in fact constitute a destructive package that would eventually lead to starvation of the people and bring the nation to its knees.

As for the international bank, the World Bank, it depends on supporting the so-called “infrastructure development.” It focuses the sovereign wealth in order

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to invest, as it claims. However, the selected projects do not bring profit to the state. Examples include heritage preservation projects, environmental projects, tourism projects, reproductive health projects (for reducing population growth) and education reform and others. As for large and strategic projects, the bank will only invest when it is undertaken by Western multinational companies. Thereby the World Bank drowns the state with debts, disrupting the wheels of development, plundering the wealth of the Ummah.

The loans provided by these two institutions are of two kinds: Short term loans and long term loans. As for the short term loans, the intention is to strike at the currency of the nations to create turmoil therein. This is because payment is accepted only as hard foreign currency. The nations are unable to pay with these currencies due to scarcity or because the nations need such currencies for international trade. This compels them to buy such currencies at higher prices and so the value of their own currency falls, forcing them to resort to the IMF. Their currencies are controlled according to the policy set by America, as it is the one that controls it, holding the majority share in the bank.

As for the long-term loans, they are extended over longer periods. The diversion of such loans to personal account balances is ignored. Payment is tolerated beyond the due date, such that debts accumulate and become huge sums, which the nation is unable to pay. Thus it begins interfering the indebted nation, either directly or through institutions used for lending. A program of economic correction will be imposed that includes fatal conditions, such as currency devaluation, reduction of government spending, privatization of public projects, floating the prices of many commodities, raising duties on materials and services such as fuel, water and electricity, imposing new taxes, and other measures that would place the economy of any nation and its fiscal policy under the control of the lending nations. This is in addition to the fact that a significant proportion of the loans obtained by the borrowing nation from the World Bank or the International Monetary Fund, will be directed to budgetary support to repay old loans.

Borrowing loans from these international institutions will not lead to economic recovery. What will fix the economy is the implementation of ideological legislation emanating from the 'Aqeedah (doctrine) of the Ummah,

emanating from the Book of its Lord (swt) and the Sunnah of His Messenger (saw) and not the theories of the capitalist ideology and the way of life of disbelievers. Moreover, it is well known to the far and near, that both IMF and World Bank are the colonialist institutions of the major powers to interfere in the affairs of world nations, by drowning them under continuous debt and imposing economic dependency upon them. Poverty has increased and problems have multiplied and worsened. Nations like Pakistan, Iran, Turkey, Egypt, Tunisia and Jordan are the best witnesses in this regard, after they had decades of continuous transactions with these two institutions. The reality has prompted some of the prominent international observers to demand for the abolition of these two institutions or the placing of restrictions upon their interference in the domestic and foreign affairs of the nations. American and European nations are using the two institutions as powerful tools to realise their political objectives.

Borrowing from these institutions that operate under the usurious capitalist system will drag the Muslim lands more into poverty and dependency. Evidence for this is there in all parts of world, more than can be counted. Moreover, this would cause the Wrath of the Lord of all humanity as it is the usurious transaction prohibited by Shariah. Allah (swt) said: ﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي وَيُرِي﴾ **“Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever.”** [TMQ Surah al-Baqarah 2:276]. Allah (swt) said, ﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾ **“But Allah has permitted trade and has forbidden interest.”** [TMQ Surah al-Baqarah 2:275]. It is reported in Sahih Muslim from Jabir (ral): «لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْلَ الرِّبَا» **“The Messenger of Allah cursed the one who accepted usury, the one who paid it, the one who recorded it, and the two witnesses to it, saying they were all alike.”** [Muslim] Thus the economy has never and will never recover with Haram, nor will it be revived by violating the glorious Shariah of Allah (swt). Allah (swt) says: ﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً﴾ **“And whoever turns away from My remembrance - indeed, he will have a depressed life,”** [TMQ Surah Taha 20:124].

Whoever turns to colonialist institutions, is seeking cure through the disease itself, leaving the Ummah as a prey for more plundering by the major

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powers and their institutions. In order for the Ummah to revive the economy correctly, it is upon Muslims to implement the Islamic economic system completely, within the framework of implementation of complete Islamic systems, without leaving any of their parts. Indeed, the Ahkam of Islam are interconnected and interrelated and thus must not be separated or divided. Moreover, it is not permissible in any case. The revival would be led only by the complete implementation of Shariah within the framework of Islamic state which is the Khilafah (Caliphate) State.

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَأَتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ﴾

**“And if only the people of the cities had believed and feared Allah , We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning.”** [TMQ Surah al-A’raaf 7:96]

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# China and America: War, Engagement or Containment

Abdul Majeed Bhatti, Pakistan

On September 24, 2021 the leaders of the informal alliance Quad declared, “Together, we recommit to promoting the free, open rules-based order, rooted in international law and undaunted by coercion, to bolster security and prosperity in the Indo-Pacific and beyond.” [1] The leaders did not name China as the main target of their statement, but it was very clear that Beijing was principal recipient. Additionally, use of the term Indo-Pacific instead of Asian Pacific is the clearest indication that India, US, Japan and Australia will not tolerate Chinese expansionism in the region.

The meeting of the Quad swiftly followed the declaration of AUKUS, where US, UK and Australia announced a new military pact with nuclear submarines destined for Australia amongst other items. In 2016, the US and UK entered a military alliance with Japan—albeit nuclear submarines for Japan were off the menu. The Chinese have vehemently opposed both developments. China has described the Quad as a mechanism that perpetuates a cold war mentality. [2] Regarding AUKUS, China’s foreign ministry spokesperson, Zhao Lijian, said that the move “seriously undermines regional peace and stability.” [3]

When such maneuvers are viewed within the context of Obama’s pivot to Asia strategy and Trump’s trade war with China, there is a growing sense of unease that perhaps finally the US has moved towards confrontation. Writing in the Financial Times, Edward Luce believes that the US will soon clash with China. [4] Other observers contend that the US has adopted a containment posture with China. Brands and Beckley suggest that over the past five years the US has engaged in neo-containment of China. [5] According to Larson, the US resurrected containment from the Cold War era (Cold War 2.0) to halt the nefarious designs of both Russia and China. [6] Meanwhile, John Ikenberry represents a small clique of thinkers who firmly believe in engagement with China. This involves integrating China into the West’s rule based international order. [7]

Words like clash and confrontation are often equated with war, but this is misleading and do not accurately reflect America’s relations with China. Broadly

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speaking US interaction with nations can be categorized into three stages: war, containment and engagement. The transition from one phase to another can often appear unclear, and observers usually use terms like clash or confrontation to describe US relations with a particular state.

Of the three stages, war is understood by most in its simplest terms as violence perpetrated by a state against another state. Engagement is to accommodate states—even revisionist states—by integrating them into the West’s rule based international system. In this way, such states like Russia and China will seek to uphold West’s rule based system even if the West’s share of the international system is in terminal decline. [8]

Containment is a difficult concept to grasp because it is ambiguously defined. According to George Kennan—the chief architect of the concept—containment was always about restricting the influence of the communist ideology around the globe, and never about militarization of US foreign policy. Writing in his memoirs, Kennan articulated his thoughts on containment as “political containment of a political threat”. [9] It appears that successive US governments intentionally embellished Kennan’s containment idea to include curbing any state’s military power, economic might, territorial expansionism, and ideological ambitions that were deemed dangerous to America’s interests.

Soon after WWII, the US went to war with China to prevent the spread of Communism on the Korean peninsula. After 1953, the US engaged in the containment of China to curb the influence of the communist ideology in the Asian Pacific region. Sometimes the US conducted proxy wars with the Soviets in Africa and the Chinese in Vietnam to limit the influence of communism around the globe. However, the Sino-Soviet split followed by a 7-month border war between erstwhile friendly communist states in 1969 enabled the US to slowly engage China.

Between the late 1970s to the first decade of the 21st century, America tried to accommodate China into the international order. The apex of this endeavor was America’s support for China’s entry into WTO. By the mid-2000s China was widely regarded as America’s strategic competitor. If the wars in Afghanistan and Iraq had not preoccupied Bush and Obama, America would have moved to the neo-containment of China much earlier.

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Today, America has abandoned engagement in the favour of containment or Cold War 2.0. The US is working with its partners to actively challenge China's navy in the South Asian Sea. Make it difficult for China to resolve North Korea, Taiwan, and territorial disputes with its neighbours. And undermine China's OBOR in Eurasia. Evidently since 1950s, America's ideological imperatives have been at the heart of its relations with China and this has taken the shape of war, containment and engagement eclipsed by neo-containment.

The stages of war, containment and engagement are not peculiar to a specific nation. Rather they are general but driven by ideological considerations. The first Islamic state in Madina quickly adopted a war footing against the Quraysh. Prior to the Battles of Badr and Uhud, the messenger of Allah (saw) carried out several raids against Quraysh with the sole intention of instigating war. This state of war with Quraysh was changed to a state of containment via the Treaty of Hdaybiyyah.

The treaty allowed the Messenger of Allah (saw) to greatly reduce the influence of Quraysh in the Arabian Peninsula by almost simultaneously executing both war and engagement with other tribes and states. Just two weeks after signing the treaty, the Messenger of Allah (saw) removed the power of Banu Khaybar who were allied with the Quraysh. The treaty also encouraged the Messenger of Allah (saw) to openly invite tribes and states neighbouring Arabia to Islam. Therefore, the engagement with other tribes and nations rapidly diminished the power of Quraysh and encouraged the expansion of Islam. The Khulafaa (Caliphs) after the Messenger of Allah (saw) continued with war (jihad), engagement (invitation to Islam or to live by Islam) and containment (ceasefire treaties), and this enabled the rapid growth of Islam.

Therefore Muslims should not remain idle spectators watching the containment or war debate in America's relations with China. Rather, Muslims should meticulously pursue relations between China and America to anticipate the point of maximum tension and then seize the moment to re-establish the second Khilafah Rashidah (rightly guided Caliphate). After all, the Messenger of Allah (saw) was diligently tracking the war between the Romans and Persians when he (saw) established the Islamic state in Madina.

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# Prohibition of Disclosing Secrets between the Spouses and the Concealing of Intimacy

Yusuf Ahmed Badarani from the book *العائلة قلعة* "The Family is a Fortress"

Allah (swt) and the Messenger of Allah (saw) honored marital intimacy (marital companionship) with great care and legislated laws that protect it from all evils and harm, preserving it with dignity and chastity. Thus, Islam prevents malicious gossip, backbiting and revealing of secrets between the spouses, as these would cultivate malice and hatred, making a life between them impossible and so the Shaytan would win in the easiest way. The prohibition of disclosing the secrets of one of the two spouses is a part of preserving the trust (Amanah) amongst people. Muslim and Abu Dawud narrated from the Messenger of Allah (saw) who said: **إِنَّ مِنْ أَعْظَمِ الْأَمَانَةِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، الرَّجُلُ يُفْضِي إِلَى امْرَأَتِهِ، وَتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا** "The most important of the trusts in the sight of Allah on the Day of judgment is that a man goes (intercourse with) to his wife and she goes to him, whilst he then divulges her secret." Abu Saed reported a hadith with same meaning in which the Prophet (saw) said: **إِنَّ مِنْ شَرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ، الرَّجُلُ يُفْضِي إِلَى امْرَأَتِهِ وَتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا** "The worst of people in position before Allah on the Day of Resurrection is the man who has intercourse with his wife, and she with him, and then one of them spreads the secrets of the other." Jabir ibn Abdullah reported from the Messenger of Allah (saw) who said: **الْمَجَالِسُ بِالْأَمَانَةِ إِلَّا ثَلَاثَةً مَجَالِسَ سَفْكِ دَمٍ حَرَامٍ أَوْ فَرْجٍ حَرَامٍ أَوْ افْتِطَاعٍ مَالٍ** "Meetings are confidential except three: those for the purpose of shedding blood unlawfully, or committing fornication, or acquiring property unjustly." (Abu Daud)

