

NUSSRAH

MAGAZINE

Issue - 68

Saffar – Rabi ul Awwal 1444 | Sep – Oct 2022

Taliban Ask for Recognition from the International Community. Who Exactly is Asking What from Whom?!

Golden Era of Scientific Progress, in the Muslim World

It is Time for the Islamic Khilafah to Resolve the Civilizational Conflict with the West



**Pakistan's Political and Military
Leaderships Are Locked in a Cheap Power
Struggle, Whilst Vast Areas of the Country
are Flooded**

Index of Contents

Editorial	3
Tafseer Al-Baqarah (2: 231-232)	6
The Misery of Envy (Hassad), Its Origin, Causes and Treatment ...	11
It is Time for the Islamic Khilafah to Resolve the Civilizational Conflict with the West, Ending the Affliction Upon Mankind - (Part-1).....	21
Can it be Said that the Golden Era of Scientific Progress, in the Muslim World, is the Product of Foreign Philosophies?	35
Pornography Use Causes Dependency, Misery and Harm to Humanity	50
Servants of the Ummah.....	61
Taliban Asks for Recognition from the International Community. Who Exactly is Asking What from Whom?!.....	67
All those Who Desire Independence from America, Must Work to Re-Establish Khilafah (Caliphate) on the Method of Prophethood	70
The Islamic State	74
Q&A: Riba is Riba, whether it is in the Dar ul-Islam or in Dar ul-Kufr	77
Q&A: Giving the Buyer a Gift when He Spends a Certain Amount	87
Q&A: Do Not Sell What You Don't Have!	91
Pakistan's Political and Military Leaderships Are Locked in a Cheap Power Struggle, Whilst Vast Areas of the Country are Flooded....	96

Editorial

The countrywide debate around Pakistan's Independence Day, 14 August, has extended to questioning the form of the constitution and politics practiced. It is a fundamental discussion, which will define the direction of the efforts of the long suffering Muslims of Pakistan, for change. Real independence will not be found in changes in faces alone, or in anti-American rhetoric. Real independence is independence from Western secularism, its capitalism, its Democracy and its global political order. Real independence mandates a complete commitment to the Kalima, as alluded to, in the popular saying, "What is the meaning of Pakistan? Laa ilaha ilAllah."

Currently, politics in Pakistan, as in the rest of the Muslim World, is defined by the Western civilization. It is guardianship and representation of the people in their affairs, but from an angle that contradicts Islam, both in its roots and branches. It is from a secular angle, where religion has no role to play whatsoever. Religion is purely a personal affair and is not to play a role in politics and ruling. So in the West, Christianity is the state religion but does not influence the constitution, policies and laws of the state. In the Muslim World, Islam is the state religion, but again, it has no influence upon constitution, laws and policies.

Whilst the West achieved progress through adopting secular politics, the Muslim World has not. Secular politics is an open door for colonialists to impose their will on the Muslim World. Local political elites manipulate politics, laws and constitutions in order to serve the interests of the colonialists. So, the Muslim World has a political leadership that has surrendered its decision making to foreigners. It will continue to do so, as it does not have the standard of Islam, to prevent that.

The reformation of politics in the Muslim World is the need of the time. Reformation for the Muslim is according to the standard of the Deen of Islam. The Messenger of Allah (saw) said, **كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَيَكُونُ خُلَفَاءُ فَيَكْفُرُونَ** "The affairs of the Bani Isreal were taken care of by the Prophets. Whenever a Prophet died, he was succeeded by a

Prophet. There is no Prophet after me. There will be Khulafaa in large numbers.” The Prophet was then asked, **فَمَا تَأْمُرُنَا** “What do you order us?” He (saw) said, **فُوا بِبَيْعَةِ الْأَوَّلِ فَلِأَوَّلٍ أَعْطَوْهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَأَلَهُمْ عَمَّا اسْتَرْعَاهُمْ** “Give the bayyah one after another and give them their right, for Allah will ask them about all He gave them in their guardianship.” [Bukhari and Muslim]

In his explanation (sharh) of this Prophetic Hadith, Imam An-Nawawi, states, **يَتَوَلَّوْنَ أُمُورَهُمْ كَمَا تَفْعَلُ الْأَمْرَاءُ وَالْوُلَاةُ بِالرَّعِيَّةِ** “They were guardians in their affairs, as the Islamic Ameer and Walis are in guardianship.” So just as the Prophets (as) arbitrated the affairs by divine Revelation, so must the Islamic ameer and walis. He further stated, **وَالسِّيَاسَةُ الْقِيَامَ عَلَى الشَّيْءِ بِمَا يُصْلِحُهُ** “Politics: Execution over a matter, by that which reforms it.” The reformation is by Islam alone, and nothing else. So the Muslims are represented by the Khaleefah, who is given Bayyah by their selection. He then becomes the guardian of the Muslims in their affairs, but from the angle of Islam. Thus, the constitution, laws and policies must all be according to the Noble Quran and Prophetic Sunnah. It is this that closes the door for the colonialist and leads to true independence in political decision making.

Thus, it is the Khilafah that will ensure complete independence from the colonialist will. It is the Khilafah that will unify the Muslim World, as one state, removing the colonialist borders. It is the Khilafah that will liberate the occupied Muslim Lands, ignoring the restraints of the colonialist political order. And it is the Khilafah that will open Dawah to the entire world, removing material obstacles by Jihad, until, inshaa Allah, the entire world is ruled by Islam.

As for practically, who will lead this political reform of the Muslim World, Hizb ut Tahrir must, at least, be considered. Hizb ut Tahrir has produced an entire constitution, of 191 articles, giving a broad vision of the Islamic Khilafah state. In addition, it has adopted a library of books, which elaborate details of ruling and politics according to Islam, drawn from the centuries of voluminous Islamic Fiqh, written on the subject. It has prepared cadres of Muslims, men and women, from all schools of thought, from Indonesia to Morocco, who have been educated and trained in practicing politics from the angle of Islam. It is from this angle that the Muslims of Pakistan need to re-

evaluate the common lament, “There is a leadership vacuum.” Perhaps, if it so pleases Allah (swt), Hizb ut Tahrir will lead us to the real independence that we all make Dua for.

[Back to Index](#)

Tafseer Al-Baqarah (2: 231-232)

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

﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (231) وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكَحْنَ أَرْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ أَزْكى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (232)﴾

“And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things. (231) And when you divorce women and they have fulfilled their terms, do not prevent them from remarrying their [former] husbands if they agree among themselves on an acceptable basis. That is instructed to whoever of you believes in Allah and the Last Day. That is better for you and purer, and Allah knows and you know not. (232)”

Allah (swt) clarifies in these two verses the following:

1- When a man divorces his wife for the first or second time, when her waiting period is about to end, he has only two options. He must either take her back, retaining her under his custody with kindness, with a hope to have a good companionship and good cohabitation with his wife. Or he must leave her until she finishes her waiting period, whereby she retains control of herself and there will be a beautiful freedom, without any restriction or inconvenience.

Allah (swt) prohibits the husband from retaining his wife in order to cause harm to her, by taking her back without having a desire for it. Instead, he takes her back only to lengthen her inconvenience, preventing her to finish her waiting period and to control herself. This is in order to force her to give up some of her rights over her husband so that he divorces her. Accordingly, the husband will be an oppressor of himself by exposing himself to the punishment of Allah (swt) in the Hereafter. He does so by revealing his evil character to the people, by violating the rights of his wife and harming her.

Then Allah (swt) warns the husbands of playing with the verses and rulings of Allah, by misusing the right of taking back which Allah (swt) has given them. He (swt) warns against holding on to wives to harm them and not to cohabit with them with kindness and love.

Allah (swt) reminds us of His blessings bestowed upon us, in His Noble Quran and the Sunnah of the Messenger of Allah (saw) so that we thank Allah (swt) for that and abide by His Shariah, whilst we consider and learn the verses and the rulings of Allah (swt).

Then Allah (swt) concludes the noble verse with a command to be pious, so we fear Allah in everything we do or say. Nothing is hidden from Allah (swt) and He, ﴿بِكُلِّ شَيْءٍ عَلِيمٌ﴾ “**is Knowing of all things**”. This has a warning for those who deviate from the Shariah of Allah in cohabitating with their spouses.

﴿فَبَلَّغْنَ أَجَلَهُنَّ﴾ “**When they have reached their term**” i.e. at the end of their waiting period. This is because the word ‘الأجل’ ‘the term’ originally refers to all the duration, as comes in the six Sahihs. Also it originally refers to the last part of the duration, as transmitted by Al-Azhari. That is, the word has multiple meanings and the intended meaning is restricted by the Qareena (indication). Here the Qareena is ﴿فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ﴾ “**Retain them according to acceptable terms**” which indicates the last part of the waiting period. This is because the husband can only retain his wife during the waiting period. If the period ends, he does not possess the right to retain herself.

And the meaning of the saying, ﴿فَبَلَّغْنَ أَجَلَهُنَّ﴾ “**when they have reached their term**” is: It is at the end of their waiting period and it is right before it ends.

﴿فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ﴾ “either retain them according to acceptable terms or release them according to acceptable terms.” i.e. when their waiting period is about to end, you either have to retain and hold them back or leave them to complete their waiting period. Accordingly, you set them free and so they possess control over themselves.

All these are related to the revocable divorce: Talaq (Talaq Raja’ee) as Allah (swt) says, ﴿الطَّلَاقُ مَرَّتَانِ﴾ “Divorce is twice.” [TMQ 2:229] i.e. it is the divorce where it is permissible for the husband to take her back during the waiting period.

﴿وَلَا تُمَسِّكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا﴾ “and do not keep them, with the intention of harm, to transgress [against them]” i.e. retaining them with the intention of harming them. It is when the husband does not want his wife. Instead, he wants to prolong her waiting period without releasing until she is forced to give up some of her rights. In such a case, he has transgressed against the rights of his wife.

﴿ضِرَارًا﴾ “causing harm” i.e. prolonging her waiting period without releasing is a harm to her.

﴿لِّتَعْتَدُوا﴾ “in order for you to transgress [against them].” i.e. in order for you to force them to exempt you from their rights in exchange for you divorcing them and releasing them.

﴿وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ﴾ “And remember the favor of Allah upon you” i.e. Islam (favor) and so thank Allah (swt) for that and abide to the Sharia of Allah.

﴿وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ﴾ “and (remember) what has been revealed to you of the Book and wisdom” i.e. what has been revealed to you in terms of Noble Quran and Prophetic Sunnah. The saying is in conjunction to what is clarified before ﴿نِعْمَتَ اللَّهِ﴾ “The favor of Allah”.

2. In the second verse ﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ﴾ “And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their [former] husbands.” Allah (swt) here

clarifies another ruling which is related to the divorced wives, when they complete the waiting period.

In the first verse, there is a clarification on not retaining wives by husbands with an intention to harm the wives, by transgression against the rights of the wives, by forcing the wives to waive their rights.

In this verse, Allah (swt) clarifies another ruling, which is that when the divorced wives complete their waiting period, their previous husbands can propose and marry them with a new contract, as well as ‘mahr.’ This is after the first or second Talaq. In such a situation, Allah (swt) commands their guardians (Awliya) not to prevent such a marriage. This is as long as the man and the divorcee woman want that, with a sincere desire that is apparent to the protectors, within the etiquette of Islam.

Then, Allah (swt) clarifies that the consent of this marriage is a greater blessing and benefit. It is far from the sins and doubts accompanied with the non-consenting marriage.

Allah (swt) concludes the noble verse by saying: The true realities of the matters are known only by Allah (swt). A person may love a thing whose result might be evil, whereas he may hate a thing whose result might be good. The guardians may think that there is a goodness or an evil in the marriage. However, the consequence may be opposite to what they think. Allah (swt) is the only One Who knows the realities of all the matters, their consequences, their goodness and evil. Thus following the Shariah of Allah is an obligation, which is absolutely a goodness. Allah (swt) says, ﴿وَاللَّهِ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ “Allah knows and you know not.”

﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ﴾ “And when you divorce women and they have fulfilled their term,” i.e. when they complete their waiting period. This is due to the Qareena (indication), ﴿فَلَا تَعْضَلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ﴾ “do not prevent them from remarrying their [former] husbands.” This is because the husband possesses the right of retaining his wife during the waiting period without any reluctance. This is also because the word ‘إعصال’ in the saying means to prevent, which means the saying ﴿أَجَلَهُنَّ﴾ ‘Their term.’ It originally means the completion of the duration. The root of the word (العصل/ Al-Adhl) means to

imprison and confine. And the meaning is, ‘when you divorce the wives and if they complete their waiting period, then do not prevent them from marrying the ones who have divorced them, once or twice.’

﴿إِذَا تَرَاصُوا بَيْنَهُمْ بِالْمَعْرُوفِ﴾ **“If they agree amongst themselves on an acceptable basis”** i.e. if they have sincere desire to return to one another with a new marriage and when such desire is apparent over them, on an acceptable basis i.e. within the limits of the etiquettes of Islam.

﴿ذَلِكُمْ أَزْكى لَكُمْ وَأَظْهَرُ﴾ **“That is better for you and purer,”** i.e. the consent of the guardians upon marrying the divorced women to her previous husband as long as he and she want that. This matter is more blessing and beneficial and far from sins and suspicion.

Bukhari reported the reason for the revelation of this noble verse: Ma'qil bin Yasaar said: “I had a sister and I was asked to give her in marriage. My cousin came to me and I married her to him. He then divorced her one revocable divorce. He abandoned her till her waiting period passed. When I was asked to give her in marriage, he again came to me and asked her in marriage. Thereupon I said to him “No, by Allah, I will never marry her to you.” Then the following verse was revealed about my case, **“And when you have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands.”** So I expiated for my oath, and married her off to him” [Al-Bukhari: 4165, Al-Tirmidhi: 2907, Abu Dawood: 1878].

In another narration, it says: “So when Ma'qil heard that he said, ‘I heard my Lord and obey.’ Then he called for him and said, ‘I marry you, and honor you.’” [Al-Durr Al-Manthur: 2/685].

And the verse is general in its subject. It includes both the one regarding whom the verse was revealed and others. Accordingly, the verse is according to the known usuli principle: (العبرة بعموم اللفظ لا بخصوص السبب) “Consideration is granted to the Generality of the Language, not to the Specificity of the Reason for Revelation.”

[Back to Index](#)

The Misery of Envy (Hassad), Its Origin, Causes and Treatment

Musab Umair, Pakistan

Introduction: The Growth of Envy under the Western Civilization

It has been observed that wherever the Western civilization has influence, in the Western world or the Muslim World, there is the development of a set of institutions, including social media and large-scale advertising, that create an atmosphere of materialism, in which people feel envious and inadequate, triggering anxiety, sadness and anger. Teachers, doctors and parents alike feel helpless against the rising tide of envy that is afflicting young men and women, as they are miserable over rivalry regarding beauty, status, position, educational achievements and material possessions.

As early on in the dominance of the Western civilization as 1930, in the "The Conquest of Happiness," the Western philosopher and mathematician Bertrand Russell cautioned, "Of all the characteristics of ordinary human nature envy is the most unfortunate... Whoever wishes to increase human happiness must wish to increase admiration and to diminish envy." Since 1930 thousands of Western psychological studies have shown a surge in envy, particularly amongst the young. However, Western civilization is helpless because it itself is the cause of rising envy, through its commitment to utilitarianism, as a basis for human happiness.

Western Utilitarianism is the Origin of Envy, Not Happiness

After separating religion from life through its miserable experience with the Church, the West characterized life as benefit and making utilitarianism the criterion for actions. In his book "Utilitarianism," the Western philosopher John Stuart Mill said, "Virtue, according to the utilitarian conception, is a good of this description. There was no original desire of it, or motive to it, save its conduciveness to pleasure, and especially to protection from pain." However, utilitarianism itself brought new miseries to the Western world, as well as wherever the influence of utilitarianism is strong.

Utilitarianism is the Western conception of life that defines the meaning of happiness as being related to material benefit, hedonism and materialism. Utilitarianism is the origin of increased envy through rivalry in worldly gains, whether in regards to wealth, knowledge, beauty or status. Adopting utilitarianism gave rise to strong feelings of envy, failure, inadequacy, resentment, guilt, despair and self-blame. As Western utilitarianism is itself the cause of envy, its treatment is not to be found within Western civilization. The treatment is not to be found in any branch of Western thinking, such as the foundational models of morals and human behavior within the disciplines of Western psychology, psychoanalysis and psychiatry, because the root is utilitarianism. As the Western mental health care is unable to treat envy effectively, it is then compelled to an excessive dependency on medication to suppress the raging emotions that accompany envy, whether anti-depressants or anxiolytic (anti-anxiety) medication.

However, for the Muslim parent, teacher or doctor, there is no need to seek guidance from the misguided, as the Deen of Islam is a treasure for those who learn from it. The guidance of the Noble Quran and Prophetic Sunnah has identified the various causes of envy, as well as its comprehensive treatment. The divine revelation gave rise to centuries of rich scholarship on the subject of envy, within the books of Tafseer of the Noble Quran, SharH (Explanation) of the aHadeeth and Fiqh related to diseases of the heart (amraaD ul-Qalb). It is the rich Islamic civilization that accurately enlightens humankind regarding the causes of envy, its harm to the envier, its sin and what positive feeling it must be replaced with.

The Causes of Envy (Hassad)

Envy (Hassad) means to hope that another person loses the blessing he has been granted. The Islamic civilization further specifies causes of Hassad, including pride, astonishment, rivalry, malice, superiority and enmity.

As for envy through pride (takkabur), the envious man takes pride over the envied man, holding him in contempt for his rise. Allah (swt) said, **“وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ (31) أَهْمُ يَقْسِمُونَ رَحْمَتَ رَبِّكَ Why has not this Quran sent down to some leading man in either of the two cities? (31) Do they divide the mercy of their Lord?”** [TMQ Surah az-Zukhruf 43:31-

32]. It is arrogance that leads to dispute what Allah (swt) has predetermined (qadara) or has imposed as fate (qadaa'). It is the first sin of the heavens, the envy of Iblis, the Shaytan, of Adam (as), when Allah (swt) ordered him to prostrate.

As for envy through astonishment (at'ta'ajab), it is the envy of the one who whispers, 'why him and not me'? Allah (swt) speaks of the astonishment of the kuffar upon seeing Prophets (as) from amongst the men, **أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ** **“Do you find it astonishing that a reminder should come to you from your Lord through one of your own, warning you, so you may beware and perhaps be shown mercy?”** [TMQ Surah al-A'raaf 7:63] Envy through astonishment is the case of those who disbelieved in the Prophets (saw). They envied the Prophets (as) regarding their message, revelation and closeness to Allah (swt), whilst being astonished that they are humans like them. Allah (swt) said, **وَقَالَ الْمَلَأُ مِنَ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ** **“But the chiefs of his people, who disbelieved, denied the meeting (with Allah) in the Hereafter, and were spoiled by the worldly luxuries We had provided for them, said to the masses, “This is only a human like you. He eats what you eat, and drinks what you drink.”** [TMQ Surah al Mu'minoon 23:32].

As for the envy through rivalry (tazaaHum), it is when there are two or more parties competing over one purpose. It is the envy to help in singling out his purpose, by envying the competition. It is the first sin of the earth, when Qaabeel (Cain) envied Haabeel. It is the envy of two men competing for the same woman in matrimony. It is the jostling between two wives joined in marriage to one man. It is the sibling rivalry between two brothers, jostling for status in the hearts of the parents, leading to envy. It is the envy of the two students for one teacher to gain respect. It is the envy between two doctors in gaining patients to their respective practices. It is even the envy of two alims competing for a following amongst the people, rather than the pleasure of Allah (swt) alone.

Then, there is the envy of malice (shamaatah) as well. One becomes glad to see the loss of fortune of another and wishes that all blessings and gifts should be bestowed on him alone. It is as if the blessings and gifts were given to

others from their own personal treasury, even though Allah (swt) alone is the one who grants and there is no limit to His granting. Allah (swt) said, **إِنْ تَمَسَّسْكُمْ** “When you are touched with good, they grieve; but when you are afflicted with evil, they rejoice” [TMQ Surah Aali Imran 3: 120]. The Prophet (saw) said, **لَا تُظْهِرِ الشَّمَاتَةَ لِأَخِيكَ فَيَرْحَمَهُ اللَّهُ وَيَبْتَلِيكَ** “Don’t express joy at the sorrows (shamaatah) of your brothers, perchance Allah may relieve him and put you in that calamity.” [Tirmidhi]. The Germans, after their strong contact exposure to the Ottoman Caliphate, spoke of Schadenfreude, which they defined as the experience of pleasure, joy, or self-satisfaction that comes from learning of or witnessing the troubles, failures, or humiliation of another.

As for superiority (ath’azaz), the envious man greatly dislikes the welfare and good of another, causing him mental anguish. He cannot bear when the person that is envied is bestowed any wealth, power, recognition and honor. So it arises from the instinct of survival, manifesting in the desire for dominance, precedence and superiority. Imam Ghazali said, **التعزز وهو أن يتقل عليه أن يترفع عليه غيره فإذا أصاب بعض أمثاله ولاية أو علما أو مالا خاف أن يتكبر عليه وهو لا يطيق تكبره ولا تسمح نفسه باحتمال صلفه وتفاخره عليه وليس من غرضه أن يتكبر بل غرضه أن يدفع كبره فإنه “Being superior which is that it weighs him down that someone else will rise above him. If someone like him befalls him with authority, knowledge, or wealth, he is afraid that he will be arrogant over him. He cannot bear another’s arrogance. He does not allow himself to bear his arrogance and his bragging about himself. His goal is not to be arrogant. Instead his goal is to repel his arrogance, for he is satisfied with him being equal, for example. However, he is not satisfied with him becoming higher.”**

As for enmity (‘adaawah), it is the hatred of the one who wishes that the enemy does not have riches and gifts and they go away from him. It includes the envy arising from enmity of the believers. Allah (swt) said, **وَإِذَا لَفُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ** “And when they meet you, they say, “We believe.” But when they are alone, they bite their fingertips at you in rage. Say, “Die in your rage. Indeed, Allah is Knowing of that within the breasts.”” [TMQ Surah Aali Imran 3:118]. Allah said, **وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كَفَارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ**

لَهُمُ الْحَقُّ “Many among the People of the Book wish they could turn you back to disbelief because of their envy, after the truth has been made clear to them.” [TMQ Surah al-Baqarah 2:109].

There are those who afflicted by one cause of envy alone, whilst there are others who are afflicted by all of them. May Allah (swt) secure us in goodness.

The Beneficial Knowledge and Beneficial Action Regarding Envy

Envy is a disease of the heart that cannot be cured without knowledge of Islam and acting in the opposite way that envy incites.

Regarding beneficial knowledge, Imam Ghazali says, والعلم النافع لمرض الحسد هو أن تعرف تحقيقا أن الحسد ضرر عليك في الدنيا والدين وأنه لا ضرر فيه على المحسود في الدنيا والدين بل ينتفع به فيهما ومهما “The beneficial knowledge for the illness of envy is that you know in reality envy is a harm for you in the worlds life and in the Deen and that it there is no harm upon the maHsud (envied) in the worldly life and the Deen, instead he benefits in both of them.” Indeed, envy is understood as it is, it will be understood as an enemy and abandoned.

In our Deen, envy consumes the good actions, as if they were wood burnt up by fire. The Prophet said, يَاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْخَطْبَ “Beware of envy, for envy consumes virtues, as fire consumes wood.” (Abu Dawood). Envy is a sin and those of Jannah are free of it, whilst those who are far from Jannah are filled with it. The accursed Shaytan refused to obey Allah (swt) with regards to Adam (as), envying his status through his arrogance.