Disclosing of secrets occurs mostly after a woman refuses to be good to her husband. Thus Allah (swt) prohibited the repudiation and the Prophet (saw) described it as Kufr. Jaber (ra) reported: **شَهِدْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ يَوْمَ الْعِيدِ فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ بَعِيرِ أَدَانٍ وَلَا إِقَامَةَ ثُمَّ قَامَ مُتَوَكِّئًا عَلَى بِلَالٍ فَأَمَرَ بِتَقْوَى اللَّهِ وَحَثَّ عَلَى طَاعَتِهِ وَوَعَّظَ النَّاسَ وَذَكَرَهُمْ ثُمَّ مَضَى حَتَّى آتَى النِّسَاءَ فَوَعَّظَهُنَّ وَذَكَرَهُنَّ فَقَالَ تَصَدَّقْنَ فَإِنْ أَكْثَرَكُنَّ حَطْبُ جَهَنَّمَ فَقَامَتْ امْرَأَةٌ مِنْ سَطِةِ النِّسَاءِ سَفَعَاءُ الْخَدَّيْنِ فَقَالَتْ لِمَ يَا رَسُولَ اللَّهِ قَالَ لِأَنَّكَ تَكْثِرِينَ الشَّكَاةَ وَتَكْفُرِينَ الْعَشِيرَ قَالَ فَجَعَلْنَ يَتَصَدَّقْنَ مِنْ حُلِيِّهِنَّ يُلْقِينَ فِي نُوبِ بِلَالٍ مِنْ** "I observed prayer with the Messenger of Allah (saw) on the 'Eid day. He commenced with Salah before the Khutba without Adhan and

**Iqama. He then stood up leaning on Bilal, and he commanded (them) to be on guard (against evil for the sake of) Allah, and he exhorted (them) on obedience to Him, and he preached to the people and admonished them. He then walked on till he came to the women and preached to them and admonished them, and asked them to give alms, for most of them are the fuel for Hell. A woman from amongst the middle of women having a dark spot on the cheek stood up and said: Why is it so, Messenger of Allah? He said: For you grumble often and repudiate your husbands (تَكْفَرْنَ الْعَشِيرَ). And then they began to give alms out of their ornaments such as their earrings and rings which they threw onto the cloth of Bilal.” (Muslim) The meaning of the phrase (سطة النساء) ‘Middle woman’ is the middlemost woman in terms of honor and lineage. The phrase (سفعاء الخدين) ‘having dark spot on the cheeks’ means the cheeks are black, the word (الشكاة) means complaining and the word (العشير Al-asheer) means the husband, literally the cohabitant.**

Abu Saeed (ra) reported that: The Messenger of Allah (saw) went out to prayer place to pray Eid prayer of Adha or Fitr and passed by women. He (saw) said: **يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَأَكْثِرْنَ الإِسْتِغْفَارَ فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ . فَقَالَتْ امْرَأَةٌ مِنْهُنَّ "O womenfolk, you should give charity and ask much forgiveness for I saw you in bulk amongst the dwellers of Hell. A wise lady among them said: Why is it, Messenger of Allah, that our folk is in bulk in Hell? Upon this the Prophet observed: You curse too much and are ungrateful to your spouses.” (Agreed Upon). The word (رَأَيْتُكُنَّ) ‘I have seen you’ in the hadith refers to the Revelation.**

The excess in grumbling, the excess of cursing and the repudiation of husbands i.e. refusal to good treatment of husbands and the spreading of secrets, have all clearly been forbidden in Islam, without ambiguity. Islam has equated the punishment of those forbidden acts to Hellfire, as they are dangerous for marriage. This is because all those acts, collectively or individually, indicate the dissatisfaction of a woman about her life with her husband. This would definitely lead to divorce. Accordingly, it is not permitted for a woman to grumble about anything in life’s affairs, if the husband fulfills her rights by dealing with the Taqwa of Allah (swt), treating her with kindness and goodness. The complaining of a woman over the housing, furniture, repairing the damaged devices, changing curtains or over the basic or non-basic needs, or over the abundance or lack of provisions, illness, vacations, going out

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or receiving someone, or even about the shortage of food and abundance of work, with the refusal to have servants, none of this gives her the right to grumble and complain about them. Indeed it is Haram to make complaints about them. Instead she should request for them gently.

We seek refuge from the repudiation of the husband, for Allah (swt) says in His Noble Quran: **“وَلَيْنُ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ”** **“But if you deny, indeed, My punishment is severe.”** [TMQ Surah Ibrahim :7 ]. It has been related in Qurtubi’s Tafsir regarding its meaning: “i.e. ‘if you deny my rights’. And it was also said ‘if you deny my blessings” [End Quote]. Thus kufr is denying the rights of Allah (swt) and His blessings. Allah (swt) and His Messenger (saw) have equated the denial of rights by the wife and his blessings with kufr, in the sense of denying the rights. This is because Allah (swt) has made the system of male-female relations, the multiplication of progeny, their interdependence, their mercy towards one another, lineage and relation with in-laws, all based within the system of marriage. The principle of this system (i.e. the marriage system) made by Allah (swt) is the greater qiyamah (authority) of men over women in all matters, including the obligations of guardianship and responsibilities. This principle is followed by another principle, or ruling, of reward of a man in life, for fulfilling this role. Thus, Islam secured and ensured for man to fulfill some of his rights in this world, whilst some of these burdens may be relieved from him, so that he will not despair, dishearten, evade or abandon all of them, or the heaviest of them, which is marriage.

Allah (swt) obliged to relieve a man from some of his burdens and He (swt) imposed it justly, in order to preserve the system of marriage. This is for the purpose which Allah (swt) wanted and not just for the sexual pleasure alone, which is just one of its characteristics that disappears at certain times, or when accustomed to intimacy. Thus, Allah (swt) commands the wife to soften and be inviting towards her husband. He (swt) made this softening and her obedience to her husband as the basis of the marriage system, just as critical as the obligation of guardianship upon man. This is because the nature of man is that he does not accept taking care of those who disobey him. Thus if a store owner has a partner who disagrees with him, either he has to sell the store and break up the partnership, or he has to continue, although this will negatively affect his work. If an employee disobeys his employer, the employer will dismiss him, no matter how important he is. If a son disobeys his father, his father will

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expel and banish him from the house. Similarly, the disobedience of a wife is a conclusive prohibition, as it would definitely, but rare cases which have their own circumstances, lead to distancing from her husband i.e. the breaking up of the marriage, as in the case of two business partners. If the marital disobedience were permitted in Islam, just as it is permitted in some Western societies in the last century, all the values commanded by Allah (swt) for Muslims would have collapsed, as there would not have been a family unit as we know now. There is not enough scope in this writing to compare or discuss the family conditions in societies whose foundation is based on the permissibility of adultery.

Obedience by the women of her husband is not a man-made thing, nor is it an approved tradition. Instead it is an obligation from Allah (swt). The recognition of woman as a wife with this obligation and her compliance to her husband, are the obligations from Allah (swt) and not from man. If a woman disobeys her husband and her husband did not divorce her, as he does not have any other punishment for her, her punishment will remain upon her disobedience and she will receive abundant punishment on the Day of Reckoning. This obligation, the obligation of obedience of a woman to her husband, is not an excessive burden on a woman. Instead, it is the burden equivalent to some of the burdens that the man undertaking in life. It is thus a part of taking care of her husband and children. Moreover, it is not a burden equivalent to all the obligations which Allah (swt) has obliged upon man. This obedience of a woman acts as a reviving fuel for man, so that he is able to move in his life, facing other burdens. The disobedience is like depriving him of the fuels necessary for his life. He is able to face other burdens of life, without marriage. He is also able to face other burdens of life with marriage and obedience of his wife, as these burdens are unrelated to the burdens of marriage. However, with marriage and disobedience of his wife, he is overburdened and he will be unable to bear the other burdens of life by his nature. Allah (swt) knows that best, since the obligation of obedience is from Allah (swt), as one of the rights of Allah (swt) given to the husband.

To prevent great danger to the entity of the Ummah and the establishment of Islamic rulings upon the earth, Allah (swt), the Lord of the heavens and the earth, the Mighty and Almighty, has made the obedience of the wife as one of the rights of Allah (swt) that are placed before all the other

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rights of Allah (swt). So Allah (swt) has prescribed an order upon the heavens and earth not to hear the prayer or supplication of a disobedient woman, other than her own ears. So these acts will not be written as good by the angels, nor will they be surrounded by angels, and Allah (swt), the Mighty Al-Jabbar will not accept them. This is the denial of the rights of Allah (swt) and thus it is like kufr as Allah (swt) says: **وَلَيْنُ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ** **“But if you deny (Kufr), indeed, My punishment is severe.”** [TMQ Surah Ibrahim:7]. It has been related in the Tafseer of the verse to mean the denial of Allah’s rights. The disobedience of a wife of her husband may be one of the biggest and clearest parameters and factors of denying the rights of Allah (swt). So how will the woman who disobeys her husband be absolved on the Day of Reckoning, from the punishment for denying the rights of Allah, which is kufr?

This is related to the rights of Allah (swt) and Allah (swt) knows best. Let us look at the denial of the blessings of Allah (swt). Many people do not appreciate any of the blessings of Allah (swt) and they are not rightfully aware of them. For instance, a healthy body cannot know the true burden of disease, until it has experienced it. One who is blessed with sight, does not know the real difference in life between him and the blind. Examples of blessings cannot be enumerated as they are in every matter and thing. In such a way, marriage is a blessing from Allah (swt) upon mankind, including both men and women, without any discrimination, just as life is a blessing for mankind, both men and women. However, some deviants, with their intellectual aberrations, may reach to the conclusion that life is misery for a person, so he ends it by committing suicide, whilst he may know that the punishment for what he has done is the eternal Hellfire. Yet he does not care and commits suicide. When Allah (swt) favored upon His servants with His blessings to enjoy them, He (swt) defined how to enjoy His blessings upon them. He also prohibited denial of these blessings or depriving anyone of them, from a position of authority, power and the ability to transgress and injustice. Thus every individual has freedom to attain the blessings of Allah (swt) and He has made it easy for him to attain those blessings, in order to enjoy them in permitted ways, to the extent he wants or he could, whether the permissible enjoyments are many or few. If the enjoyment of the blessings is limited to his action on his own accord and they are not related to the rights of others, then he has a right to enjoy those blessings or leave them. For instance, apples are the blessing from Allah (swt) and eating the apple is not related to the rights of others, so he can either eat it

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or not. Gazing at the stars in the sky at night or reading books is a permitted blessing, however it is not permitted to look at the awrah of the woman, who is not the wife. Accordingly, examples are not limited and marriage is one of those, which is the subject of our study. Marriage is the blessing from Allah (swt) in its reality and in the description by Allah (swt). However, this blessing has two rights, two obligations and two responsibilities i.e. both the husband and the wife. When marriage is contracted between the two, Allah's blessings upon them is realized. When the marriage contract is broken, this blessing of Allah (swt) goes away with it, as its resting place is marriage and not in a man or woman alone. In order to preserve this blessing, Allah (swt) commanded to preserve the marriage between the servants. If a husband oppresses his wife, he has prevented her from the blessing which Allah (swt) bestowed upon her. Accordingly, the husband deserves punishment in the Hereafter. Moreover, Allah (swt) has made legislation to put an end to his oppression in this world. However, in most of the cases, the oppression of a man of his wife is imagined and not a reality, as the limits of injustice set by Shariah can be rarely traversed by a man, except by deviant transgressors. The Islamic legislation by which Allah (swt) regulates the lives of couples easily treats the injustice of the believing man. It is rare for his injustice to lead a woman to divorce.

Obedience of a husband by a wife guarantees the continuation of marriage, consequently guaranteeing the existence of the blessing of marriage upon man and woman, which in itself is described as a blessing from Allah (swt). The best of all the blessings and treasures is a woman who is righteous and obedient. If her obedience to her husband departs, the description of marriage being a blessing and better than all the blessings also departs. It is difficult for a man to bear the disobedience of his wife. In most of the cases the disobedience of the wife would definitely lead to divorce, and the destruction of the blessings of Allah (swt), which Allah (swt) has bestowed upon her and her husband. This destruction, squandering and disintegration of the blessing of Allah (swt), with the destruction of marriage, resulting from the disobedience of the wife, is the denial of the blessing of Allah (swt), which in this reality is represented by the husband. Thus denial of the blessing of Allah (swt) is a cause for the denial of the husband. It is a manifestation of the denial of husband, by disobeying him. It is prohibited by Allah (swt). Thus the husband is the blessing of Allah (swt) and repudiation of the husband is the denial of the blessing of Allah (swt) which is kufr. Allah (swt) says in surah Ibrahim: **وَلَيْنَ كَفَرْتُمْ إِنَّ عَذَابِي**

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لَشَدِيدٌ **“But if you deny (Kufr), indeed, My punishment is severe.”** [TMQ Surah Ibrahim:7]. We reiterate what comes in the Tafseer of Qurtubi: ‘which means (i.e. the saying of Quran **‘if you deny’**) ‘if you deny my rights’. It is also said ‘if you deny my blessings’ End Quote.

As a husband is amongst the blessings of Allah (swt), marriage is amongst the blessings of Allah (swt), whilst denial of intimacy and repudiation destroys the stores of blessings. This is because marriage is neither a single blessing nor is it of the blessings that can be counted. Instead, marriage is a bundle of blessings, which means a mass that includes stores i.e. it has great collections that are protected from any evil or aggression or defamation. With the passage of time, the blessing of marriage increases by the grace of Allah (swt) and does not decrease. If denying the blessing of Allah (swt) is kufr, will the wife, who destroyed her marriage, which is the great collection of blessings, be absolved, due to her repudiation of her husband? Will the one who destroyed the blessings, who denied the Ummah of many blessings, let alone a single blessing, get absolved from the punishment of denying the blessing of Allah (swt), which is one amongst the acts of Kufr? The Prophet (saw) said: لَا يَنْظُرُ اللَّهُ إِلَى امْرَأَةٍ لَا تَشْكُرُ لزوجها وهي لا تستغني عنه **“Allah will not look upon a woman who is ungrateful to her husband and she does not benefit of him.”** Thus the obligation of gratitude begins with the blessing or blessings of Allah (swt). The implicit meaning of the hadith ‘who is ungrateful towards her husband’ indicates and affirms that the husband is the basis of all the blessings of Allah (saw) upon a woman. ‘Allah will not look’ means ‘Allah will not have mercy (on her).’ The word “who is ungrateful towards her husband” means: ‘Who does not obey, who is not good at obeying her husband, who does not obey her husband in a way that he is pleased with.’ Gratitude towards Allah (swt) is worshipping Him i.e. obeying Him by implementing his rulings in the way that Allah (swt) orders. And gratitude towards husbands is like the gratitude towards parents, which is obedience that the husband is pleased with, with pleasure to accept, as well as obedience with apparent recognition of grace.

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# Some Insights into the Goodness of the Khilafah

Khalil Musab, Pakistan

After America's humiliating defeat in Afghanistan, there is widespread discussion about the return of Islamic ruling. There is popular support for the implementation of the Islamic Shariah after the evident failure of man-made laws and systems to secure the affairs of Muslims. However, despite the divine evidences that enjoin the obligation to rule by Islam, there is an aversion to the idea of Shariah rule in some quarters. This is, perhaps, in part due to the distorted and improper application of the Shariah by a number of oppressive and tyrannical regimes that have ruled over the Ummah, since the destruction of the Khilafah, a Hijri century ago.

Such aversion should not exist, as the Shariah is from Allah (swt) and everything that Allah (swt) has enjoined upon the believers is nothing but a mercy for them. Allah (swt) says in the Qur'an, ﴿ هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴾ **“Is there any reward for goodness other than goodness”** (TMQ Surah Ar-Rahman 55: 60). At Tabari commented, هل ثواب خوف مقام الله عز وجل لمن خافه، فأحسن في الدنيا عمله، وأطاع ربه، إلا أن يحسن إليه في الآخرة ربه **“Is there any reward for fearing the standing of Allah Almighty for the one who fears Him, does good in this world and obeys his Lord, other than his Lord does good to him in the Hereafter?”**

A review of certain rulings (ahkam) that are enjoined upon us by Allah (swt), to be implemented by the soon to arrive Khilafah, confirm that the Shariah brings good in this world, ahead of being rewarded with good in the Aakhirah.

## The Unification of the Islamic Ummah under a Single Ruler

It is not allowed for the Ummah to be divided under different states. Instead, they must all be unified under one state and one ruler. Hizb ut Tahrir has adopted in its Introduction to the Constitution, Article 22, “As for the issue of the Khalifah being one, it is due to the narration of Abu Said Al-Khudri that the Messenger of Allah (saw) said, « إِذَا بُوِيعَ لِخَلِيفَتَيْنِ فَأَتُوا الْآخَرَ مِنْهُمَا » **“When oath of allegiance has been taken for two caliphs, kill the one for whom the oath was taken later.”** (reported by Muslim), and this is an unambiguous prohibition of allowing more than one Khalifah for the Muslims.”

The ruling for one leader was understood by the Companions of the Prophet (saw). When the believers assembled in the courtyard of the Banu Sa'ida clan to elect a leader and it was suggested that two be selected, Bukhari narrated that the Ansar said, *مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ* "Let there be an Amir from among us and an Amir from among you." However, Ibn Ishaq narrated that Abu Bakr (ra) said, *وإنه لا يحل أن يكون للمسلمين أميران؛ فإنه مهما يكن ذلك يختلف أمرهم، وأحكامهم، وتفرق جماعتهم، ويتنازعوا فيما بينهم، هنالك تترك السنة، وتظهر البدعة، وتعضم الفتنة، وليس لأحد على ذلك صلاح* "And it is not permitted for the Muslims to have two Ameer. If that would occur it would lead to a differing in their affairs and rulings, and their community (jamaa'ah) would be divided, and there would be dispute between them. That would be discarding the Sunnah, Bidah would arise and Fitnah would spread. None of that would be goodness for anyone."

Imam al-Mawardi in his *Al-Ahkam al-Sultaniyyah* said: *وَإِذَا عُقِدَتِ الْإِمَامَةُ لِإِمَامَيْنِ فِي بِلَدَيْنِ لَمْ تَنْعَقِدْ إِمَامَتُهُمَا؛ لِأَنَّهُ لَا يَجُوزُ أَنْ يَكُونَ لِلْأُمَّةِ إِمَامَانِ فِي وَقْتٍ وَاحِدٍ وَعَلَى الْجُمْلَةِ لَا يَتِمَّارَى الْعَاقِلُ فِي* "If two Imams are appointed in two separate lands, their leaderships are invalid, because it is not permitted for the Ummah to have two Imams at one time..." Imam al-Ghazali (rh) commented on this issue in *Al-Iqtisād fī al-ī'tiqād*: *رَأَى مَطَاعَ يَجْمَعُ شَتَاتَهُمْ لَهْلُكُوا مِنْ عِنْدِ آخِرِهِمْ، وَهَذَا دَاءٌ لَا عِلَاجَ لَهُ إِلَّا بِسُلْطَانِ قَاهِرٍ مَطَاعٍ يَجْمَعُ شَتَاتِ الْآرَاءِ،* "...no rational person doubts that if mankind, given their different classes, diverse desires and disparate opinions, are left to their own devices without decrees that they obey and that unify their factions, they would all end in ruin. This is an ailment that has no remedy other than a strong sultan who is obeyed and who unifies their disparate opinions."

However, today, the Ummah has been divided without a single Khilafah to unify it. 'Asabiyya (partisanship) has affected the thinking of the believers and has led to disunity and corruption. It is this disunity that has weakened the Ummah and left it vulnerable and in a state of destitute. The need to unify the Ummah has never been more apparent and such unification is only achievable through establishing the Shariah rule and re-establishing the Khilafah, which will be ruled by one Khalifah.

### **Ending Military Alliances with the Kuffar Powers**

Instead of strengthening the Muslims by re-establishing the Khilafah and unifying the current Muslim states as a single powerful state, the rulers of

Muslims make harmful military alliances with states that wage war on Islam, such as the US and China. In Article 190 of its “Introduction to the Constitution,” Hizb ut Tahrir has adopted, “All military treaties and pacts (with other States) are completely prohibited, along with anything of their type, or connected to them such as political treaties and agreements covering the leasing of military bases and airfields.”

It is prohibited to fight under the disbelievers’ banner and their leadership. The Hanifi jurist, Imam As-Sarkhasi, said in ‘Al-Mabsut’ in the book of ‘Siyar’: من حديث الضحاك رضي الله عنه أن رسول الله صلى الله عليه وسلم خرج يوم أحد فإذا كتيبة حسناء أو قال خشناء فقال: من هؤلاء؟ قالوا: يهود كذا وكذا فقال: لا نستعين بالكفار» وتأويله أنهم كانوا متعززين في أنفسهم لا يقاتلون تحت راية المسلمين، وعندنا إنما نستعين بهم إذا كانوا يقاتلون تحت راية المسلمين، فأما إذا انفردوا براءة أنفسهم فلا يستعان بهم، وهو تأويل ما روي عن النبي صلى الله عليه و «لا تَسْتَضِيئُوا بِنَارِ الْمُشْرِكِينَ» رواه أحمد والنسائي من طريق أنس From the hadith of Ad-Dahhak (ra) ‘that the Messenger of Allah (saw) went out the day of Uhud, and all of a sudden there was a good squadron or he said harsh squadron. So he said: **Who are these?** They said: The Jews of so and so. So he said: **We do not accept assistance of disbelievers.**” Its interpretation is that they were reinforced by themselves and not fighting under the Muslims’ banner. For us, we only accept assistance from them if they were fighting under the Muslims’ banner, whereas if they stood alone with their own banner then we do not accept assistance from them. This is the interpretation of what was narrated of the Prophet (saw) said: **«لا تَسْتَضِيئُوا بِنَارِ الْمُشْرِكِينَ»** **“Do not accept the fire of the polytheists”** narrated by Ahmad and An-Nasa’i via the way of Anas.” **END QUOTE.**

The fire is an allusion (kinaya) for war; it is said in the Arabic language, the **«أوقد نار الحرب»** “he kindled the fire of war” i.e. he initiated its evil and provoked it. The fire of intimidation is a fire the Arabs would kindle during alliance in Jahiliyyah. The hadith alludes to war with polytheists and taking their opinion, so the prohibition of war alongside polytheists is understood. From this, it became clear that military alliances with disbelieving States is Haram in the Shar’a so they are not convened. It is not allowed for the Muslim to shed his blood for the sake of defending a belligerent disbeliever. The Muslim only fights people so that they enter into Islam from disbelief (kufr) or live under the authority of Islam and pay jizya.

The Ummah of today lies in despair as its rulers forge military alliances with colonialists who occupy Muslim Lands, oppress Muslims and fight Islam. They befriend these enemies of Islam even though Allah (swt) warned, **﴿وَالَّذِينَ كَفَرُوا﴾** **“And those who disbelieve are friends to each other. If you do not do so, there shall be disorder on the earth, and a great corruption.”** [TMQ Surah Al-Anfal 8:73]. Ibn Kathir said in his Tafseer in regards to this verse, **﴿وَالَّذِينَ كَفَرُوا﴾** **“...meaning, if you do not shun the idolaters and make alliance with the believers alone, Fitnah will overcome the people. Then confusion will be rampant, for the believers will be mixed with disbelievers, resulting in tremendous, widespread trial between people.”**

### **Men and Women Cooperation under the Khilafah**

It is the obligation of both men and women to obey the commandments of Allah (swt) and uphold the call to Islam. Allah (swt) says in Surah At-Tawbah, verse 71, **﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾** **“The believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise.”** There are some responsibilities that are common between men and women, irrespective of their gender. So, all men and women must make Salah, fast and seek knowledge. The Prophet (saw) said, **«طلب العلم فريضة على كل مسلم»** **“Seeking knowledge is an obligation upon every Muslim (male and female).”** (Sunan Ibn Majah).

In Article 114 of its *Introduction to the Constitution*, Hizb ut Tahrir has adopted, “The woman has been given the same rights as man, and whatever was obliged upon man is also obliged upon the woman, except that which was specified for her or him by the Shari’ah evidences. Accordingly, she has the right to partake in trade, agriculture and industry, and to undertake contracts and transactions, to possess all forms of property, to invest her wealth whether personally or through proxy, and to personally carry out all worldly affairs.”

However, whilst there are commands that are not gender specific, there are other commands that are gender specific. So, it cannot be said that Allah





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partnership necessitates permissibility. However, when anyone takes some of it in a container for himself then he has established his ownership over it since previously it was unowned, as is the case with all other unowned permissible things. If this does not happen, the origin ruling of permissibility, established by the Sharia, remain and hence selling it is not allowed. This is because only the owned thing can be sold. Further, no one can prevent others from drinking therefrom or feeding their animals, since it is permissible for all.”

The Hanafi faqih of the sixth century Burhan al-Din Abu al-Hasan Ali ibn Abi Bakr al-Marghinani (d. 593) says in *al-Hidaya*, لا يجوز للإمام أن يقطع ما لا غنى بالمسلمين عنه كالملاح والآبار التي يستقي الناس منها “It is not allowed for the ruler to grant (to a person/s) that which the Muslims collectively are in need of such as salt mines and large wells from which the people irrigate their lands.”