Envy is injurious to the one who envies in worldly life, filling it with sorrow, anxiety, sadness and anger. This is whilst the envied person suffers no harm in this world and the next. Imam Ghazali said, فلا تزول النعمة عن المحسود بحسدك ولو لم تكن تؤمن بالبعث والحساب لكان مقتضى الفطنة إن كنت عاقلا أن تحذر من الحسد لما فيه من ألم القلب ومساءته مع عدم النفع فكيف وأنت عالم بما في الحسد من العذاب الشديد في الآخرة فما أعجب من العاقل كيف يتعرض لسخط الله تعالى من غير نفع يناله بل مع ضرر يحتمله وألم “The blessing does not go away from the envied by your envy. If you did not believe in the resurrection and the

reckoning, then it would be mandatory for intelligence, if you were indeed of intellect, to beware of envy because of the pain in the heart and its harm with no benefit. Whilst you are aware of the severe torment of envy in the Hereafter, it is astonishing is that the reasoning person exposes himself to the Wrath of Allah the Almighty, without benefiting himself. Instead, it comes with harm that he bears and pain that he suffers, so that his Deen and his Dunya will perish in vain and without benefit.”

Allah (swt) determines (qadara) properties and wealth to a person for a certain life-span (ajl) and his Rizq is determined by Allah (swt) alone. In addition, Allah imposes certain matters and events as fate (qadaa’), that man has no control. It is futile to envy over such matters. Such envy is built on not accepting what Allah (swt) apportioned of wealth and abilities amongst the peoples. Allah (swt) said, **“Or do they envy the people for Allah’s bounties?”** [TMQ Surah an-Nisaa 4:54] The Prophet (saw) said, **“Poverty was about to come near kufr and envy was about to overcome predetermination.”** (Bayhaqi, Shu’b ul Iman). It is indeed futile to dispute with Allah (swt) over His Decision.

The envier even benefits the envied in the Aakhirah, gifting him his good deeds. Imam Ghazali said, **وأما أن المحسود ينتفع به في الدين والدنيا فواضح أما منفعته** وفي الدين فهو أنه مظلوم من جهتك لا سيما إذا أخرجك الحسد إلى القول والفعل بالغيبة والقدح فيه وهتك ستره وذكر مساويه فهذه هدايا تهديها إليه أعني أنك بذلك تهدي إليه حسناتك حتى تلقاه يوم القيامة مفلسا محروما عن النعمة كما حرمت في الدنيا عن النعمة **“And as for the envied person benefiting from him in Deen and in this world, it is clear. As for his benefit in religion, he is wronged from your side, especially if envy leads you to words and actions by backbiting, insulting him, exposing him and mentioning his faults. By all of this you will gift him your good deeds until you meet him on the Day of Resurrection deprived, deprived of grace as you were deprived of grace in this world.”**

As for beneficial action, the envier must force himself to behave correctly in order to rid himself of envy. Imam Ghazali said, **وأما العمل النافع فيه فهو** أن يحكم الحسد فكل ما يتقاضاه الحسد من قول وفعل فينبغي أن يكلف نفسه نقيضه فإن حمله الحسد على القدح في محسوده كلف لسانه المدح له والثناء عليه وإن حمله على التكبر عليه ألزم نفسه

“As for the beneficial action regarding envy, it is to dominate over envy through both word and deed. The envier must charge himself with the opposite, for if envy drives him to slander the envied one, his tongue must compliment him and praise him. And if envy made him arrogant about the envied, he must commit himself to humility before him and apologize to him. And if envy pushed him to obstruct his favors, he must commit himself to increasing the favors upon him.”

The Islamic Ruling Regarding Envy

Envy means to hope that another person loses the blessing he has been granted. Allah (swt) said, **“Or do they envy people for what Allah has given them of His Bounty?”** [TMQ Surah an-Nisaa 4:54]

The Messenger of Allah (saw) said, **“Don’t sever relations of kinship, don’t bear enmity against one another, don’t bear aversion against one another and don’t feel envy against the other and live as fellow-brothers as Allah has commanded you.”** [Muslim]. The Prophet (saw) said, **“Six persons will enter Hell before accounts are taken each for one sin. A ruler for his oppression, a desert Arab for his tribal partisanship, a rich man for his pride, a trader for his betrayal, a village man for his foolishness and a learned man for his envy.”** It was narrated that ‘Abdullah bin ‘Amr said, “It was said to the Messenger of Allah (saw), ‘Which of the people is best?’ He said, **‘Everyone who is pure of heart and sincere in speech.’** They said: ‘Sincere in speech, we know what this is, but what is pure of heart?’ He said, **‘It is (the heart) that is pious and pure, with no sin, injustice, rancor or envy in it.’**” [Ibn Maajah].

Allah (swt) said, **“And from the evil of the envier, when he envies”** [TMQ Surah Al-Hassad 113:5]

Imam Qurtubi stated in his Tafseer regarding this ayah, **والحسد مذموم، وصاحبه مغموم، وهو يأكل الحسنات كما تأكل النار الحطب... ويقال: الحسد أول ذنب عصي الله به في**

السماء، وأول ذنب عصي به في الأرض، فأما في السماء فحسد إبليس لآدم، وأما في الأرض فحسد قابيل لهابيل “And envy is reprehensible, whilst the envier is distressed and it eats good deeds as fire eats wood... It is said: envy is the first sin with which Allah was disobeyed in the heavens and the first sin with which He (swt) was disobeyed in the earth. As for the heavens, Iblis envied Aadam (as), whilst on the earth Qaabeel (Cain) envied Haabeel (Able).”

Imam al-Husayn bin al-Fadl (died 282 AH) commented on the same ayah, “إنَّ الله جمع الشرور في هذه الآية وختمها بالحسد ليعلم أنه أخصُّ الطباع، Allah gathered the evils in this verse and concluded them with envy to make known that it is the lowest of natures.”

Imam Ar-Razi commented on the same ayah, saying, “كما أنَّ الشيطان هو النهاية في الأشخاص المذمومة، ولهذا السبب ختم الله مجامع الشرور الإنسانية بالحسد، وهو قوله: Satan is the worst of reprehensible persons. For this reason, Allah (swt) concluded the collection of human evils with envy, in His saying: And from the evil of the envier when he envies.”

Abu Mansur Al-Tha’alibi commented on the same ayah saying, “وقيل: إنَّ هذه الآية تابعة في المعنى لما تقدّم من نهي الله عزَّ وجلَّ عن متابعة أقوال اليهود في: رَاعِنَا [البقرة: 104] وغيره، وأنهم لا يودُّون أن ينزل على المؤمنين خيرٌ، ويودُّون أن يردوهم كفارًا من بعد ما تبين لهم “And it has been said: This verse is related in meaning to what was presented above regarding the prohibition of Allah Almighty from following the sayings of the Jews in: Ra’ina [Al-Baqarah: 104] and others, and that they do not wish that goodness (khair) should be sent down upon the believers and they wish that they turn back to being kuffar after the truth became clear to them. The truth is the prophecy of Muhammad (saw).”

The Hanifi Ottoman Imam, Mehmed Ebüssuûd Efendi, commented on the same ayah saying, “مفيدة للانتقال من توبيخهم بما سبق إلى توبيخهم بالحسد الذي هو شرُّ الرذائل وأقبحها “it is beneficial to move on from reprimanding them for the aforementioned, to rebuking them with envy, which is the worst and ugliest of vices.”

Indeed, it is forbidden to hope for the loss of the blessing of another, whilst envy leads to other forbidden acts, such as backbiting (gheebah),

spreading calumnies (nameemah), lying, cutting relations, withholding rights and even causing physical harm.

Hassad (envy) is to be Replaced by Ghibtah and Competition over Good Deeds

As for hope that one has the like of something as another has, this is ghibtah and this is allowed. In the language, ghibtah is *أن يتمنى المرء مثل ما للمغبوط* “For a person to wish for a favor similar to the favored one, without wishing for it to be removed from him.” The Prophet (saw) said, **“A believer has ghibtah but a hypocrite envies.”** (طبقات الشافعية الكبرى) (Tabaqaat Shafiyah al-Kubra). It is an effort towards further progress and advancement.

As for competition in good actions, Islam encourages such competition amongst the Muslims. Allah (swt) said, **“So in this let the competitors, compete.”** [TMQ Surah al-Mutafifoon 83:26]. The verb and the noun are of the masdar of munaafisah (competition). Those who compete are like two servants who both try to please their master and hope to be ahead of the other in this matter, whilst their master is generous in his bounty, such that neither competitor is deprived.

The Prophet (saw) said, **لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَ عَلَيْهِ هَلَكَتِهِ فِيهِ وَالْحَقُّ وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا** “Do not envy except in two cases. The first is a person, whom Allah has given wealth and he spends it righteously; the second is the one whom Allah has given wisdom (of Deen) and he acts according to it and teaches it to others.” [Bukhari]. Abu Kabshah Al-Anmari narrated, **قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ هَذِهِ الْأُمَّةِ كَمَثَلِ أَرْبَعَةِ نَفَرٍ رَجُلٌ آتَاهُ اللَّهُ مَالًا وَعِلْمًا فَهُوَ يَعْمَلُ بِعِلْمِهِ فِي مَالِهِ يُنْفِقُهُ فِي حَقِّهِ وَرَجُلٌ آتَاهُ اللَّهُ عِلْمًا وَلَمْ يُؤْتِهِ مَالًا فَهُوَ يَقُولُ لَوْ كَانَ لِي مِثْلُ هَذَا عَمِلْتُ فِيهِ مِثْلَ الَّذِي يَعْمَلُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهُمَا فِي الْأَجْرِ سَوَاءٌ وَرَجُلٌ آتَاهُ اللَّهُ مَالًا وَلَمْ يُؤْتِهِ عِلْمًا فَهُوَ يَخْبِطُ فِي مَالِهِ يُنْفِقُهُ فِي غَيْرِ حَقِّهِ وَرَجُلٌ لَمْ يُؤْتِهِ اللَّهُ عِلْمًا وَلَا مَالًا فَهُوَ يَقُولُ لَوْ كَانَ لِي مِثْلُ هَذَا عَمِلْتُ فِيهِ مِثْلَ الَّذِي يَعْمَلُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهُمَا فِي الْوَزْرِ سَوَاءٌ** “The Messenger of Allah (saw) said, ‘The likeness of this Ummah is that of four men: A man to whom Allah gives wealth and knowledge, so he acts according to his knowledge with regard to his wealth, spending it as it should be spent; a man to whom Allah gives knowledge, but he does not give him wealth, so he says, “If I had been given (wealth) like this one, I would have done what (the first man) did.”’ The Messenger of Allah

(saw) said, ‘These two will be equal in reward. And then there is a man to whom Allah gives wealth but does not give knowledge, so he squanders his wealth and spends it in inappropriate ways; and a man to whom Allah gives neither knowledge nor wealth, and he says: “If I had (wealth) like this one, I would do what (the third man) did.”’ The Messenger of Allah (saw) said, ‘They are equal in their burden (of sin).’ [Ibn Majah]

Conclusion: The Khilafah Alone Will End the Global Influence of Utilitarianism and its Bitter Fruits, Such as Envy

Allah (swt) said, **أَلْهَأَكُمُ التَّكَاثُرُ (1) حَتَّىٰ زُرْتُمُ الْمَقَابِرَ** “**Competition in [worldly] increase diverts you (1) Until you visit the graveyards.**” [TMQ Surah at-Takathur 102:1-2]. After the destruction of the Khilafah on 3 March 1924, 28 Rajab 1342 AH, the world is burdened by the Western civilization and its materialistic outlook towards value, morals and purpose. It has led to great misery and suffering for humankind, through narrowing vision to the temporary worldly life. It is the Khilafah (Caliphate) on the Method of Prophethood that will generate media, social media and education upon the noblest rivalry for humankind, which is competition for the pleasure of Allah (swt), Whose favors know no limits. Allah (swt) says, **سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ** “**So take precedence over one another for forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for those who believe in Allah and His messengers.**” [TMQ Surah al-Hadid 57:21]

[Back to Index](#)

It is Time for the Islamic Khilafah to Resolve the Civilizational Conflict with the West, Ending the Affliction Upon Mankind - (Part-1)

Manaji Muhammad - Morocco

It is true that the time has come for the Ummah, which Allah (swt) has made the just Ummah amongst all the nations and the best Ummah ever brought for mankind, to take the leading position in the world through its great Deen. It is time for the leadership of the Ummah, upon which He (swt) has obliged carrying the Islamic call to the world. It is time for the Ummah to liberate humanity, before it is buried by the miserable Western civilization in a deep grave, dug from Hellfire. Accordingly, reviving the thinking and raising the most critical issues are at the core of the intellectual conflict and the political struggle, with the weapon of enlightened thinking to raise the Word of Allah (swt) highest upon the earth. It is the weapon that obliterates the sirens of kufr, destroys the heads of Taghut and crushes misguidance, atheism and nihilism, as well as the absurdity of the murderous, burdensome Western civilization.