The Shariah prevents the monopolization of those resources which are necessary for all. Instead, it ensures that such resources are available for all who need them, supervised by the state. The immense wealth they represent are not confined to the few, through profits after privatization. Although the Khilafah state takes charge of managing the public property and state property, it is not permitted for the Khalifah to grant the ownership of the public property to any private party, whether an individual or group, as it is a property for all Muslims. Revenues are for the public, looking after its affairs and securing its interests, and not for the state.

This applies to all the abundant wealth of public property, whether energy, such as petroleum, gas, electricity or replenishable minerals, such as copper and steel, or water, such as seas, rivers and dams, or pastures and forests. Indeed, the entire Ummah is known to possess the lion’s share of the world's energy and mineral resources, but without Islam’s economic system, the Muslims are drowned in poverty and the Ummah carries no weight in world affairs, even when compared to states that possess a small fraction of its material wealth.

## Conclusion

The revered Imam al-Ghazali (rh) wrote in his book, *Al-Iqtisad fi al-I’tiqad*, that were the Imamah to be abolished then أن يقول القضاة معزولون والولايات باطلة والأحكام غير منعقدة وجميع تصرفات الولاية في أقطار العالم غير نافذة، وإنما الخلق كلهم مقدمون على

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الحرام، “ it is said that the judges are dismissed, the guardianships are invalidated and the contracts are not contracted, all the decrees of the governors everywhere in the world are unenforceable and all of mankind will be engaged in what is unlawful (haram).”

The situation that Imam al-Ghazali (rh) speaks of is the situation that the Ummah finds itself in today. It should be understood by the believers of today that the only way to implement the Shariah and fulfill our obligation to Allah (swt) is by re-establishing the Khilafah. Only then can goodness thrive and falsehood and corruption be defeated.

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ: وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (51) وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ﴾  
“The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise) (51) And whosoever obeys Allah and His Messenger, fears Allah, and keeps his duty (to Him), such are the successful ones. (52)”.

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## Revival and Cultural Resumption (Part-2)

Lutfi Abu Muhammad, Algeria in Al-Waie Issue 409

In the pursuit of finding the potential equation for revival, Western thinkers and philosophers attributed the reason for the advance of Western countries as freedom, in a comprehensive and universal sense. It is surmised the freedom unlocks the secrets of individual creativity, leading to progression and revival. Freedom's advocates consider slavery, dictatorship and restrictions of all kinds as a barrier for creativity and achievement, inevitably leading to decline, backwardness and regression. This is what made them almost certain that the attachment to the unseen and so-called intangible spiritual beings, as well as monasticism and asceticism, increases the degree of backwardness of the people. According to their beliefs, spiritualism leads to inappropriate departure from this worldly life, progress, vitality and reality. In order to affirm their thought, they compared what happened in Europe during the Middle Ages, when there was Christianity, compared to today.

Historically, religious Europeans viewed that there was a conflict between religion and revival, in other words, there was a conflict between the spiritual and material. Will Durant laments this tendency amongst religious Europeans, by stating in Volume 3 of the "The Story of Civilization," regarding "Caesar and Christ," that *"The sense of sin took on a new intensity with the belief that all mankind had been tainted by Adam's fall, and that soon the world would end in a judgment of eternal punishment or reward. Many Christians were absorbed in the effort to come clean to that dread assize; they saw a lure of Satan in every pleasure of the senses, denounced the "world and the flesh," and sought to subdue desire with fasts and varied chastisements. They looked with suspicion upon music, white bread, foreign wines, warm baths, or shaving the beard-which seemed to flout the evident will of God."*[1].

Regarding the matter of criterion for action, the spiritual father of the Protestant doctrine, Martin Luther, expressed remorse at the secularism's endorsement of human reasoning over revelation as a criterion for action. Luther launched a violent attack, maintaining that reason has an exclusively pragmatic value in a limited realm, whilst asserting that reason is *"blind and*

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*dark” in spiritual matters. Luther stated that, “Reason is the devil’s greatest whore; by nature and manner of being she is a noxious whore; she is a prostitute, the devil’s appointed whore; whore eaten by scab and leprosy who ought to be trodden under foot and destroyed, she and her wisdom . . . Throw dung in here face to make her ugly. She is, and she ought to be drowned in baptism . . . She would deserve, the wretch, to be banished to the filthiest place in the house, to the closets.” [2]. He cautioned how reason undermined the commands of God, stating that, “Usury, drunkenness, adultery—these crimes are self-evident and the world knows that they are sinful; but that bride of the Devil, ‘Reason’, stalks abroad, the fair courtesan, and wishes to be considered wise, and thinks that whatever she says comes from the Holy Ghost.”*

The philosophers of European history came to the conclusion that the hegemony of religion over life’s affairs in the Middle Ages was the cause for its decline. One of their most prominent evidences was the feudal system that was deeply rooted in injustice and cruelty, that subjugated Europeans but was justified by the notion of divine right granted to the king. Durant points out that in the temporal view, the king was subordinate to God, who rules with his divine right, meaning that God permitted him to rule, and then God authorized him to rule, saying, *“The Christians, despite bitter oppression, had rarely revolted against the state; their teachers had inculcated submission to the civil powers, and had taught the divine right of kings.”* [3]. They maintain that European history is representative of the history of the world, according to their understanding. They provide analysis of the revival, beginning with events that fueled the conflict that erupted between the Catholic Church that dominated society on the one hand and on the other hand, reformists and revolutionaries who challenged that control. The primary demand was to reduce the involvement of the Church. One of its most prominent advocates was Huldrych Zwingli, the Protestant reformation leader who established that there is no basis for the spiritual authority which is called the Church in the Christian scriptures, proclaiming that, *“the temporal authority arrogated by priests belongs to the civil government. Whom all Christians are obligated to obey. Provided they do nothing against God.”* [4].

What acutely intensified the issue were the demands raised by philosophers who rebelled against priestly thought, considering it a scourge upon Europe.

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Their call was centered around the separation of religion from life, society and the state, effectively quarantining religion within the Church. As for Machiavelli, the famous Italian thinker who died in 1527 C.E, he believed that Christianity - at its best - teaches erroneous virtues. According to him, Christianity teaches submission, humiliation, denial of the body and turning the other cheek, confining the hope of man to joy and happiness in the afterlife alone. Machiavelli's idea about virtue was in stark contrast with Christian virtue. He was inspired by the nobility of man and the glory of life on earth. He believed that this nobility is expressed not in the humiliation of the soul but in its glorification. [5]. Similarly, Voltaire who died in 1778 CE, criticized the Biblical and Christian view of development of society in his writings. He drew broad lines for the history of humanity. According to him, the philosophy of history is based on the idea of progressive development of a society, through its independence from the will of God. He fought against priesthood and against what he viewed as religious, imagined superficialities. Christianity and the Catholic Church were the main targets of his mockery, as he considered them as the primary obstacles to progress. [6]

Then there is Jean-Jacques Rousseau, whose book *“The Social Contract”* was considered as the pillar for the French Revolution, becoming a bible for the French people after the French revolution. Rousseau called to the belief in God, but to reject revelation [7] as a source of ruling for the state, thus calling for the separation of religion from life. He believes that the lawmakers subservient to rulers and kings, attributed the laws and legislations to God only to endow a sense of obligation towards those laws, inciting fear in the hearts of people about violations. He said, *“Thus the legislator is unable to employ either force or argument, and has to have recourse to another order of authority, which can compel without violence and win assent without arguing. That is why the founders of nations have been forced in every period to resort to divine authority and attribute their own wisdom to the gods, in order that their peoples, who are subject both to the laws of the state and those of nature, should recognize the same power in the creator of man and in the creator of society, obeying freely and submitting meekly to the enforcement of public felicity.”* He added, *“It is the decisions of this higher reason, beyond the scope of average men, that the legislator ascribes to the Immortals, so that those who cannot be moved by human prudence will be led by divine authority. But it does*

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*not lie in every man to make the gods speak, nor to be believed when he proclaims himself to be their spokesman.”* [8] The French Revolution, which broke out in the year 1789 C.E., permanently excluded the church from society, the state and politics. Will Durant drew attention to the fact that although most revolutions before the French revolution were either against the state or against the church. It was rare that they broke out against both at the same time. He asserted that the French revolution it attacked both monarchy and church simultaneously, assuming the dual dangerous task of overthrowing the two worldly and religious pillars of the existing social order. [9]

Thus, contemporary Western thinkers and historians consider the progress in Europe, coinciding with the declining influence of the Church on society, as living proof of their theory. As religion and religiosity receded from public life, they found the greatest proof for their theory in the French Revolution that heralded their modern history. The Church was excluded from society and the theory of divine right was discarded. Freedom was unleashed upon society. The European renaissance movement continued its march, bearing fruits about which the Westerners are boasting until now. This historical ideological theory of Western thinkers was the reason behind the emergence of rational doctrine adopted by the West since the beginning of modern history. This is what made it a basis for its thoughts and as an intellectual leadership for its society, which is the “Separation of religion from the Life.”

Thus, they went on to explain any revival movement through this theory. Accordingly, when they want to explain the phenomenon of communist revival and its decline, they attribute that revival to the absence of religious influence on life in the communist society, particularly since communism is based on atheism, declaring religion as the opium of people, associating the communist people with matter and materialism. As for the rapid decline of that ideology, in their opinion, it is neither due to atheism nor due to the absence of religion, but due to the absence of freedom. In their view, the freedom sought by man when he emancipated himself from slavery to the clergy and the unseen was turned into servitude to the state and the ruling party by the Communist Party, robbing the people of freedom. They view the people who revolt against communism today from the angle that they want emancipation from the servitude of state, in order to practice freedom and to join the ranks of liberal

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Western civilization. Francis Fukuyama wrote, in *“The End of History and the Last Man,”* *“In the past, people rejected liberal democracy because they believed that it was inferior to monarchy, aristocracy, theocracy, fascism, communist totalitarianism, or whatever ideology they happened to believe in. But now, outside the Islamic world, there appears to be a general consensus that accepts liberal democracy's claims to be the most rational form of government, that is, the state that realizes most fully either rational desire or rational recognition.”* [10].

This is the summary of the present day Western concept about decline and revival in history. When we ask the West about the secret of the revival of Islamic civilization, during the middle Ages, they cannot explain this phenomenon, according to their aforementioned theory. So, they pose different interpretations to prove their theory. The era when the Islamic civilization witnessed the greatest revival ever known in history was an era of religion and worship. Moreover, the Islamic civilization, including its society, state and its way of life, is based on a spiritual doctrine that connects man with what is before and after the worldly life. Such an example is living proof and definite evidence for the corruption of the Western theory, in explaining revival and decline. Any rational thought is authenticated with its agreement to reality, whilst it is rendered false when it does not agree with that reality, as in the case of Western theory. The philosophy of revival is a serious matter where presumptive theory must not be accepted, such as the Western theory. Instead it should be a definite conclusive thought that agrees with the tangible reality, capable of explaining all revivals and declines of civilizations, with a sound explanation.

### **Civilizational Resumption:**

Many Muslims lament their condition by comparing it to developed nations. Some of them exaggerate the situation of Muslims, by asserting that there is no way out for the Muslims. They add that the West has quickened its pace, such that Muslims can never catch up now. In reality, the progress that people target is but a physical manifestation of the adoption of a viewpoint towards life, which in turn is derived from an ideology. This viewpoint is the starting point for determining the treatments for the problems of life, as agreed

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upon by the society and the state through laws and legislations. The decline suffered by the Muslims cause them to make comparisons resulting in internal defeat, caused by the absence of differentiation between the demands of people and political will. The difference between the two terms needs some clarification. The people as a whole may demand certain thoughts which they hold as correct. In order for the thoughts to become a reality in governing the whole community, it is necessary for these thoughts to be adopted by a state, manifesting a political will to actualize the demands of the people within a practical framework, consolidating all energies to practically bring them about into existence. This definition applies to all nations, whether they are emerging or ancient nations. However, an important distinction arises when the demands of a people are the commands of the Creator of the Universe (swt), aiming to achieve worship in all dimensions, practically implementing all the commands, ensuring their protection and carrying them to the world.

Non-Muslims cannot comprehend the reality of the blessings, justice and prosperity endowed by Islam, if they do not see Islam implemented practically through an executive entity that represents the aspirations of the Ummah to obey its Creator, protect the Messengership and the concepts related to it. Achieving the revival, or what is known as development, requires complete integration between the ruler and the people towards the goals and strategies emanating from the intellectual standards that are agreed upon, becoming general convention amongst people. Thus the state provides the means, whilst the people provide loyalty and sacrifices, a sense of belonging by offering sincere advice, reducing the gaps that lead to failure in achieving development. What we see now in the Muslim World is the lack of that homogeneity and harmony between the ruler and the ruled. The reluctance within a large group of people to pursue revealed goals is because they overlooked an important element, which is the existence of a single unifying intellectual basis for both the ruler and the ruled. Thus, a unified breakthrough evades the Muslim World. Consequently, there is an absence of a sense of belonging, with many gaps, making it inevitable for infiltration by corrupting elements.

People cannot achieve progress, if they do not appoint a representative leader, by establishing an entity to perform the functions of political will and

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practical implementation. Islam considers the state to be an essential element of Islamic life, by which successes of the Ummah are achieved. This is because the state represents the Islamic thinking and 'aqeedah of the Ummah, allowing a whole host of achievements, until the fall of Ottoman State. Then the Ummah fell behind, weakened and began to follow the tails of other nations. Accordingly, the people as a whole neither produce technology nor civilization. Instead, it is the thought which they embrace, along with the political will which they establish, which translates their thoughts into reality. Therefore, those who desire revival must have a clear vision of the project which they want to bring into being. They must adhere to the basic principles and thoughts held by the entire Ummah, including Islam's rich historical and legislative legacy that is capable of turning the tide in favor of the Islamic Ummah, restoring its might and glory. This matter requires diligent work from the aware, who are capable of translating thoughts into productive actions.

Civilizations collide and clash each other and the criteria for the civilizational defeat is surrendering, as described by Ibn Khaldun, كل مغلوب مفتون بتقليد الغالب "All the defeated are fascinated by imitation of the victorious." The capitalist civilization, adopted by both the East and West, establishes a certain concept about life by which it leads the entire world. As Huntington stated, "The qualities that make a society Western, in contrast, are special: the classical legacy, Christianity, the separation of church and state, the rule of law, civil society." Capitalism claims that the Creator of the universe has nothing to do with running the affairs of people. The legislation that emerged from secularism proceeded in a twisted direction, neglecting the human being by considering him as merely a consumer. Capitalism is only concerned with increasing and diversifying the wealth. Capitalism widens the gap between rich and poor and legalizes exploitation under various names. The law of the jungle that has descended upon the world is the consequence of capitalism, its thoughts and institutions.

The capitalist construction began to falter after its roots and foundations were shaken as a result of the accumulated crises, to the point that many economic analysts have lost confidence in many of its fundamentals. All these wilderness lived by the world is the natural result of capitalism with all its thoughts and institutions. Accordingly, attention is directed to Islam, as it is the

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only ideology capable of correcting the twisted course and bringing humanity back to its original course. Islam's rich jurisprudential and historical heritage makes it the natural leadership for the world. Islam and its distinguished legislation have historically proven an ability to elevate man and society. The Islamic legislation emerged from correct comprehensive thought that submits the universe, man and life to the Majesty of Allah (swt).

So the world will be straightened in its course and the concept of true servitude of Allah (swt) will be realized. Any attempt to change will lead to failure, if it does not adhere to the goal of molding society within a single Islamic framework. Therefore the work is intellectual work that presents a project with human and practical considerations, devoid of unrealistic philosophy. It should be considered that Islam has matters which are not to be compromised or revoked and are matters of life and death, vital issues. The Islamic Ummah is not like any other nation as it has a responsibility upon its neck towards itself and other people. It is the Ummah of Messengership whose manner of address was understood by the Companions (ra), including the Khulafa'a Rashideen. It is reported that Umar ibn al-Khattab (ra) said, **من سره أن يكون من هذه الأمة؛ فليؤد شرط الله فيها** **“Whoever likes to be amongst this Ummah, then let him fulfill the condition which Allah has set in it”** and then he (ra) recited the verse, **كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ** **“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.”** (Surah aali-Imran 3:110)

### References:

- [1] - Will Durant - The Story of Civilization - Part 11 - pg 282.
- [2] -Ibid - part 24 - pp. 55-56.
- [3] - Ibid - part 14 - pg. 429.
- [4] - Ibid - part 24 - pg. 117.
- [5] - Ernesto Landy - Article in the book 'The Flags of Political Thought' - compiled by Morris Cranston pg 42.

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[6] - Ibid - the article «Voltaire».

[7] - Ibid. - the article "Rosso".

[8] - Jean-Jacques Rousseau - 'The Social Contract' - p. 85.

[9] - Will Durant - 'The Story of Civilization' - Part 42 - p. 397.

[10] - Francis Fukuyama - 'The End of History and the Last Man' - pg. 68.

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# The Khilafah Alone Will End Our Misery and Humiliation at the Hands of the American Economic Order

Hizb ut Tahrir, Wilayah Pakistan

We are suffering immensely, as the economy obviously collapses, despite the reassurances of Pakistan's rulers. The rupee is collapsing in value, whilst inflation is spiralling out of control. Fuel, electricity and gas prices are all increasing, as are taxation and unemployment.

As if our economic misery were not enough, the rulers use the weak economy as an excuse to humiliate us before our enemies. Previously, they surrendered Occupied Kashmir to Modi upon the instructions of the US, so that India can rise as the regional hegemon. Now, pleading poverty, they keep our air space open for the US. The air corridor gives the US essential over-the-horizon capabilities to strike Afghanistan, whilst allowing the US to spy on our nuclear and military assets.

As long as Pakistan's rulers tie us to the colonialist economic order made by the West, led by America, we will never know of prosperity and security. It is only the implementation of our Deen, by rulers in the Khilafah, that will allow us to rise to our true potential.

Under the American economic order, Pakistan's rulers have tied the Rupee to the dollar with devastating consequences. The Rupee is constantly weakening, causing huge inflation that is crushing us. In 2018, one dollar bought 120 Rupees, but by 26 October 2021, one dollar bought 175 Rupees. Moreover, the dollar hegemony imposed by the IMF has unleashed rampant inflation throughout the Muslim World, from Morocco to Indonesia, for decades. However, **the Messenger of Allah (saw) declared gold and silver as the strong and stable basis for currency.** The vast Khilafah ensured stable prices over three continents, for centuries, by issuing the golden Dinar and the silver Dirham for trade, agriculture and industry, as well as for international trade.

Under the American economic order, fuel, gas and electricity is too expensive for us to bear. After privatization of the energy sector, at the

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insistence of the World Bank, private owners raise costs to ensure profits. As for the IMF, it demands increased taxation and removal of subsidies, to ensure interest repayments on government debt. However, in Islam, fuel, gas and electricity, as well as minerals, are all public property, that are not allowed to be privatized. The Messenger of Allah (saw) said, «المسلمون شركاء في ثلاثٍ في الكَلْبِ، والماءِ والنَّارِ» **“The Muslims are partners in three things; pastures, water and fire (energy).”** (Abu Daud). Thus, the Khilafah will supervise public property with care and efficiency, providing energy and minerals cheaply, whilst its revenues will be spent on the needs of the public, including healthcare, education, creating opportunities for employment and industrial development. Indeed, the Muslim World is not poor, for it possesses most of the world’s major energy and mineral resources. However, it is only the Khilafah that will fulfil its massive economic potential, unifying the existing Muslim states as a single, hugely resourceful, state.

Under America’s oppressive economic order, Pakistan’s government spends more than half of our collected taxes on interest payments, yet government debt continues to soar. In 2011, government debt was 10 trillion rupees but in 2021, it soared to 40 trillion rupees. This pitiful situation is seen throughout the Muslim World. Muslim states are bled dry, so that debt creditors are paid interest in full, whilst government debt increases rapidly. However, in Islam, interest (riba) is strictly forbidden. Allah (swt) said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا﴾ **“O you who believe! Fear Allah and give up what remains from Riba.”** [TMQ Surah al-Baqarah 2: 278]. It is the Khilafah alone that will end spending on that which Allah (swt) and His Messenger (saw) forbade, spending only on that which the Deen of Islam commanded. Moreover, through its defiant example, the Khilafah will inspire many of the suffering non-Muslim states to rebel against the usurious, American economic order.

Liberated from America’s crippling economic order, the Khilafah will spend freely on the obligations of our great Deen. Through a policy of restrictions and conditions, the IMF and World Bank makes sure that the Muslim World does not develop significant heavy industry. The colonialist economic order ensures Muslims remain dependent on imports of engines, sophisticated electronics

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and weapons. However, the Khilafah will ensure that we have a strong industry and powerful military, ending all alliance and dependence on states that make war with Islam and Muslims. Allah (swt) said, ﴿وَأَعِدُّوا لَهُمْ مِمَّا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾ **“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 enemies.”** [TMQ Surah al-Anfaal 8:60]. Unifying the Muslim World as the world’s most powerful state, the Khilafah will work actively to rid the entire world of the burden of the Western colonialist order.

### **O Muslims of Pakistan, the Good, the Pure!**

As long as rulers of Muslims tie us to America’s economic order, with its guardians the IMF, the World Bank and the FATF regime, we will see no end to misery and humiliation. As long as we are burdened by rulers that turn away from implementing the Deen of Allah (swt), we will only ever know of misery. Allah (swt) said, ﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾ **“And whoever turns away from My remembrance - indeed, he will have a miserable life.”** [TMQ Surah Taha 20:124]. The cause of the misery and humiliation is disobedience of Allah (swt) and His Messenger (saw), whilst its end lies only in our return to the ruling by all that Allah (swt) has revealed. Hizb ut Tahrir/ Wilayah Pakistan calls upon each and every one of you to work for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood. So respond!

### **O Muslim Officer of Pakistan’s Armed Forces!**

The criminal rulers of Muslims only plunge us into economic misery and humiliation before our enemies, as long as you allow them to. You are the ones that Allah (swt) granted power and strength to both depose and install rulers. It is in the Blessed Sunnah of the Messenger (saw) to demand Nussrah from the people of power, for the establishment of Islamic ruling. Remember the Ansar (ra) on the second day of Aqabah, who granted their Nussrah to the Deen of Allah (saw), turning the tide of history for Islam. Remember the leader of the Ansaar, Sa’ad bin Muadh (ra), whose death shook the Throne of the Most Merciful in honour of his Imaan and his Nussrah. Al-Bukhari narrated from Jabir (ra), that the Prophet (saw) said, «اهْتَرَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ» **“The Throne (of**

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**Allah) shook at the death of Sa'ad bin Mu`adh.”** Hizb ut Tahrir, under its Ameer, the eminent and capable statesman and jurist, Sheikh 'Ata ibn Khalil Abu Rashta, demands your Nussrah for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood. So respond!

29 Rabi ul Awwal 1443 AH

5 November 2021 CE

**Hizb ut Tahrir**

**Wilayah Pakistan**

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# The Khilafah On the Method of Prophethood will be Established Soon, by the Permission of Allah (swt)

Bilal al-Muhajir, Pakistan

In these days, the world is living in a state of political, economic, social and healthcare crises, that have deepened greatly. No nation in the world, from East to West, including the nations in the Islamic world or the nations in the West, are exempted from the ensuing chaos. The whole world as a community has declared its incapability in front of the crises, indicating the bankruptcy of the dominant civilization in place, the secular capitalist Western civilization. The situation has created deep anger within the people around the world, particularly the revolutionary peoples of the Islamic world, creating a great civilizational and political vacuum in the world. This is because the ideologies that exist around the world are divided into two types: human ideology, which are currently socialism and capitalism, and divine ideology, which is Islam alone. Human ideology has failed. It has declared intellectual bankruptcy, after humanity plunged in the abyss of misery. Socialism previously declared its bankruptcy. Its flaws have been exposed decades ago. Now capitalism is steering the great bankruptcy that is taking place. It alone is responsible for the great civilizational catastrophe that is afflicting the humanity. Accordingly, it has become obvious to say, almost as a foregone conclusion, that the noble Islam is the only candidate to fill the vacuum. Islam alone has the essential civilizational elements that no human ideologies can compete with. It alone has the rational doctrine that convinces the mind and fills the heart with tranquility. It alone has the system to organize life that is comprehensive and just, such that no falsehood can approach it, from either in front or from behind.