The subject becomes one of the most important obligations at a time when thinking about the life of people has been reduced to confining thinking to the reality imposed on us in the era of the ignoble Ruwaibida rulers, a time of oppressive authority, trapped in the cages of Sykes-Picot, the Aix-les-Bains conference and the Évian Accords, the so-called nation states... It is the shallow, ridiculous and bewildered thinking, preoccupied with trivial, marginal and insignificant matters, to the point that the thinking and culture are reduced to the art of cooking, music, dance festivals and legalized hypnotic amusement under the name of sports. This is whilst the subject of raising critical issues, discussing them, dealing with them and exercising reason upon them, are considered as disruptive and subversive, if not prohibited.

Indeed, thinking is the secret of the life of nations. The first human innovations would never have been generated without thinking and thus thinking is the basis of major pivotal transformations in human history. It is the medium for the generation of nations and civilizations. Accordingly, Christianity

is a thought from which Christian Europe was formed, whilst Judaism is a thought that formed the Jews. Buddhism, Hinduism and Taoism are thoughts that formed the peoples of Asia, the Indian Subcontinent and China. Capitalism is a thought that formed the West. Communism is a thought that formed Soviet Union and Eastern European nations of that era. Islam is a thought upon which the Islamic Ummah and Islamic civilization emerged. Thus, thinking is the secret of life of nations and civilizations. It is the basis for revival, building states and societies, without which there would only be foraging in jungles. Thus, we will deal with one of the issues of thinking that is the most dangerous. It has the most significant impact and influence in the history and life of nations and people. It is regarding civilizations and the nature of existing conflict between them.

Expression of Terminologies: Civilization and Conflict

In the realm of thinking and the domain of thoughts, it is necessary to define the meaning of conventional terminologies such that the understanding becomes crystallized, whilst the reality is made known by the expression of the corresponding term. It must be cautiously noted that today's popular terminologies in the field of thinking are mined with politics of dilution, ambiguity, generalization and misguidance, which makes them difficult to understand. In addition, the subjects of thinking dealing with the issues of mankind influence the viewpoint of the subject. It is inevitably biased as it is from amongst the culture. The terminologies rely on the meanings of validity and invalidity, in terms of their intellectual roots and their relevance to the reality that they denote. This is the condition for the validity and invalidity of the subject. Thus the first station of thinking is defining the meanings and terminologies. The terminologies that concern us now in our discussion are the concept of civilization and conflict. As for civilization, if we were satisfied with what first comes to our mind regarding the term civilization, namely denoting progress of the human society, then we would be wrong. It lacks accuracy, whilst intellectual work is like a scalpel in the hand of a surgeon, wherein his error can be fatal.

In fact, the linguistic meaning of the word would be inadequate. The word Hadarah (حضارة civilization) is linguistically pronounced as Hidarah (Kasrah

vowel sound upon ح) and Hadarah (Fatha vowel sound upon ح). The word is derived from Hadr (الحضر) referring to the residents of urbanized centers. It means residence in urban areas. The antonym is Bedouin (البدو) as defined by Ibn Madhooor in his dictionary Lisanul Arab (لسان العرب). Accordingly, the connotation of the word Hadara must depend on the conventional meaning.

The word civilization emerged as a conventional terminology in the second half of the Eighteenth Century CE. The first to coin the word with its intellectual concept was Victor de Riqueti, marquis de Mirabeau, who wrote in 1756 CE, published in 1757 CE, in his French work, "L'ami des hommes: ou, Traité de la population," ("The Friend of Men: Or the Treatise on the population"), in which he says, "La religion est sans contredit le premier et le plus utile frein de 'humanita: c'est le premier ressort de la civilization" ("Religion is without doubt humanity's first and most useful constraint; it is the mainspring of civilization"). Then the terminological concept began to take on a broader structural trend amongst the Western thinkers, until the Western intellectual trend revolved around two orbits in terms of definition. The two philosophical factions are:

First faction: The German school of thought believes that civilization is the intellectual phenomena resulting from culture, such as customs, traditions, beliefs, values and systems... Thus civilization has a close relationship with the viewpoint of life. The people ascribing to this thought are, for example, Walther Rathenau, Paul Thomas Mann and Hermann Alexander Graf von Keyserling. They do not see science and technology as part of civilization. Civilization is represented by literature, arts, religions and ethics... so they consider that civilization is an expression of what the people carry and that civilization is what we are and not what we do. In the translated words of Paul Thomas Mann, "Technology and comfort - having those, people speak of culture but do not have it" and "Speech is civilization itself."

The second faction: The English school of thought did not differentiate between civilization (Hadara) and materialization (Madaniyya). Civilization is considered to be the intellectual and materialistic result of society. Thus civilization, according to them, includes arts, culture, science and urbanism. The

view is that it results in the spiritual and intellectual progression of both individuals and masses.

The consensus amongst the Western thinkers is that civilization is an extension and enlargement of culture, effected by the viewpoint and values of the people.

Civilization includes the values, standards, ways of thinking and ways of living that are prevalent in a nation of people. Civilization in its inclusive concept is everything that distinguishes a nation from other nations, in terms of customs, traditions, ways and styles of living, religion, values, morals, literature and arts. Civilization is the collection of concepts about life that characterize the life of a nation, shaping their lifestyle, values, convictions, beliefs, customs and systems. Its real nature is particular and exclusive. That is why we call speak of Greek Civilization, Egyptian Civilization, Ancient and Babylonian Civilization, Persian Civilization, Islamic Civilization and Western Civilization.

Civilization is a lifestyle, a specific style of life and concepts that determine standards, convictions and judgments. It is according to civilization that norms and customs are formed and life systems and legislation are determined to all extents. Civilizations have distinctions and differences and so they inevitably compete and conflict with each other.

In reality, the relationship between civilizations is a competitive relationship based on conflict. Competition and conflict intensify whenever there is a civilization with a global nature, as the field of conflict becomes the whole world. The characterization of being global nature is related to the nature of the civilization's concepts about life, as it is for all humans, in their capacity of being humans. The global nature is not the product of a particular environment or a specific historical circumstance, but it is intrinsic to the civilization.

Leading the world and shaping it in a civilizational manner is the goal of every civilization that claims to have a global vision. Conflict is the essence of the relationship between civilizations. The differences in beliefs, standards and perceptions about life are the subject of conflict. The claim of mutual co-existence is naive because mutual co-existence would only occur within a single

intellectual system i.e. within a single civilization. Thus co-existence implies integration within a single civilization. There is no way for that except by obliterating and abolishing the competing civilization.

David Rothkop, who served as a senior official in the U.S. Department of Commerce during the first term of the Clinton administration, wrote in his essay, "[In Praise of Cultural Imperialism? Effects of Globalization on Culture](#)," published in "Foreign Policy" on June 22, 1997, stated, "Nonetheless, even a casual examination of the history of conflict explains well why Samuel Huntington, in his *The Clash of Civilizations*, expects conflict along cultural fault lines, which is precisely where conflict so often erupts. Even worse is that cultural differences are often sanctified by their links to the mystical roots of culture, be they spiritual or historical. Consequently, a threat to one's culture becomes a threat to one's God or one's ancestors and, therefore, to one's core identity." The British-American orientalist, Bernard Lewis, wrote in his article, "[The Roots of Muslim Rage](#)," published in "The Atlantic" in September 1990 that "At times this hatred goes beyond hostility to specific interests or actions or policies or even countries and becomes a rejection of Western civilization as such, not only what it does but what it is, and the principles and values that it practices and professes. These are indeed seen as innately evil, and those who promote or accept them as the 'enemies of God.'" Lewis also elaborated on what he called, "A Clash of Civilizations."

The competition and conflict, by their nature, are intellectual. This is because civilization, in its essence, is an intellectual construct determining the concepts of life, defining its people with its features. This intellectual conflict is the highest manifestation of human thinking. It is the search for the facts that begin with the explanation for existence, in terms of origin, purpose and destiny. It extends to the systems of life that are considered as practical solutions to the problems that emerge in the life of people. These are to be translated into the ruling system, economic system, social system, education policy, judiciary and foreign relations. So the real traitors against the people today are the ones who seek to obliterate this conflict between the civilizations. This is because obliterating the conflict means paralyzing the intellectual activity to search, scrutinize and crystallize the intellectual roots of civilizations. It is thereby that the mind can refute the falsehood of the man-made

civilizations, whilst arriving at the most truthful of those civilizations to lead the mankind, adopting it, acting upon it and seeking to spread it. Instead, these traitors are actually trying to confine humans to the styles and the method of Western civilization. True is what our Lord Almighty said: **وَلَوْلَا دَفْعُ اللَّهِ لِلنَّاسِ بَعْضَهُمْ بِبَعْضٍ لَهْدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ** “Had Allah not repelled ‘the aggression of’ some people by means of others, destruction would have surely claimed monasteries, churches, synagogues, and mosques in which Allah’s Name is often mentioned. Allah will certainly help those who stand up for Him. Allah is truly All-Powerful, Almighty.” [TMQ Surah Al-Hajj 22:40]

Accordingly, the subject of civilizations, their elements and their conflict, is not only for the luxury of intellect, academic research and debates amongst intellectuals. Instead the subject includes the concepts related to our life as humans. It begins with the explanation for existence in terms of origin, goal and destiny which are aqeedah, the highest type of concept and the basis of all thoughts. It is followed by the standards of good and evil (Khair and Sharr), prettiness and ugliness (Hasan and Kabeeh) that control our values, virtues and systems. The core and essence of our life as humans is civilization. It concerns our life and determines the finest details of it, even if we are not concerned about them.

What concerns us today are the two civilizations that globally conflict with one another by the nature of their global message, particularly the Islamic Civilization. Allah (swt) said, **مَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ** “We have sent you ‘O Prophet’ only as a deliverer of good news and a warner to all of humanity, but most people do not know.” [TMQ Surah Sheba 34:28], **تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا**, “Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner.” [TMQ Surah Al-Furqan 25:1] **إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ** “It is not except a reminder to the worlds.” [TMQ 81:27] **وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ** “And you will certainly know its truth before long.” [TMQ Surah Saad 38:88].

Asides from Islam, the other civilization that seeks to globalise its concept of life is the Western civilization or capitalist civilization. This is in relation to the capitalist ideology from which the civilization emerged. There is

talk of globalization, which is its attempt to change private into public and local into global, as inevitable consequence. It is the civilization born in an environment and historical circumstances that resulted from the problems of the Europeans, in particular with church, clergy, tsars and kings. That is why its primary intellectual root is expressed as the “Separation of the Church from authority.”

The common Western definition is of the “Separation of religious institutions (Church) from the Political institutions (those of state).” The concept evolved to become the separation of religion from state and life. Its ramifications are for global application. In the Universal Declaration of Human Rights, the preamble consisting of 30 articles based on Western conceptions. It was adopted by the United Nations General Assembly in December 1948 CE. Prior to that, even the originating countries did not consider them as general international laws. After that the Declaration became one of the tools of Western foreign policy to extend influence and domination, becoming globalized.

These are the two civilizations, Islam and Capitalism, that are in conflict with each other today. Thus it is necessary to know the reality of both civilizations. Only then is it possible to know the nature of conflict existing today between Islam and the people of the West and its capitalism.

The capitalist Western civilization has its own ideological basis and intellectual root from which its concepts of life emerged. It is the separation of religion from life and rejects the influence of religion in life. The thought of separation of religion from the state emerged from that. It is natural for those who separate religion from life to deny its presence in life. It is the basis upon which the Western life and their life systems are established. Its connotation is of separating the religion from life, secularism, in Western political, social and philosophical discourse. George Jacob Holyoake (13 April 1817 – 22 January 1906) was an English secularist, co-operator, and newspaper editor. He first coined the terms “secularism” in 1851 and wrote the book, “English Secularism: A Confession of Belief.” Separation of religion from life is the comprehensive fundamental vision from which systems, knowledge and values are derived. It is the doctrine of Western thought and the basis of its civilization. Its definition is

the separation of religion from life. In the Oxford English Dictionary (OED) it is stated, “the doctrine that morality should be based solely on regard to the well-being of mankind in the present life, to the exclusion of all considerations drawn from belief in God or in a future state.” Secularization is converted societally through following aspects:

1- The decline and retreat of religion, its beliefs, rituals and symbols, whilst religious institutions lose their status and influence.

2- Separation of society and religion.

3- Focusing on the materialistic life at present, instead of looking for the spiritual future.

4- Non-religious organizations carrying out religious functions.

5- Disappearance of the idea of sacredness, with a materialist explanation for man and nature.

6- Materialistic secular society replacing the society connected with piety, i.e. looking at all the phenomena purely from a material perspective.

In summary, the philosophy of separating religion from life is purely a materialistic philosophy.

As for the standard upon which visions, values and perceptions are placed, it is purely for material benefit. It sees life purely from a materialistic, utilitarian perspective devoid of any spiritual value that connects you to God, morality or humanity. Based on the materialistic view, any intellectual values outside the framework of the material are meaningless. The supreme law stems from the laws of matter, that is, the laws of physics, physical bodies and chemistry of the material elements, that explains the societal behavior of humans. So the material gain of human life becomes nothing but equations, numbers and data, whilst the material benefit arises from the profits, loss and pleasure, satisfying desires and indulging in consumption. It is regarded as the only way for material survival and the path to happiness. Accordingly, the materialistic interpretation of happiness is to give man the greatest share of

bodily pleasures and to provide their causes for him, which are production and consumption of pleasure, as part of hedonism. This was how the Western civilization came upon a final analysis purely in materialistic, utilitarian terms, giving rise to a civilization that is devoid of all spirituality, morality and humanity.

As for the Islamic civilization, it is based in contradiction to the fundamentals of capitalist Western civilization. Its view about life is contrary to that of Western civilization and its concept of happiness is other than that of Western civilization's concept. Its intellectual seed and root is the spiritual connection to Allah (swt). Allah (swt) said, **بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ** "Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is." [TMQ Surah Al-Baqarah 2:117] **إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ** "Indeed, all things We created with predestination." [TMQ Surah Al-Qamar 54:49] **أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ۝ ٣٥ أَمْ خَلِقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ** [of themselves]? (35) Or did they create the heavens and the earth? Rather, they are not certain." [TMQ Surah at-Tur 52:35,36]. And Allah (swt) sealed his eloquence, guidance and instruction to His creations by sending the Final Prophet, Muhammed (saw), with His Shariah, a guidance to His creations. Allah (swt) said, **وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ** "And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a Surah the like thereof and call upon your witnesses other than Allah, if you should be truthful." [TMQ Surah Al-Baqarah 2:23]

Accordingly, the Islamic civilization is based on the fundamental Iman, the conclusive and decisive affirmation, with sound argument and evidence, that all in existence, from amongst the Universe, man and life, are creations created by the Creator from nothing. Managing the affairs of His creations is with the magnificent system that organizes the creations according to it.

Accordingly, the Islamic aqeedah is the basis for building the Islamic civilization. It is the intellectual basis (القاعدة الفكرية) from which Shariah legal rulings emerge. It is the intellectual basis that defines the viewpoint of life, the way of life and the specific angle for judging ideas, facts and events i.e. the

Islamic civilization is based on Islamic aqeedah. The aqeedah is the fundamental intellectual root and principle from which all the concepts of life emerge. It is based on the connection with Allah (swt) and does not abandon its belief. Thus the connection with Allah is its spirit (rooh). Accordingly, Islamic civilization would not exist without the connection with Allah (swt). That is its intellectual root and basis.

The depiction of life and the scale of actions in Islamic civilization stems from the Islamic aqeedah. It obliges the Muslim to carry his actions according to the commands and prohibitions of Allah (swt). Comprehending the relationship with Allah while performing his actions based on Halal and Haram is the philosophy of life. It is the way of life and the scale of actions i.e. halal and haram are the scale of actions and absolutely not the benefit. Allah (swt) says: **فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا** **“But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.”** [TMQ Surah an-Nisa'a 4:65]

The connection with Allah (swt) is inseparable from the actions of Muslim. There is no room of separation at all i.e. separating Islam from the life of a Muslim. This would lead to the Wrath of Allah (swt) and hostility to Allah (swt) and His Messenger (saw). This is because the goal is to make the connection with Allah (swt) when proceeding in actions based on Halal and Haram i.e. abiding to the commands and prohibitions of Allah (swt), which is seeking the pleasure of Allah and not absolutely the benefit. Based on that, happiness in the Islamic civilization is attaining the pleasure of Allah and realizing His permanent blessing, the paradise which is as wide as heavens and earth. That is the desire of every Muslim and is the utmost wish. Happiness in Islam stems from Iman whose base is Yaqeen (firm belief) which is absolutely necessary for permanent tranquility. Allah (swt) says: **فَمَنْ أَتَّبَعْ هُدَايَ فَلَا يَضِلُّ وَلَا يَشَقُّ، أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ** **“Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.”** [TMQ Surah Ar-Ra'ad 13:28]. In summary, Islamic civilization is based on the spiritual basis. It is absolutely contrary to the

materialistic basis of the Western civilization. Accordingly, the conflict is inevitable and it is known by the West who acts accordingly.

The Inevitable Civilizational Conflict:

The inevitability of conflict is dictated by the vitality and dynamism of any civilization of global nature, for its self-entity expresses its own unique concept of human life. The great Islam establishes these facts. Amongst its highest obligations is to change the face of earth. Its civilization drove the people out from misguidance of worshipping the creations to the guidance of worshipping the Lord of all creations. It drove people out from the oppression of religions and manufactured ideologies into the just of Islam and its mercy. The conflict is the Sunnah of Allah (swt) in His creations, to raise the truth and destroy falsehood such that the Word of Allah (swt) becomes the highest. Allah (swt) says, **“وَلَوْلَا دَفْعُ اللَّهِ لِلنَّاسِ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ**” **“And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted,”** [TMQ Surah al-Baqarah 2:251]. And Allah (swt) says, **وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَادِمَتِ صَوْمِعٌ وَبَيْعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيُنصَرْنَ** **اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ** **“Had Allah not repelled ‘the aggression of’ some people by means of others, destruction would have surely claimed monasteries, churches, synagogues, and mosques in which Allah’s Name is often mentioned. Allah will certainly help those who stand up for Him. Allah is truly All-Powerful, Almighty.”** [TMQ Surah al-Hajj 22:40]. And Allah (swt) says, **كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ** **“You are the best Ummah produced [as an example] for mankind. You enjoin what is right and forbid what is wrong.”** [TMQ Surah Aali Imran 3:110]. And Allah (swt) says, **فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ ۗ جِهَادًا كَبِيرٌ** **“So do not obey the disbelievers, and strive against them a great striving.”** [TMQ al-Furqan 25:52]. Ibn Abbas (ra) said strive against them means strive against them with the Noble Quran.

The conflict is inevitable, which is known by the West. In his book “La Méditerranée et le Monde Méditerranéen à l'Epoque de Philippe II” (“The Mediterranean and the Mediterranean World in the Age of Philip II,”) the French historian Fernand Braudel referred to civilizations and their conflict. The second volume of this substantial work moves from civilizations and social structures to 16th century Mediterranean politics, diplomacy and warfare, as

Braudel analyzes the two great empires of the age, Catholic Spain and Moslem Turkey. Braudel demonstrates that the confrontation between Latin Christendom and Ottoman Islam, which culminated in the battle of Lepanto in 1571, was the decisive political and cultural reality of the era, the one conditioning all others, including the more peripheral conflict of Reformation and Counter-Reformation.

In 1947, British historian Arnold J. Toynbee gave a lecture regarding the clash of civilizations, whose ideas were included in his book "Civilization on Trial" (Oxford University Press 1948). The clash of civilizations is a thesis that people's cultural and religious identities will be the primary source of conflict in the post-Cold War world. The American political scientist Samuel P. Huntington argued that future wars would be fought not between countries, but between cultures. It was proposed in a 1992 lecture at the American Enterprise Institute, which was then developed in a 1993 Foreign Affairs article titled "The Clash of Civilizations?" Huntington later expanded his thesis in a 1996 book "The Clash of Civilizations and the Remaking of World Order." Huntington spent more than half a century at Harvard University, where he was director of Harvard's Center for International Affairs and the Albert J. Weatherhead III University Professor. During the presidency of Jimmy Carter, Huntington was the White House Coordinator of Security Planning for the National Security Council.

Toynbee asserted that the great and most important event of the Twentieth Century, which historians would often consider in the later centuries, is the collision of Western civilization with all other existing societies in the world. He also asserted that the first step is to unify the world according to the Western civilizational model. He opined that the arts, industry, economy or politics will not stand in its way, but religion is the greatest obstacle. He determined that religion is the primary belief and basic reference for the rise of civilizations. Similarly, his successor Samuel Huntington stated that the differences between civilizations are basic differences that are summarized in terms of history, language and culture, and the most important of them is religion. He added that religion is the central force in the modern world and that perhaps it is the central force that moves people and mobilizes them. Thus, he concluded that cultural differences are not subject to exchange or compromise.

Clashes between civilizations will occur. The current conflict dictated and obliged upon the West is by the vitality of the great Islam. The seed of Islam's mighty aqeedah refuses to die. Instead it generated a band of conscious, loyal, pious and pure people who restored Islamic thinking to its vitality and splendor. They shed light upon its ideological reality, its civilizational conception and its method of implementing it within the domain of human life. They correctly clarified all that was necessary to resume Islamic life and carry Islam as an intellectual leadership, a civilizational alternative for humanity. They strive and they pray for the correct radical solution to the problem of humanity.

With deep perception of the great Islamic thought and method and with deep understanding of the status quo, this band of people defined its objective, drew out its method of achieving it and the nature of its mission. Then the group engaged in intellectual and political struggle to achieve its goal. So it confronted Western thinking, in both of its forms, capitalism and communism. It exposed its reality, demolished its foundations and demonstrated its invalidity and the corruption of its systems. It further exposed the policies of the West, its colonialism and brutality. As soon as the signs of reviving on the basis of Islam appeared within the Islamic Ummah, the West lost its mind. It was stunned at how a civilization can be restored, after its impact was erased with the destruction of its Khilafah entity. The West sees the great might of Islam crushing its thinking, even though the West is the one who controls the politics, economics, education, media, rulers, military and the details of life in the Islamic world. What deepened the madness and misery of the West is the intellectual impasse the West has reached. The material for civilizational conflict is thinking. However, the intellectual crisis of the West rendered it naked, stripped of the weapon of thinking that is necessary to fight the civilizational conflict. With its intellectual inability and crisis, it was unable to effectively engage in the civilizational conflict with the great Islam. It instead responded to the conflict over the greatest problems of human life by becoming a killing machine, that moves instinctively for its survival alone.

The French Institute of International Relations (Institut français des relations internationales) devoted one of its main themes in its annual report issued in 1987, to a research entitled "Islam: A New Force in International Relations." The report analyzed the result of the witnessed return of Islam to

the Islamic world and its repercussions on international relations. The report stated that the superpowers were theoretically incapable of facing an increasing trend against them, developed against the influence of the West. The report referred to the phenomena of radical Islam. **(To be continued)**

[Back to Index](#)

Can it be Said that the Golden Era of Scientific Progress, in the Muslim World, is the Product of Foreign Philosophies?