However, Islam can only fill the world's civilizational vacuum through a political entity that rules by the collection of Islamic thoughts, concepts, criterion and convictions i.e. the political entity that possesses the authority to rule by all that Allah (swt) has revealed. This entity is embodied in the Khilafah State whose time has come to be established. Indeed, the matter of its establishment is only a matter of time. This is based on two aspects: the doctrinal aspect and political aspect.

As for the doctrinal aspect, the establishment of the Khilafah will be realized with the permission of Allah (swt), affirmed by two facts:

**First:** Allah (swt) promised those who believe and do righteous deeds with the succession upon the earth, just as succession was previously granted to their predecessors. Allah (swt) said, وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَلَمْنَا يَعْبدُونَنِي لَا يَشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ **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]

**Second:** The Messenger of Allah (saw) has given glad tidings about the return of the Khilafah Rashida on the Method of Prophethood, after the oppressive rule under which we are living under now. The Messenger of Allah (saw) said in a saheeh hadith, as reported by Ahmed from Hudaifa bin Yaman (ra), that the Messenger of Allah (saw) said, تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةٌ عَلَى مَنَاجِ النَّبُوءَةِ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ مُلْكًا غَاصًّا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةٌ عَلَى مَنَاجِ النَّبُوءَةِ **“There will be Prophethood for as long as Allah wills it to be, then He will remove it when He wills, then there will be Khilafah on the Method of Prophethood and it will be for as long as Allah wills, then He will remove it when He wills, then there will be biting monarchy for as long as Allah Wills, then He will remove it when He wills, then there will be oppressive rule for as long as Allah wills, then he will remove it when He wills, and then there will be Khilafah on the Method of Prophethood”** and then he (saw) remained silent”

As for the second aspect, from the political angle, it is regarding the preparedness of Islam and its ability to fill the civilizational vacuum. And this is due to two factors:

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**First:** The Ummah is alive and active, accepting of the work for the establishment of Khilafah and supportive of the work for it, until the Promise of Allah (swt) is achieved. This is along with the evident willingness of the Muslims to embrace the Khilafah and its advocates upon its arrival. Thus, the Ummah is rapidly moving towards its original path, upon which Allah (swt) has brought forth the Ummah of Islam. Allah (swt) says, بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ “You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.” [TMQ Surah Aali Imran 3:110]

**Second:** The Hizb which is sincere to Allah (swt) and truthful to the Messenger of Allah (saw), proceeding along the path continuously, day and night, to realize the Promise of Allah (swt) and the glad tidings of the Messenger of Allah (saw) at its hands, fearing not the blame of the blamers for the sake of Allah (swt). Its march will not be slowed, nor will its resolve be weakened, by the permission of Allah (swt), until Allah’s Command is executed. The Hizb is true to the saying of the Messenger of Allah (saw) in a hadith reported by Muslim from Thawban: لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ... “A group of people from my Ummah will always remain triumphant on the right path. He who deserts them shall not be able to do them any harm. They will remain in this position until Allah's Command is executed.”

Thus the elements of support (Nasr) and change are achievable in our time. The Ummah is alive and is revolutionary, whilst the Hizb is strong with formidable abilities. And the enemy is not only weak, it is at its weakest in all of its time, whilst there exists global civilizational vacuum... Therefore, we must trust in our Deen as it is the only ideology that is a candidate capable of filling the civilizational vacuum. We must trust our Ummah as it is the best Ummah of all the nations that testifies to the Creator of all nations. We must trust the leadership of the Ummah, Hizb ut Tahrir, the jurist, the politician and the thinker that is capable, by the Permission of Allah (saw), to rule and administrate according to the legal rulings of Allah (swt), for the resolution of crises and overcoming of challenges.

The matter has progressed such that it today rests upon the People of Power. It rests upon Nusrah from amongst the Muslim armies, proceeding in

the footsteps of the Ansar, who granted Nussrah to the Messenger of Allah (saw). So Allah (swt) supported them by establishing them in authority, after weakness, honoring them, after humiliation. Nevertheless, the Nussrah for Islam can only come from those who are sincere, pious and pure. They are the dynamic men from amongst the steadfast people. And granting Nussrah for Islam is a great honor, that is only deserved by those who are pure from amongst the People of Power and Nussrah. It is only for those who deserve the victory of Paradise, just as Ansar before. And granting succession in the world to Islam, by writing their own fragrant biography, will allow them to meet Allah (swt), whilst the Ummah makes Dua for all khair for them.

The world today is like a ship sailing in a deep sea, buffeted by swelling waves from all sides. It has no option except to make the decision of docking at the stable port of the Khilafah on the Method of Prophethood. We are assured that the world is in dire need of Islam to be implemented over it. It is the only way to guide the peoples of the world and put their affairs in order. We are also assured that we are on the correct path that would lead us to the safe station. We do not say that we are merely waiting for the Nussrah of the People of Nussrah. Instead we say that we are striving and making Dua to Allah (swt) to prepare the People of Nussrah to grant Nussrah for the Deen, so that Islam and Muslims will be honored, whilst kufr and its people will be humiliated.

Abu Dawood narrated that, **عَنْ حَبَابٍ قَالَ أَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُتَوَسِّدٌ بُرْدَةً فِي ظِلِّ الْكَعْبَةِ، فَشَكُونَا إِلَيْهِ، فَقُلْنَا: "أَلَا تَسْتَنْصِرُ لَنَا أَلَا تَدْعُو اللَّهَ لَنَا"، فَجَلَسَ مُحَمَّرًا وَجْهَهُ، فَقَالَ: "قَدْ كَانَ مِنْ قَبْلِكُمْ يُؤْخَذُ الرَّجُلُ فَيُحْفَرُ لَهُ فِي الْأَرْضِ، ثُمَّ يُؤْتَى بِالْمِنْشَارِ فَيُجَعَلُ عَلَى رَأْسِهِ فَيُجَعَلُ فِرْقَتَيْنِ، مَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَيُمَشَطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ عَظْمِهِ مِنْ لَحْمٍ وَعَظْبٍ، مَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهِ لَيَتِمَّنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّكِبُ مَا بَيْنَ صَنْعَاءَ وَخَضِرْمُوتَ مَا يَخَافُ إِلَّا اللَّهَ تَعَالَى وَالذَّنْبَ عَلَى عُنُقِهِ، وَلَكِنَّكُمْ تَعْبَلُونَ** **“Khabbab said “We came to the Apostle of Allah (swt) while he was reclining on an outer garment in the shade of the Ka’bah. Complaining to him we said “Do you not ask Allah for help for us? And do you not pray to Allah for us? He sat aright turning red in his face and said “A man before you (i.e., in ancient times) was caught and a pit was dug for him in the earth and then a saw was brought placed on his head and it was broken into two pieces but that did not turn him away from his religion. They were combed in iron combs in flesh and sinews above the bones. Even that did not turn them away from their religion. I swear by Allah,**

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**Allah will accomplish this affair until a rider will travel between San'a and Hadramaut and he will not fear anyone except Allah, Most High (nor will he fear the attack of) a wolf on his sheep, but you are making haste.”**

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## Q&A: Difference Between Da'wah and Work

(Translated from Arabic)

### Question:

Assalamu Alaykom Wa Rahmatullah Wa Barakatuhu,

I would like to enquire about the meanings of “Da’wah” and “work” please.

The author mentioned in the book, Structuring of a Party: “We believe that the only true philosophy for revival is an ideology (Mabdaa’) that encompasses both the idea and the method. This ideology is Islam because it is an Aqeedah (doctrine) from which emanates a system governing all the affairs of the State and the Ummah, and a solution to all of life’s problems. Although Islam is a universal system, it is not part of its method to start working on a universal scale towards its implementation. Islam should be propagated universally while working to implement it must be confined to one or several countries until it becomes firmly established. Once established, the Islamic State would naturally grow until it encompasses all the Islamic countries...etc.”

I understood from this text that there is a difference between Da'wah and work, as if they had a special term for the Hizb. And that is where he said that it is the way of Islam not to operate globally, but rather that it must be called universally from the beginning. And the author also said in another place in the book Structuring of a Party: The weather turns hot and cold on it, the winds blow over it and the winds blow over it, and the weather alternates with clear and cloudy weather. If the structure withstands these elements, then it’s Thought becomes crystallized and its Method becomes elucidated, whilst it would prepare its membership and strengthen its bonding. Thence, it is able to take the practical steps both in the Da’wah and the transformation from a party structuring to a fully-fledged ideological party, working for the correct revival. ... etc.

Hizb ut Tahrir also mentioned in the book, “The Starting Point: Therefore, the Da’wah must be done through the Hizb and in the name of the Hizb, i.e. the

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Da'wah is for Islam, and the work is for the resumption of the Islamic way of life, but the one who carries the Islamic Da'wah and works for the resumption of the Islamic way of life is Hizb ut Tahrir."

So my question is:

1. Does Hizb ut Tahrir have a special concept/understanding on "Da'wah" and "work"?
2. And is there a difference between "Da'wah" and "work"?

May Allah reward you immensely with the establishment of the Islamic Khilafah. Please forgive me if I misunderstood the texts and I ask you to kindly correct me if I misunderstood them. May Allah bring His victory soon, and only then will the believers rejoice.

**Answer:**

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuhu,

Yes, there is a difference in the context you are enquiring about in the book, Structuring of a Party, between "Da'wah to Islam" and "working for Islam", Da'wah to Islam means carrying, delivering and explaining its ideas, as for "working for Islam", it means working for its practical implementation in life, state and society. The method to do so is by establishing a political party who carries Islam by working in a region or multiple regions for the sake of changing its society, implementing the State and take ruling... then carry the Da'wah through the State to unite the Muslim lands and spread and implement Islam in the whole world... this difference is outlined in the Structuring of a Party, in the paragraph you provided and in the paragraphs that follow, as follows:

"We believe that the only true philosophy for revival is an ideology that encompasses both the idea and the method. This ideology is Islam because it is an Aqeedah from which emanates a system governing all the affairs of the State and the Ummah, and a solution to all of life's problems. Although Islam is

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a universal system, it is not part of its method to start working on a universal scale towards its implementation. Islam should be propagated universally while working to implement it must be confined to one or several countries until it becomes firmly established. Once established, the Islamic State would naturally grow until it encompasses all the Islamic countries. Then the state would propagate Islam to the rest of the world, because the Islamic State must convey the Islamic da'wah as an eternal and universal message for all mankind, as this is its message and an immortal universal humanitarian message." Ends.

Also, the book Concepts of Hizb ut Tahrir further explains this matter:

[In order that the action be productive it is necessary to define the place where to commence the action, and the people with which the work is to be started. Indeed Islam is universal and views to all humanity and humans as being equal. In the Da'awa it gives no weight to the difference of environment, situation and place etc. Islam considers all mankind having the ability to embrace the da'awa, and it considers Muslims responsible for carrying this da'awa to all of mankind. But, despite this, the initiation to carry Islam does not start globally, for if such a start is undertaken it will fail and will not lead to any result. Instead, it should start with the individual, and end with the world.

Therefore, the da'awa should be carried in a place where it has the potential to be well established and becomes the starting point. This place, or any other place where the da'awa was established is then considered as a launching point from which the da'awa will proceed on its course.

This place or other places, are then considered as the established point in which the state will be established. The da'awa being well established in this will then proceed in its natural way: the way of jihad.] Quote from the book Ends.

Thus, the difference between "Da'wah to Islam" being a global system that is fit to be carried and called for and delivered to people everywhere in the world, and between "working for Islam" by limiting the place of potential to one or more countries in the world, in order to change society in it and

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establish the state that rules by Islam and carries it to the world through Da'wah and jihad.

I hope the matter has been clarified.

**Your brother,  
Ata Bin Khalil Abu Al-Rashtah  
21st Rajab al-Khair 1442 AH  
05/03/2021 CE**

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# Q&A: The Prayer that a Muslim Has Not Performed is a Debt on His Neck that Must be Made up

(Translated from Arabic)

**To: Mohammad Alhajj**

**Question:**

Assalam Alaikum wa Rahmatu Allahi wa Barakatuh

After Greetings:

I came across your page recently, by the help of a friend from the members of Hizb ut Tahrir. I was impressed by your enlightenment in the presentation and the strength of the argument, especially the answers to the jurisprudential questions.

I ask Allah Almighty the Most High to prolong your life to do good and to increase your knowledge and to guide me to the path that pleases Allah and His Messenger.