Usman Adil - Pakistan

The Muslims must emerge from decline. This, at least, both liberals and Islamic movements agree upon. However, the difference lies in the thoughts that give rise to this view. The driving force for the liberals' stance are the remarkable scientific and materialistic developments of West, which form a standard for liberals. Since Muslim countries are far behind in this race, in the opinion of this small, but effective, group of liberals, it is necessary for Muslims to progress in the fields of science and technology, following the West. It is asserted by them that there will be no harm in adopting the norms and ideology of the West, whilst abandoning Islamic values.

The mindset of Islamic movements, working to change the situation of Ummah, is distinct from the liberal view. They believe that the Islamic Ummah is the last that is following divine revelation, whilst the Noble Quran is the last Book from Allah (swt), which has to guide humanity towards truth, until the Day of judgement. It is asserted by them that the Islamic Ummah is the only hope for the welfare and salvation of humanity. Hence, the Islamic Ummah must lead humanity, enlightening the world, by the Revelation of Allah (swt), eliminating the darkness of disbelief and oppression, and granting relief to humanity, by the revealed Laws of Shariah.

Verily, this guidance to humanity cannot be achieved whilst submitting to the capitalist system and adopting a weak stance against world powers. So the Islamic Ummah today has to attain all that which provides for strength and power. Science and technology plays a vital role in strength and power. Hence, it is the need of time for Muslims to pursue them.

The age of information technology and social media has provided opportunity for the people of the world to explore more about Islam and Muslims, as opposed to the limited and distorted information, mentioned in the state curricula. Plenty of material is being circulating on social media, in recent years, about the remarkable advancement and inventions of Muslim scientists

in past. It has also renewed, in the minds of Muslims, that Muslims remained the world's leading state for more than a millennium, during the era of their Khilafah.

Thus, naturally, a thought arises in the minds of Muslims as to what were the reasons, behind such substantial development and inventions. Was it due to Islam, or was it due to Greek philosophy, as later claimed by Orientalists, who influenced some Muslims? Was this development by themselves, or dependent on others? Then, another query is that if the religion alone is the basis of progress, then how did the West develop, after having removed the shackles of religion, to progress? Why are the Muslims today more stagnant and ideologically low today, despite being more devoted to their religion, than Western societies? Is it the commitment of Muslims to Islam, with an insistence upon a significant role of Islam, at all levels of society, that caused the current backwardness? In this article, we will propose answers to the above questions.

The Islamic era from 9th to 13th Century CE is renowned as a period of technological progress, sciences and inventions of Muslims, though many scientists, researchers and technical experts arose after that. It is a matter of fact that the scientific revolution, which took place amongst Muslims, has a deep relation with Islam. It was the Islam alone that gave Muslims intellectual elevation, making them creative thinkers. The civilization, that emerged from Arabian deserts, became a symbol of innovation and progress on the global scale. The global center of science and arts arose in the Muslim world, whilst Europe was roaming in the darkness of ignorance and superstition. As for the factors in the Islamic ideology, which led to this tremendous advancement, they are to be examined:

1. The Islamic Creed: At the time when Islam brought forward its universal message, the worship of several manifestations of the universe was common. The polytheists, the Zoroastrians, the star-worshippers and the sun-worshippers, worshiped different creations of the universe. Worship is manifested as reverence. Instinctive emotions of sanctity and reverence arise in the human as he worships. It can be that such emotions overcome reason, subjecting him to impulse, whims and desires, regardless of truth.

Islam asserts that the whole of the universe is a creation. The manifestations of the universe are evidences of the existence of Allah (swt). They are not to be taken as objects for reverence. The entire universe is made for humanity. Its material objects are for the benefit of human beings. Allah (swt) said in the Noble Quran, **“وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَ مَّا فِي الْاَرْضِ جَمِيعًا مِّنْهُ”** **‘also’ subjected for you whatever is in the heavens and whatever is on the earth—all by His grace.**” [TMQ 45:13]

Thus, contrary to other religions, finding out the nature of various material objects and phenomena, and to undertake research upon them, was exactly according to the teachings of Islam.

2. Islamic Rulings for Life and Science: Islam provided Muslims the right way of thinking about the world and the affairs of life. It was quite clear to Muslims that the purpose of Deen is to define the human’s relation with the Creator and to organize the affairs of life. Hence, ruling, politics, society, economic dealings, crime and punishment are the subjects for the Deen to determine. It is not the purpose of Shariah texts to establish scientific knowledge or theories regarding material objects. The mention of diverse creations of the universe in the Noble Quran are to perceive the majesty of the Creator, Who alone created, designed and is Supreme over all things. The inclination of Muslims towards science and arts differed from the Christian. Christian scholars made scientific studies and theories as part of the Biblical studies.

However, science gives limited knowledge about the attributes and characteristics of objects, which may vary over the ages. So when old theories, which the Church had introduced into religion, started to be proved wrong, with the passage of time, the Church stopped people pursuing modern scientific thoughts. It even issued severe punishments to the scientists for deducing conclusions contrary to the teachings of the Bible. A notable example is that of Galileo Galilei. In contrast, in the Islamic civilization, the scientists were commended by the Islamic Khulafa’a for scientific discovery and innovation. They were honored and rewarded, with their books being weighed in gold, which was given to them as a prize.

3. The Impact of Fiqh and Shari’ Ijtihad in Determining Scientific facts: The important matter which compelled the Muslims to delve into the material

objects was Fiqh and the way of Ijtihad. Muslims extracted the solutions to all of their matters from the Noble Quran and the Prophetic Sunnah. Islam has introduced for Muslims a specific method of deriving rules from Shari' texts for all the affairs of life. This specific technique was neither based on Greek logic, nor on speculations and baseless assumptions.

This process of derivation was based on deep consideration of reality and the analysis on a range of its related aspects, which is termed as 'Tehqeeq al-Manaat' (determination of the reality) in Fiqh terminology. After attaining a deep perception about reality, a Mujtahid proceed to the Sharia'h texts, to find out the direct rule about reality and to not adopt the logical way to deduce any rule.

Muslims learned that the process of Ijtihad weakens, if the clear understanding of the reality is not perceived. Thus, deep observation of reality, and contemplation of its minutia, became the habit of Muslims. This habit also played a vital role in observing the diverse manifestation of the universe and deducing conclusions on it.

4. Clarity of Muslims on What Can and What Cannot Be Taken from Foreign Nations: After the development of the West and the decline of Muslims, a question that confronts Muslims is over what we can take from West and what we cannot. When Western civilization emerged on the world map with its materialistic development, there were those among the Muslims, who became fascinated by Western civilization. They debated in favor of the West in all matters of life. A few amongst the Ulema legitimized Western democracy, although Democracy is on the basis of human sovereignty. They argued to adopt Western thoughts, system and culture. On the other hand, there were those who denied each and everything from West. They even issued fatwa against the printing of Quran. When man entered space, they declared it aggression and audacity against religion.

The Muslim societies turned into a field of debate and strife between the two factions, with some Muslims becoming frozen, as they fell in quandary. On the contrary, it was clear to the Muslims of earlier ages as to what can be adopted from other nations and what cannot. Thus, they never took from the ideology and legal provisions of other nations. When Muslims conquered the

territories of the kuffar, they did not translate the laws and systems of other civilizations into Arabic. The Muslims knew that the rulings and systems can only be taken from Revelation. So, Muslims critically reviewed, from the viewpoint of Islam, the administrative setup, knowledge of science and arts of other nations. They translated them into Arabic and availed advantages from them, without any hesitation.

5. Clear Understanding of the Purpose of Life and the Presence of higher Aims:

The Muslims had learned from the Messenger of Allah (saw) what is their responsibility as an Ummah. The Muslims were well aware of the reality that they are the best Ummah, which is raised for all of humanity, to enlighten humanity with the light of Islam. When any nation has firm belief in the ideology, which establishes its aims, then that nation spares no effort to achieve its purpose, whilst improving its abilities to overcome any obstacle. The Muslims knew that the practical way of invitation to Islam is by both Dawah and Jihad. The Dawah prepares the atmospheres within other nations, until the only obstacle is the ruling elite and its power. The power is removed by power, through Jihad, and Islam is implemented over the Kuffar. As a result, they practically observe the perfection of Islam in organizing the affairs of life. They recognize Islam as a Deen that matches the nature of man, compelling them to become Muslims.

So, Muslims developed all that which was deemed necessary to carry out Jihad in effective manner. They excelled in the art of sword making to great heights. Under the Khilafah, the sword of Damascus steel was in demand all over the world. With a keen edge, it was strong but also flexible, so it did not break in battle. The Muslims made innovations in bow making, such that bows could shoot arrows up to 1500 feet. Before the invention of gunpowder, it was the most lethal weapon on earth.

By the use of technology, Muslims invented a counterweight trebuchet that could fire a 500-pound boulder up to 1000 feet, whereas before that this the range was not more than 150 feet. Similarly, Muslims invented maritime warships to overpower the Romans, discovered new techniques to make gunpowder, arranged a cannon to destroy the strong dual bulwarks of Constantinople and developed torpedoes. Tipu Sultan made advancements in

missile technology and used them against English army in the Mysore wars. At that time, Britain had failed attempts to develop its own missiles. After the defeat of Tipu Sultan, British took these missiles with them to Britain where William Congreve fashioned these missiles into Congreve missiles, by reverse engineering.

The use of technology in wars was in accordance to the training by the Messenger of Allah (saw). When the Messenger of Allah (saw) besieged Taif, whilst the people of Taif fortified themselves, Muslims needed armor and catapults. This was a Roman technology which the Arabs were not aware of. However, Jihad encouraged them to learn its use. The Muslims constructed catapults, while obeying the orders of the Messenger (saw), upon the suggestion of Salman Farsi (ra). Thus, the foundations of developing military technology were laid down by the Messenger of Allah (saw).

6. Condemnation of Adopting the Teachings of Forefathers without Research:

Blindly following ancestors, or beliefs which are based on conjecture, becomes an obstacle to the way of advancement in knowledge and technological innovation. Since its inception, Islam challenged the false beliefs which the Quraish had baselessly adopted, through imitating their forefathers. So, Islam made it obligatory to establish belief upon decisive evidence. Muslims stopped accepting reports, without research, confirmation and authentication. Such training of Muslims helped them immensely, in the fields of science and technology. Thus, Muslims were wary of the translations of Greek, Romans or Persian books, regarding the wisdom of the ancients within them.

7. Need of Islamic Rules Related to Arithmetic:

There are definite rulings of inheritance in Islam, wherein the Noble Quran elaborated the shares of various heirs. The Messenger of Allah (saw) emphasized the Muslims on learning of the laws of inheritance. The Messenger of Allah (saw) said, **تَعَلَّمُوا الْعِلْمَ وَعَلِّمُوهُ النَّاسَ ، تَعَلَّمُوا الْقُرْآنَ وَعَلِّمُوهُ النَّاسَ ، فَإِنِّي أَمْرٌ مَقْبُوضٌ ، وَالْعِلْمُ سَيُنْتَقَصُ تَعَلَّمُوا الْقُرْآنَ وَعَلِّمُوهُ النَّاسَ ، تَعَلَّمُوا الْقُرْآنَ وَعَلِّمُوهُ النَّاسَ ، فَإِنِّي أَمْرٌ مَقْبُوضٌ ، وَالْعِلْمُ سَيُنْتَقَصُ** **“You must learn knowledge and teach people, you must learn inheritance and teach people, you must learn Quran and teach people, as I am going soon. There is no doubt that the knowledge will be reduced, whilst tribulations will rise, until two people would have disagreement over their share in inheritance, whilst they**

will not find anyone who can resolve the dispute among them.” In order to properly distribute the shares of wealth according to the laws of inheritance, it necessitates that knowledge of arithmetic must be learnt. So the Muslims learned arithmetic and it was taught in schools. When Khwarzmi invented algebra, it was also used to calculate inheritance.

8. Commands of Islam Related to the Need of Astronomy: In Islam, the rulings of Salah are linked with the movement of the sun, while Ramadan, Hajj and Eid are determined by the rotation of the moon. Similarly, knowledge of the exact direction of the Qibla is of utmost importance in order to offer Salah. For the whole of the year, accurate timings of Salah can only be known, when a precise understanding of the rotation of the sun is achieved. Similarly, the knowledge of different phases of the moon is central to the practical implementation of the Islamic calendar, as well as assisting the correct determination of important days of ibadah, such as Fasting and Hajj.

The progress in the knowledge of astronomy assisted Muslims in fulfilling their obligations. Muslims corrected many misconceptions about astronomy. They established new astronomical tables, determining the position of the celestial bodies in the sky, phases of the moon, solar eclipses, moon eclipses, timings of the seasons, longitude and latitude, timings of sunrise and sunset, daily and monthly location of the planets and estimations of the beginnings of the Islamic months.

9. Commands of Islam Related to Medical Inventions: Though Islam has made it clear that like other tests, falling ill is also from Allah (swt), Islam warns Muslims against fatalism and compels them for ascertaining causation, for cure and prevention. The Prophet (saw) has explicitly instructed Muslims to seek treatment for cure, whilst this action is an act of reward and recompense. The Messenger of Allah (saw) said, *تَدَاوُوا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ دَوَاءً عَيْرَ دَاءٍ وَاجِدِ الْهَرَمَ* **“Do treat the disease as Allah (swt) has not created any such disease for which there is no cure except for one and that is old age.”** (Abu Dawood). Similarly, he (saw) said, *إِنَّ اللَّهَ لَمْ يَنْزِلْ دَاءً إِلَّا أَنْزَلَ شِفَاءَهُ، عَلِمَهُ مَنْ عَلِمَهُ وَجَهَلَهُ مَنْ جَهَلَهُ* **“Allah (swt) did not create any disease for which the cure is not revealed. He who finds it, knows it, whilst he who is ignorant of it, is unaware of it.”** (an-Nisai’, Ibn-Majah, Hakim and Ibn-Hibban). Thus, Muslims discovered

hundreds of herbs and minerals for treatment during the time of Khilafah. Hospitals were built in Baghdad, Cairo, Qairawan and other cities, where patients were admitted and treatment was performed. Numerous books were written on medicine, among which is the famous book “Al-Tasreef” of Abu-AlQasim Khalaf ibn al-Abbas Zahrawi, which included a section on surgery, which was taught as a text book of surgery in European cities, for about five hundred years.

10. The Concept of Goodness: The Messenger of Allah (saw) said, **إِنَّ اللَّهَ كَتَبَ** **الإِحْسَانَ عَلَىٰ كُلِّ شَيْءٍ فَإِذَا قَاتَلْتُمُ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ**, “Allah has written goodness in everything, so when you fight (jihad) with anyone, kill him in a better manner, and when you slaughter, then slaughter in best manner.” (Muslim). It is from the teachings of Islam that matters are managed in an efficient manner, whilst no effort is spared to achieve perfection in matters. We can observe this in various matters of science and technology during the era of the Khilafah. Whichever field Muslims engaged in, they did it with excellence, whether it was war studies, legislation, language, ruling, economic prosperity, agricultural production, architecture, literature, design and calligraphy, Muslims were far ahead of all other nations of the time. In medicine, astronomy, chemistry, engineering, physics and geography they had no rivals, preceding them by decades, if not centuries.

11. The Role of Islam in Engineering and Construction: Today, in the era of capitalism, their buildings and constructions are before us, as shopping malls, tourist attractions, luxury hotels, stadiums and theaters. They are the hallmark monuments of a materialistic civilization. Whereas, in the era of Islamic civilization, the prominent buildings were magnificent masajid, fortresses and buildings for public amenities. All these are linked with the implementation of Islamic orders. Masajid were the places of prayers for Muslims. Fortresses were the need of Jihad. Baths, markets, hospitals, schools, universities, libraries, rest houses, public amenities, feeding pastures and gardens, are places that the ruler is responsible for providing. The remains of such construction are seen in the Indian Subcontinent until today. These state of the art constructions reflect the familiarity of Muslims in various fields of architecture and engineering at that times. At that time, Muslim lands were the most prosperous lands of the world. So Muslims concentrated on the constructions of buildings, innovated it

and developed it by using studies of mathematics and chemistry, and built glorious buildings.

12. Patronage of Education by the State. The Islamic state was not like the state of Mongols which was against science and arts, laying waste to precious assets of knowledge, drowning numerous books and literature in rivers. The world's largest empire of the time, in terms of single land mass, then disappeared from the face of the earth, without leaving any legacy in knowledge or art. The Khulafa'a of the Islamic state used to be jurists and scholars themselves. They gathered around them the experts of sciences and arts. The Khalifah al-Mamu'n was keen for knowledge, to the extent that the treaty with the Romans stipulated the reading and translation of books within their libraries. The Khilafah established a Bait ul-Hikmah, "House of Knowledge" in Baghdad, at an expense of 200,000 Dinars. It consisted of a library, observatory, lodging facilities for scientists, scientific equipment and a translation center. People from any religion, race or color were allowed to study and research in it. An academic session was organized each week in Bait ul-Hikmah. Several other instances of Muslim rulers can easily be found in historical books for their patronizing of knowledge.

13. Merging of diversified areas under a Single State: The borders of the Islamic state were extended from China to Morocco, which included India, Persia, Central Asia, Arab and Roman territories. All these were distinctly varied civilizations. The merger of the areas of these different civilizations, under a single state, allowed sciences and arts to transfer from one region to another, rapidly. It further strengthened the academic environment in Muslim areas.

The Muslims not only linked all these diversified territories into one. They also adopted a single, powerful language, Arabic. Whenever, Muslims opened any region, they taught new Muslims the Arabic language, along with the commandments of the Noble Quran and Prophetic Sunnah. The official language of the state was also Arabic. Thus, Arabic, which was spoken in the Arabian Peninsula alone before Islam, is now spoken and understood today, from Africa to the West Bank, within 22 countries. In this vast region, which is located at the confluence of three continents, the adoption of a single language facilitated the transfer of knowledge from one region to another. It made links

and communication among people of different regions, easier and faster. Hence, the people of other regions could gain knowledge from the books of any Muslim scholar or scientist, enhancing their progress.

14. Sharpening of Muslim thoughts by the challenge of earlier existing concepts and ideology: When Muslims conquered Roman territories, Greek philosophy was prevalent there. Instead of rational arguments, observations or experiments, the Greek philosophy was based on assumptions and speculations only. In addition, a few Greek philosophers had a belief that water is the core element of the universe, whilst others believed that the universe is made of four elements; water, earth, wind and fire. This was against the Islamic way of thinking, which urged investigating the reality, establishing evidence for the conclusion.

Since Islam inculcated in Muslims that any claim must have an evidence, Muslims adopted the creeds only on the basis of evidence, just as they established Shariah ruling upon evidences. Adopting imagination, with no relation with reality, was not acceptable for Muslims. In science and technology, too, Muslims adopted the evidence-based way of thinking. So the scientists like Jabir bin Hayan and Zahrawi clarified many material manifestations, with observations and experiments. However, Muslims did not think that every knowledge must be obtained from observation. They did not consider that there is no need of any previous information. Instead, they classified knowledge on the basis that some knowledge is obtained from observations, whilst some knowledge necessitates guidance from divine revelation.

Through the belief of a final divine Deen, Muslims perceived their civilization as superior to all other civilizations. This cultural superiority developed a mindset amongst Muslims, to critically evaluate other philosophies and scientific theories, examining them closely, before concluding anything from them. So the research of the Muslims revealed the fallacies of philosophies and way of thinking of other nations. Even the books of researchers, living in Islamic areas, became the source of knowledge for students of ancient philosophies.

After being corrupted by Greek thoughts and logical arguments, a few Muslim philosophers reached conclusions that directly contradicted the definitive concepts of Islam. However, their erroneous stance was refuted by

Ulema who based their thinking on the Islamic 'aqeedah. Thus, the guidance of the Islamic creed clarified the falsehood of Greek thinking to the Muslims. Then Muslims analyzed the Greek way of thinking and established its error.

Overview of the Fourteen Aforementioned Points: Study establishes that the rise of the Muslim civilization and scientific progress of Muslims was because of Islam alone. There were varied facets of the Islamic ideology, which allowed the Bedouins of Arabia to rule the world, establishing them as world leaders in sciences and arts. If Islam did not exist, the world would have been deprived of the positive effects of this great civilization, which emerged from Middle East. The bright light of Islam illuminated the entire world for centuries, in law, politics, arts and sciences.

How twisted are those who deny the role of Islam in the explosion of progress within Muslims. They only adopt their twisted stance because of their hatred of Islam, making baseless claims to link Muslim progress with the philosophies of Greece and Rome. A few of them have descended to the level that they claim that there was no rise of the Islamic civilization in the first place. The thoughts of these modernists are devoid of crediting Islam, which was continuously implemented during the times of the Noble Sahaba (ra), Taabai'een, Taba'a Taabi'een and the Khilafah of later eras. They thus maintain their false stance that Muslims must abandon Islam and embrace the West, in order to progress. Let us now turn to some related subjects.

If Islam was the Reason for the Scientific Development of Muslims, then What are the reasons for Today's Development in the West?

Universal advancement in science and technology cannot be obtained by just opening a few scientific institutes. It happens only when there is a motive and drive for it in the whole nation. Any nation may only be vigorously active in every field of life, when it adopts a comprehensive approach about the affairs of life. This adopted approach determines the perspectives of the nation. Hence the purpose of life becomes clear to that nation and the nation sets its own objectives, in view of those determined perspectives. Along with this, the affairs of that nation are organized on the basis of that adopted comprehensive thinking. So the nation acts dynamically to achieve the predetermined objectives, derived from its ideology. Progress in each field of life including

science and technology is an inevitable, natural outcome. In other words, these are perspectives of an ideology only. They revolutionize the entire society. The society then moves towards the path of revival, while leaving behind decline.

Thus, the ideological and political change occur first, followed by progressions in the field of science and technology, as fruits of that change. Western development in science is in the same manner. The liberal capitalist ideology of the West vitalized western societies intellectually. The whole society became active, from the perspective of utilitarianism, emanating from this ideology. In the meantime, as a consequence of crusader wars, scientific knowledge of Islam had reached Europe via Spain. Thus, Europe took advantage of this abundant knowledge from Muslims. It accurately copied many things from Muslims. It claimed many inventions of Muslims in its own name. Then it began to come into its own, on its ideological basis.

With the intrinsic feature of greed, in the capitalist ideology, a race began to invent and patent the objects. Many people used these inventions as a source to increase their personal wealth. Western states provided support, since these states believed in the capitalist philosophy that race and competition results in gaining wealth. They also believed in that the maximization of luxuries, increases the collective wealth of nations, bringing economic prosperity to the nations. In addition, Western states focused on science and technology, to strengthen themselves militarily. On the basis of their military power, they colonized the rest of the world, plundering their wealth.

All of this gave rise to the scientific and technological revolution of Europe. It was indeed a consequence of adopting the capitalist ideology as a code of life. The evolution of the West was also not on the basis of Greek concepts or philosophy. These were prevalent in their countries for centuries, without causing any change. In fact, if the West had adopted the Greek thoughts and philosophy, it would not have developed.

Therefore, the main principle which needs to be understood is that whenever any nation adopts an ideology, as a code of life, then it makes progress in every field of life. Thus, Russia progressed, as a result of implementation of Communist ideology. Thus, the West progressed, as a result

of implementation of Capitalist ideology. Thus, the Islamic State of Madinah progressed, as a result of the implementation of Islamic ideology. They progressed despite the fact that both Communism and Capitalism are flawed ideologies because of their defective understandings, emanating from the limited human mind, unable to solve the problems of human beings in a proper manner. The implementation of these ideologies, despite their flaws, brought materialistic benefit to nations.