Please answer my question, which is: I committed to praying years after the age of accountability, praise and thanks be to Allah, and the question is: Do I have to make up the prayers that I missed, or will Allah forgive me without making them up? Thank you.

**Answer:**

Wa Alaikum Assalam wa Rahmatullah wa Barakatuh,

In the beginning, I thank Allah (swt) for having guided you to the good, so you became committed to prayer and became keen to perform it, and I ask Allah (swt) to aid you and make you steadfast.

As for the prayers that you have not performed after you have reached puberty and became an accountable person according to Shariah, since you are

a Muslim, this prayer that you did not perform is a debt on your neck that must be made up. Therefore, you have to calculate the time period from when you reached the accountable age to the time you became committed to performing prayer, for example, that this period was three years, so you have to make up the prayers for three years: five prayers per day, which are the obligatory prayers, but as for the Sunnah prayers, you do not have to make them up.

This can be organized and facilitated by praying every day after the obligatory prayer another prayer similar to making up for what you missed of prayer, and if you want to pray again as qadaa (missed prayers) then it is all good, until you complete the counted years, and I ask Allah (swt) to help you to make up those prayers that you missed and that He (swt) increases His (swt) aid to you to ensure that the prayer is performed on time.

In order to clarify the legal evidence on this matter, I quote to you some of what came about it in the book, Ahkam As-Salah by Ali Ragheb:

[Delaying the prayer from its time deliberately without a Shar'ai excuse is definitely haram by the clear statement (nass) of the Qur'an. He Ta'ala said:

﴿فَوَيْلٌ لِلْمُصَلِّينَ \* الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾

**“Woe to those who pray. Those who neglect their prayers”** [TMQ 107:4-5].

He Ta'ala also said:

﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا﴾

**“And there come after them successors who neglected the prayer and followed lusts: soon will they suffer offence (ghayya)”** [TMQ 19:59].

This is also established by the understanding of the hadith mutawatir in which the times were explained. Allah Ta'ala has made for each obligatory prayer a time defined by two limits where it starts at a fixed time and expires at a fixed time. And he (saw) said:

﴿مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالُهُ﴾

**“Whoever misses 'Asr prayer, it is as if he has been robbed of his family and wealth.”**

He (saw) also said in the matter of delaying the prayer from its time:

﴿لَيْسَ التَّفْرِيطُ فِي النَّوْمِ إِنَّمَا التَّفْرِيطُ فِي الْيَقِظَةِ﴾

**“There is no negligence in sleep. Verily negligence is only in wakefulness.”**

Whoever missed a fard prayer, he has to compensate it whether he missed it with an excuse or without excuse. This is because the mere compensation of the prayer is established by the Sahih hadith. It was narrated in the two Sahihs from ‘Imran bin Hussayn who said: “We were travelling with the Prophet (saw) and we travelled by night until we were at the end of the night. We alighted fell asleep and there is no sleep sweeter to the traveller than it. Nothing awoke us except the heat of the sun. When the Prophet (saw) awoke they complained to him about what befell them so he said:

« لَا ضَيْرٌ أَوْ لَا يَضِيرُ اذْتَجَلُّوا، فَأَرْتَجَلُّوا فَسَارَ غَيْرَ بَعِيدٍ، ثُمَّ نَزَلَ فَدَعَا بِمَاءٍ فَتَوَضَّأَ، ثُمَّ نَادَى بِالصَّلَاةِ »  
«فَصَلَّى بِالنَّاسِ»

**“No blame and no harm. Leave, so they moved and they travelled not far then they halted. He called for Wudu and made Wudu. The prayer was announced and he prayed with the people.”**

It is also due to what was narrated from Jabir (ra) that ‘Umar bin Al-Khattab (ra) came on the Day of the Trench after the sun had set and began to insult the Qurayshi kuffar and said: "O Messenger of Allah, I almost did not pray ‘asr until the sun was almost setting. So the Prophet (saw) said:

«وَاللَّهِ مَا صَلَّيْتُهَا، فَقُمْنَا إِلَى بُطْحَانَ فَتَوَضَّأَ لِلصَّلَاةِ وَتَوَضَّأْنَا لَهَا  
فَصَلَّى الْعَصْرَ بَعْدَمَا غَرَبَتِ الشَّمْسُ ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ»

**“by Allah I did not pray it.’ So we went to Bathan and he made the Wudu for the prayer and we made Wudu for it. He prayed ‘asr after the sun setting then prayed maghrib after it”**

Also it is narrated from Anas bin Malik (ra) that Prophet (saw) said: **من** “Whosoever forgets to pray, he should pray whenever he recalls it, there is no other compensation for it”, and due to what was narrated from Abu S’aid who said: “We were obstructed from the prayer on the Day of the Trench until it was after maghrib entering the night (when) He (swt) sufficed us and that is the saying of Allah 'azza wa jalla:

(وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيمًا)

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**“And Allah sufficed for the believers in the fighting. And Allah is the strong, Mighty”**

[TMQ 33:25].

He said: So Rasool Allah (saw) called Bilal and he called the iqamah for dhuhr, and he prayed it and perfected its prayer as if it was at its time. Then he commanded him and he called the iqamah for ‘asr, and he prayed it and perfected its prayer as if he prayed it at its time. Then he commanded him and he called the iqamah for maghrib and he prayed it likewise." It is also due to what was narrated from him (saw) that when he was asked by a Khath'amiyyah girl who said: “O Messenger of Allah, verily the obligation of Hajj reached my father (as) a chronically ill old man who is not able to perform the Hajj: If I made the Hajj for him, would that benefit me? He said to her:

«أَرَأَيْتَ لَوْ كَانَ عَلَى أَبِيكَ دَيْنٌ فَقَضَيْتَهُ أَكَانَ يَنْفَعُهُ ذَلِكَ؟ قَالَتْ: نَعَمْ. قَالَ: فَدَيْنُ اللَّهِ أَحَقُّ بِالْقَضَاءِ»

**“Do you see that if there was a debt upon him and you repaid it, would that benefit him?’ She said: Yes. He said: ‘The debt of Allah has more right to be repaid.’”**

All these ahadith are explicit about compensating the prayer which indicates that this is obligatory, and there is no atonement for leaving the prayer except making it up later on, whether leaving it was for an excuse or without an excuse, because the ahadith are explicit.

One should not say that these ahadith are all restricted by specific occurrences which are sleeping, forgetfulness, fighting and inability. All these are Shar’ai excuses, where no sin is in leaving the prayer, and in delaying it from its time. Thus making up of the prayer is specific to them without covering other (occurrences); and this is contrary to missing the prayer deliberately for which came no text permitting its praying again. One should not say that because these occurrences did not come with the description of sleeping, forgetfulness and fighting in the form of a restriction therein, but they only came as a description for a reality that has occurred without being understood therefrom a restrictive description from such occurrences. Do you see in the hadith of Jabir how he ‘Umar bin Al-Khattab’ began insulting the Qurayshi kuffar and said: “O Rasool Allah, I almost did not pray ‘asr until the sun was almost setting, so the Prophet said to him:

**“By Allah, you did not pray it” then he stood, made Wudu and prayed.”**

Where is the restrictive description which indicates that it is specific to it? The same is said in the remaining occurrences, where the words do not indicate that the matter is restricted to them and not permitted in others. Rather each one of these ahadith discussed a specific incident, that came in the form of naming a certain reality not in the form of naming a certain restriction. It does not appear in the ahadith a cause (sabab) that specifies the making up of the prayer therein alone, as it is clear from reading the ahadith, whereas the ahadith in which came a verb indicating a description, such as his saying (man nama) "whoever slept", (aw nasiyaha) "or forgot it", (itha raqada) "if he slept", (aw ghafila) "or forgot", (man nasiya) "whoever forgot", the description, (wasf) in all of them is considered as a restriction, and the opposite meaning (mafhum al-mukhalafah) is acted upon it, because it is a description. The opposite meaning in the description (sifah) is considered.

This is because if the mention of the description (wasf) is not considered as a restriction then the mention of this description is useless, and the hadith is free from that. However, the action according to the opposite meaning of these texts is suspended by other texts. If there came a text whose wording (mantuq) indicates opposite to the meaning (mafhum) of another text, then the mafhum is suspended, and the mantuq is taken, because its indication is stronger than the indication of the mafhum. The mafhum of all these ahadith are suspended by the ahadith which came on missed prayers in other than them which is fighting. In the hadith of repaying the Hajj wherein his (saw) saying “the debt of Allah is of more right to be repaid”; it came with general words covering all debts of Allah. The prayer is a debt of Allah which enters in the generality of the word “debt of Allah,” because it is a generic noun in a genitive construction (ism jins mudhaf), so it is definitely of the forms of generality. The one who deliberately left (the prayer) was addressed with the prayer just as every Muslim, and it was obligatory upon him to perform it, so it became a debt upon him. The debt is not cancelled except by paying it. Likewise, the prayer is not cancelled by missing its time, it must be made up, and the Muslim carries the sin of neglecting it at its time] End quote from the book, Ahkam As-Salah.

I pray that you find this sufficient, Allah is Most Knowing and Most Wise.

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**Your Brother,  
Ata Bin Khalil Abu Al-Rashtah  
23 Ramadan 1442 AH  
5/5/2021 CE**

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# Q&A: The Rule of “There Should be No Harming nor Reciprocating of Harm” and its Relationship to Coronavirus Disease and Distancing in Prayer

(Translated from Arabic)

## Question:

Assalam Alaikum

I did not get the answer to the first question, and here I am attaching it to a second question, which has the priority:

Our honorable Sheikh, may Allah bless you:

I need your help (in explaining) the rule of harming and reciprocating of the harm.

According to what is mentioned in the book, The Islamic Personality (Shakhsyah Islamiya) Volume Three (according to my understanding)

Is the harm related to things and not actions, if it is not so, then is it correct to apply the rule of harm to the Coronavirus epidemic and to allow the distancing in prayer because of the possibility of presence of harm, i.e. being contagious?

Please, provide some details for use as evidence.

## Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

We have detailed the topic of the rule of harm in the book, The Islamic Personality (Shakhsyah Islamiya) Volume Three, page 471-475 [Word file]:

[The rule of harm includes two matters: one of them is that the thing itself is harmful, and there is no evidence in the speech of the legislator of a request to do it, a request to leave it, or a choice about it, therefore being harmful itself is an evidence of its prohibition; because the legislator has prohibited harm. And its rule is: “The basic principle with regard to harm is that it is prohibited.”

As for the second matter, it is that the legislator has permitted the general thing, but there is harm in one of the parts of that which is permissible, so the fact that that part is harmful or leads to harm is an evidence of its prohibition. Because the legislator has prohibited the part of permissible parts, if that part is harmful or leads to harm. And its rule is: “Every part of the permissible, if it is harmful or leads to harm, then that part is prohibited and the matter remains permissible.”

As for the first rule, its evidence is his (saw) saying, peace:

«لَا ضَرَرَ وَلَا ضِرَارَ فِي الْإِسْلَامِ»

**“There should be no harming nor reciprocating harm in Islam.”** Extracted by At-Tabarani.

Abu Dawud extracted from the Hadith of Abu Sirmah Malik bin Qais al-Ansari said: The Messenger of Allah (saw) said:

«مَنْ ضَارَّ أَضَرَ اللَّهُ بِهِ، وَمَنْ سَاقَ سَاقَ اللَّهُ عَلَيْهِ»

**“Whoever harmed, Allah will harm him. And whoever is hard (on people), Allah will be hard on him”.**

These two Hadiths are evidence that the legislator has forbidden harm

...

As for the second rule, its evidence is that:

«قَدْ كَانَ رَسُولُ اللَّهِ ﷺ حِينَ مَرَّ بِالْحَجْرِ، نَزَلَهَا، وَاسْتَقَى النَّاسُ مِنْ بَيْرِهَا، فَلَمَّا رَاحُوا قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَشْرَبُوا مِنْ مَائِهَا شَيْئًا، وَلَا تَتَوَضَّئُوا مِنْهُ لِلصَّلَاةِ، وَمَا كَانَ مِنْ عَجِينٍ عَجَنْتُمُوهُ فَأَعْلِفُوهُ الْإِبِلَ، وَلَا تَأْكُلُوا مِنْهُ شَيْئًا، وَلَا يَخْرُجَنَّ أَحَدٌ مِنْكُمْ اللَّيْلَةَ إِلَّا وَمَعَهُ صَاحِبٌ لَهُ...»

**“The Messenger of Allah (saw) when he passed by Hija, he landed, the people drank from its well, and when they went, the Messenger of Allah (saw) said:**

**Do not drink anything from its water, and do not perform ablution from it. Any dough you kneaded, feed it to your camels and do not eat anything from it, and none of you go out tonight except with a companion ...”** Narrated by Ibn Hisham in his biography.

In this story, we can see how the Messenger (saw) prohibited part of the permissible, so drinking water is permissible, but the Messenger (saw) forbade them to drink this water from the well of Hija, and prohibited ablution from it. It

is permissible for a person to go out at night alone, but the Messenger (saw) forbade them on that night to go out without a companion, then it became clear that he only forbade this water because of the harm proven to him in it, and he forbade going out alone because of the harm proven to him ... the presence of harm does not prohibit what is permitted by Shariah, but the presence of harm in one of its parts forbids that part, but the matter remains permissible, whether it is an action or a thing.

This is if that permissible part is harmful, but if it leads to harm, then the evidence for it is what has been narrated:

«أَنَّ رَسُولَ اللَّهِ ﷺ أَقَامَ بِبَبُوكَ بِضْعَ عَشْرَةَ لَيْلَةً لَمْ يُجَاوِزْهَا، ثُمَّ انْصَرَفَ قَافِلًا إِلَى الْمَدِينَةِ، وَكَانَ فِي الطَّرِيقِ مَاءً يَخْرُجُ مِنْ وَسْطِ مَا يُرْوَى الرَّكَبِ وَالرَّاكِبِينَ وَالثَّلَاثَةَ، بِوَادٍ يُقَالُ لَهُ وَادِي الْمُسَقَّقِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَبَقَنَا إِلَى ذَلِكَ الْوَادِي فَلَا يَسْتَقِئَنَّ مِنْهُ شَيْئًا حَتَّى نَأْتِيَهُ...»

**The Messenger of Allah (saw) stayed for just over ten nights, not more, then he left returning to Madinah, and there was water on the way flowing from between rocks enough to quench the thirst of a rider, two riders, and three riders in a valley called Wadi al-Mushaqq. Then the Messenger of Allah (saw) said: Whoever precedes us to that valley should not drink anything from it until we arrive.”** Ibn Hisham narrated in his biography.

In this hadith, the Messenger (saw) forbade drinking that little water, because it leads to the army's thirst, he (saw) said:

«مَنْ سَبَقَنَا إِلَى ذَلِكَ الْوَادِي فَلَا يَسْتَقِئَنَّ مِنْهُ شَيْئًا حَتَّى نَأْتِيَهُ»

**“Whoever precedes us to that valley should not drink anything from it until we arrive.”**

And cursing those who drank from it, is evidence that it is forbidden to draw from it until it he (saw) arrives, so drinking from water is permissible, and to drink from that water in the valley has no harm, however drinking from it before the Prophet's presence and dividing it among the army leads to depriving the army, meaning it leads to harm, so he (saw) prohibited drinking from that valley until his arrival ...

Therefore, the fact that a thing leads to harm it does not prohibit what is permitted by the Shariah, but rather the fact that one of its parts leads to harm then only that part is prohibited, but the matter remains permissible, whether it is an action or a thing. So, these hadiths in these two cases: the case that a

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thing is harmful, and the case that the thing leads to harm, the second rule is derived from it, which is: “Every part of the permissible, if it is harmful or leads to harm, that part is forbidden and the matter remains permissible” and it is the second matter of the two matters of the harm rule...] End of quote.

By considering the two-part harm rule, it turns out that it does not apply to what you mentioned about Corona in your question in terms of distancing for the following reasons:

1- As for the first section of the rule, it requires that there be no text for doing that thing, or not doing it, or choosing to do it, and if there is a text, then the text is adopted without bypassing it to discuss the harm ... and this does not apply to distancing because there is a text about drawing up in rows, meaning that there is a prohibition of distancing, so this section of the rule is not applied to it under the pretext of harm.

2- As for the second part of the rule, the matter must be permissible, then there is a prohibition in part of it. Regarding drawing up in rows there are texts commanding it to be obligatory or recommended, meaning it is not permissible, therefore it is outside the application of the rule.

3- Accordingly, the rule of harm (Dharar) is not applied here, rather the Shariah ruling is sought regarding prayer in the mosque in terms of drawing up in rows ... so it becomes clear that the Messenger obliged the Friday prayer and permitted the patient not to go to the Friday prayer or congregational prayer if he was sick:

a- Friday prayer is an obligation because of the saying of Allah (swt):

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ (إِنْ كُنْتُمْ تَعْلَمُونَ)

**“O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew”** [Al-Jumu'a: 9].

Here the prohibition against permissible (selling) and to proceed for Friday prayer, this is a decisive Qareena that Friday is obligatory.

b- The evidence that the sick person is exempted from the obligation of going to the Friday prayer, is what Al-Hakim extracted from Abu Musa from the Prophet (saw) who said:

«الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ إِلَّا أَرْبَعَةً: عَبْدٌ مَمْلُوكٌ، أَوْ امْرَأَةٌ، أَوْ صَبِيٌّ، أَوْ مَرِيضٌ»

**“The Friday prayer in congregation is an obligatory duty upon every Muslim, with the exception of four: a slave, a woman, a child and a sick person.”**

Al-Hakim said: This Hadith is Sahih on the condition of Al-Shaikhain and did not extract it. Also An-Nasa’i extracted from Ibn Ummar from Hafsa the Prophet’s wife (saw): that the Prophet (saw) said:

«رَوَّاحُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُخْتَلِمٍ»

**“Bathing on Friday is obligatory on everyone who has reached puberty.”**

4- The text regarding drawing up in rows is clear of its requirement, Muslim extracted in his sahih from Jabir bin Samura, he said, the Prophet (saw) said

«أَلَا تَصْفُونَ كَمَا تَصِفُ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟» فَقُلْنَا يَا رَسُولَ اللَّهِ، وَكَيْفَ تَصِفُ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟  
قَالَ: «يَتَمُونَ الصُّفُوفَ الْأُولَى وَيَتَرَاصُونَ فِي الصَّفِّ»

**“Why do you not draw yourselves up in rows as the angels do in the presence of their Lord?” We asked, "Messenger of God, how do the angels draw themselves up in rows in the presence of their Lord?" He replied, "They make the first rows complete and keep close together in the row.”**

Extracted by Ahmad from Abdullah ibn Umar that the Messenger (saw) said:

«أَقِيمُوا الصُّفُوفَ فَإِنَّمَا تَصْفُونَ بِصُفُوفِ الْمَلَائِكَةِ وَحَادُوا بَيْنَ الْمَنَاكِبِ وَسُدُّوا الْخَلَلَ وَلِينُوا فِي أَيْدِي إِخْوَانِكُمْ وَلَا تَذُرُوا فُرْجَاتٍ لِلشَّيْطَانِ وَمَنْ وَصَلَ صَفًّا وَصَلَهُ اللَّهُ تَبَارَكَ وَتَعَالَى وَمَنْ قَطَعَ صَفًّا قَطَعَهُ اللَّهُ»

**“Set the rows in order, stand shoulder to shoulder, close the gaps, be pliant in the hands of your brethren, and do not leave openings for the devil. If anyone joins up a row, Allah will join him up, but if anyone breaks a row, Allah will cut him off.”**

5- We have already issued several detailed answers on this subject, and I will only remind you of two answers on this topic:

The first was on 17 Shawwal 1441 AH corresponding to 8/6/2020 CE

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Second: Accordingly, if the countries in the Muslim countries compel the worshipers to separate one or two meters from the one beside them, whether on Friday or in congregation for fear of contagion, especially without pathological symptoms, then they commit a great sin where this spacing is an innovation, because it is a violation, as it is a clear deviation of the method of making the rows and keeping close together as revealed by the Messenger of Allah (saw) by the Shari' (legal) evidence...

Third: It is not said that contagious disease is an excuse that permits distancing in prayer, because contagious disease is an excuse not to go to the mosque and not an excuse to go and be at one or two meters apart from the worshiper beside him!! Because infectious diseases (the plague) occurred during the era of the Messenger of Allah (saw) and it was not reported from the Messenger Allah (saw) that the plagued patient goes to pray and keeps two meters away from his brother, but is excused and prays in his home... That is, the patient with an infectious disease does not mix with healthy people and is provided with adequate treatment, by the permission of Allah. As for the healthy one, he goes to the mosque and prays Friday and congregation prayers as usual, without distancing. [17 Shawwal 1441 AH corresponding to 8/6/2020 CE] End.

The second answer on 14/10/2020 CE, and I quote from it:

It is clear from all of the above that Friday (prayer) is Fard Ain (individual obligation) and that it must be performed according to the method prescribed by the Messenger of Allah (saw) with its pillars (Arkan), conditions of its correctness and making the rows according to the Shari' manner, as we have shown in our previous answers... The prevention by the authority of performing the prayer in this way is a great sin that falls on the shoulders of the authority, whether that is by the state closing mosques or by preventing its performance in the Shari' manner...

And because Friday (prayer) is an individual obligation, every legally responsible (mukallaf) Muslim is obligated to seek it and perform it in the Shari' manner, with its pillars, conditions of its correctness, and keeping rows close together... etc. And if the individual is not able due to a physical impediment or an unjust ruler who prevents the performance of Friday prayers in the Shari' manner, rather he forces the worshipers to innovate by imposing separation,

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and the worshiper is not able to prevent that, then one should perform it according to his ability, and the unjust ruler bears the sin...

The Messenger (saw) said, as reported by Al-Bukhari and Muslim, may Allah have mercy on them, on the authority of Abu Hurairah, may Allah be pleased with him:

«وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

**“so if I give you a command do it to the best of your ability”**

and the wording is of Al-Bukhari ... Therefore, if a Muslim is able to perform Friday Prayer (individual obligation) in straight rows close together then it should be performed in this manner because separation is an innovation as long as he can avoid it. But if he is not able by the act of sinful authority, then he should pray in the manner that is possible for him. Al-Nawawi, (deceased: 676 AH) said in his book, Al-Minhaj Sharh Sahih Muslim Ibn Al-Hajjaj in explaining of this hadith in the wording of Muslim: On the authority of Abu Hurayrah, the Messenger of Allah (saw) said: ...

«فَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

**“so if I give you a command do it to the best of your ability.”**

Al-Nawawi said in his explanation:

«فَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

“so if I give you a command do it to the best of your ability”) this is from the important rules of Islam and the words which are concise but comprehensive in meaning that were given to the Prophet (saw) and include under it countless provisions such as prayer (salah) of all kinds. If a person is unable to perform some of its pillars (Arkan) or some of the conditions (shoroot) he should perform the rest ... Allah Knows Best] End.

I hope that this is satisfactory regarding the subject of Friday prayers.

**In conclusion:** healthy people should perform the obligatory Friday prayer, and the sick person is excused, so he does not go, and if his illness is contagious, then not going to Friday is certain, and for the sake of precaution and taking care of affairs, the state places health units near the mosques on Fridays to deal with any emergency situations.

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As for your question about the rule of harm if it is related to a thing or action, it is related to the two matters as we mentioned in what we have quoted from the book of the Islamic Shakhsiyah, Volume Three, “The Rule of Harm,” and we have highlighted the phrase “whether it is an action or a thing” in the text that we have quoted to confirm that.

I hope that this is sufficient, and Allah Knows Best and Most Wise.

**Your Brother,  
Ata Bin Khalil Abu Al-Rashtah  
9 Shawwal 1442 AH  
21/5/2021 CE**

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## Abolish the OIC and Establish the Unifying Khilafah

The OIC is an organization whose aim is to suppress the Muslims' desire for unity, by restricting them to mere slogans of "brotherhood" and "limited cooperation." The OIC thus ensures the weakening of the Muslim World through its division into dozens of nation-states, with the colonialist kuffar dividing and ruling us. The only Islamic method to unify the Muslim World practically is the Khilafah. The Khilafah will demolish the borders between the Muslims. It will combine the armed forces and economic resources, establishing the Ummah as a global power. So is Pakistan not the ideal place for the emergence of the Khilafah?

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

"Hold fast to the rope of Allah (swt) altogether and do not be divided":

[TMQ Surah Aali-Imran 3:103]

## #UnificationViaKhilafah

## 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 تَكُونُ ثُمَّ يَرْفَعُهَا 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 the Method of Prophethood." Then he (saw) became silent." (Ahmad).