Political Revolution or Scientific Revolution: A continuous debate remains among Muslim intellectuals regarding change, as to whether it is bottom-up or top-down. So some say material progress is achieved by education, science and technology to strengthen ourselves and then to build a state politically, whilst others say that there must first be a revolutionary political change, at the state level on the basis of Islam, to allow progress in all fields, including science and technology. Any person, who knows of relationships between ideologies, systems and change, whilst knowing of the strength of Islam, knows that without a radical change on the basis of Islam alone, Muslims cannot revive and progress, in way that pleases their Lord (swt).

From a practical point of view, scientific and technological advance is not possible without a lot of investment. It requires a strong and stable economy which is not dependent on any foreign institution or government. This necessitates a system of government which provides both internal and external stability. Hence, such development is not possible without political independence. The reality is that the colonialist powers are keeping Muslims backwards, through the rulers of the Muslim World. They are depriving them of any real progress in the field of science and technology. A continuous brain drain to the West is being observed, due to the lack of stability in Pakistan, but these visionless rulers do not sense the gravity of the loss, focusing only on the dollars being sent back as remittances.

Is Scientific Progress a Criteria of Excellence of a Nation? Though scientific inventions are significant, they are not the criteria for a nation's superiority. Considering scientific progress as a measure of superiority is in fact the consequence of being influenced by the West. Some even think that the scientific method is the only standard for thoughts, whilst scientific progression

is the manifestation of the rise of humanity. However, a superior civilization is that which is superior in organizing the affairs of human beings, effectively managing human relations. Human relations are not organized by scientific inventions. They are organized by the rules which systematize human relations.

Despite having made leaps in scientific innovation, the West suffers from a growing gap between the rich and the poor, dominance of the capitalist elite over ruling, the destruction of family values, excesses in sexual indecency and absence of mental satisfaction. It all reveals that progression in science and technology alone not the guarantor of tranquility and happiness. This is despite the fact that scientific inventions facilitate worldly affairs, make work easier and also supports the states in providing public facilities to citizens. By promoting scientific inventions, the West hides its failure in properly organizing of the human affairs. It tries to create an impression that since it made advancements in science and technology, the world must accept it as a superior civilization.

With the implementation of Islamic rulings, after the establishment of Khilafah, a correct viewpoint will be fostered in society towards science and technology. For too long, the West has held sway over a Western-influenced class of intellectuals and educated individuals of the Ummah. Any continuously evolving standard cannot be the criteria for a superior lifestyle. Science and technology is being continuously changed. Humans of every period have enjoyed scientific advances of their era. However, Western empiricism asserts that the men of the past were backward because they did not have the comforts and facilities of today. Moreover, there is no need to be intimidated by Western science and technology. It is not a matter which Muslims have not achieved before. Indeed, there is a major contribution of Muslims to Western advancement in science and technology. The West used to take benefits from the knowledge and inventions of Muslims. These were freely available for study without any copyrights, Thus the West advanced in its journey for scientific progress. In reality, the system of Kufr, which has filled the whole world with oppression, hunger and chaos, enslaving the Islamic world through its colonialist policies and agent rulers, does not deserve any praise or recognition.

Thus any Muslim who is eager for the revival of the Islamic Ummah, must energetically engage in the effort to resume the Islamic way of life in

Muslim societies. this is only possible with the reestablishment of Khilafah. Nothing less than the implementation of the comprehensive and universal ideology of Islam, as a state, will revive Muslim lands, nourish the creative capabilities of Muslims and brighten the hearts and minds of the Ummah. Nothing less will make this Ummah, the leader of all the nations, again. Allah (swt) said in Noble Quran, كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ “You are the best nation [ever] brought forth for mankind: you command what is right and forbid what is wrong, and have faith in Allah.” (TMQ Surah Aali Imran 3 : 110)

[Back to Index](#)

Pornography Use Causes Dependency, Misery and Harm to Humanity

Khalil Musab - Pakistan

Introduction: Pornography Use is a Consequence of Western Hedonism

Pornography is widespread to the point that it has become a norm, wherever Western civilization has influence. The use of pornography is indeed an outcome of the dominant civilization today, the Western civilization. Hedonism is the Western view regarding the satisfaction of instinctive desires, including the sexual desire, which is a manifestation of the species' instinct. The concept of hedonism is to maximize pleasure and minimize pain. The hedonistic view is that desires must not be suppressed or regulated in any manner whatsoever, leading man to wherever his desires lead him. Hedonism is a reaction to the era of ruling by the Church, which regarded the sexual desire as being carnal and the sexual act as an animalistic. The Church regarded abstinence and celibacy as virtuous. Such non-satiation of the instinct led to misery in society, including sexual frustration. However, in reaction to suppression, abstinence and denial, hedonism went to another extreme. It unleashed the instincts to excess, which in turn led to other forms of harms, miseries and afflictions.

In the case of pornography users, hedonism leads to extensive use of pornography, searching for more extreme forms, being triggered sexually constantly and craving pornography to the point of disrupting daily life and relationships, including intimate ones with spouses. What is actually required is neither complete suppression of the species' instinct nor letting it off its chain to excess, but regulating it through a system revealed by the Creator of human beings, their instincts and their desires. Islam gives a social system which regulates the species instinct, without non-satiation or excess. Moreover, Islam focusses the human being on the true basis of happiness, which is pleasing Allah (swt), regulating the desires in accordance to obedience to Allah (swt) and His Messenger (saw).

Dependency upon Using Pornography

The hedonistic unleashing of the instinct leads to a preoccupation with the desire, inducing biochemical changes that approach addiction, even if they do not lead to actual clinical addiction.

Pornography use leads to desensitization, which is caused by the production of large amounts of dopamine. Dopamine is the pleasure-chemical that is released when a person engages in an enjoyable activity, such as eating a tasty meal or playing a fun game. Such normal and everyday activities release healthy amounts of dopamine that the brain can process. Pornography use, however, releases such high levels of dopamine that the brain takes action against it. It does this by trimming down its number of dopamine receptors, thus reducing its responsiveness to the dopamine. This is the basis of desensitization. The problem, however, is that despite this, a part of the brain still exists that wishes to view pornography and longs for that rush of dopamine. So, to make up for the reduced responsiveness, the pornography user seeks out greater and greater degrees of stimulation, that is, more and more extreme forms of pornography. The user of pornography begins viewing pornographic material, eventually builds a tolerance to it, and then, in pursuit of a continuous supply of dopamine, increases the degree of content they view. Not only is it a cycle, but it also involves escalation.

While this process of desensitization is occurring, the brain simultaneously undergoes a second change involving sensitization. That is, in its pursuit for dopamine, the brain becomes highly sensitized to anything that reminds it of pornography; that is, any cue or signal. These signals can be anything from a woman on a magazine cover to an advert on social media. These cues, or triggers, can even be auditory. However, the effect is the same: they trigger strong cravings within the user that drive them towards viewing pornography again.

It becomes increasingly more difficult to resist these cravings because of the third change that occurs in the brain, hypofrontality, or reduced brain activity in the prefrontal region. This is caused by physical changes in the prefrontal region's grey and white matter. It is due to hypofrontality that

despite an inner desire to want to give up pornography, users find it hard to resist desires, losing inhibition.

The fourth significant change to the brain is within dysfunctional stress circuits which are related to the brain's ability to control stress. Due to the dysfunctions caused to the brain by repeatedly viewing pornography, users find it hard to deal with even minor sources of stress. These minor stresses often activate the sensitized parts of the brain, which lead to cravings, which lead to a desire to view more pornographic material.

In addition, DeltaFosB is a protein that is produced every time dopamine is released. The more dopamine released, the more DeltaFosB accumulates. The function of DeltaFosB is that it enforces the memory of watching pornography and the feelings of pleasure associated with such viewing. Essentially, it makes the brain remember just how pleasurable pornography is. It is the reason pornography users have cravings and a desire to continue viewing pornographic material. DeltaFosB is what keeps the cycle of use going.

So, the desire to watch pornography is created by the act of watching pornography itself. It is the viewing of pornography that leads to dopamine production, which leads to the accumulation of DeltaFosB, which leads to the intensification of cravings. Therefore, the only way to get rid of the desire for pornography once and for all is to not give into the desire, but to resist it. Giving in only perpetuates the cycle. Resisting it is what allows the brain to heal and for the cravings to go away. According to most studies, it takes one to two months for DeltaFosB in the brain to dissipate but it can take even less time for the desire to watch pornography to go away.

Of course, none of this, means that the cycle of use cannot be broken.

Ending Use of Pornography at an Individual Level

The first thing that must be firmly established in the mind of any person seeking to give up the use of pornography, is that viewing pornographic material is a sin. Therefore, the motivation to give up pornographic material must be that it is a sin and persisting in it without stopping and repenting will, if Allah (swt) wishes, lead to punishment in the Hereafter.

Use of pornography is impermissible in Islam, regardless of whether they are photographs, as opposed to real bodies. This is because of the legal principle (Qaida Shar'iyah) which states that, الوسيلة إلى الحرام حرام "the means to Haram is Haram." The means in this case does not have to lead to haram with certainty, but with mere preponderant likelihood (غلب على الظن). The evidence of the Qaidah is the Ayah, وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ **"Do not insult what they invoke besides Allah or they will insult Allah spitefully out of ignorance."** [TMQ Surah an-An'aam 6:108]. Allah (swt) disallowed the insult, for it causes the insulting of Allah (swt). So the Qaidah forbids all that inevitably leads to sin. Pornography indeed leads to other sins, such as gazing at women lustfully, seductive flirting, free mixing between genders, unlawful touching, stalking, harassment, assault, fornication, adultery, homosexuality and rape.

The purpose of clarifying this is so that when the afflicted Muslim begins the journey of overcoming their usage, their intentions are sincere and there are no doubts left in their mind that may produce only a half-hearted attempt at ending pornography use.

Now that we understand the nature of the use of pornography and its characteristics, we can begin to discuss the way to overcome it.

What we understand about the use of pornography and its cycle of use is in line with what the 'ulema understood to be the characteristics of sin.

In his book, *Spiritual Diseases and their Cures*, Ibn al-Qayyim (rh) says on the nature of sin, "Sins lead to the production of other sins, until one finds it hard to give them up. An 'alim, of the past has said, "Among the punishments for a sin is committing a subsequent sin. And among the recompenses for a good deed is doing a subsequent good deed. When a person does a good deed, another good deed besides it says: "Do me as well." If he does it, a third one says likewise, and so on; therefore, his good deeds, and recompense for them, increase. The same thing occurs (but in a negative way) when a person commits a sin."

The goal is to resist the desires long enough so that each subsequent desire is weaker than the last. Eventually the withdrawal symptoms dissipate

and the dependency is overcome. So, how then can a Muslims who wishes to rid themselves of such a habit protect themselves from these desires and consequently, overcome the dependency?

Repentance Overcomes Sins

The Prophet (saw) said, **لَوْ أَخْطَأْتُمْ حَتَّى تَبْلُغَ حَطَايَاكُمْ السَّمَاءَ ثُمَّ تَبُتُّمْ لَتَابَ عَلَيْكُمْ** “If you were to commit sin until your sins reach the heaven, then you were to repent, your repentance would be accepted.” (Ibn Majah). The first step to overcoming the habit and turning towards Allah (swt) for help is for a person to admit their sins and repent to Allah (swt).

It was narrated from Abu Hurairah (ra) that the Messenger of Allah (saw) said, **إِنَّ الْمُؤْمِنَ إِذَا أذْنَبَ كَانَتْ نُكْتَةً سَوْدَاءَ فِي قَلْبِهِ فَإِنْ تَابَ وَنَزَعَ وَاسْتَغْفَرَ صُقِلَ قَلْبُهُ فَإِنْ** “When the believer commits sin, a black spot appears on his heart. If he repents and gives up that sin and seeks forgiveness, his heart will be polished. But if (the sin) increases, (the black spot) increases. That is the Ran that Allah mentions in His Book: “Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn.” [83:14]” [Ibn Majah]. Even if a person repents and later gives into a desire and sins again, they must repent again. Allah (swt) is the Oft-Forgiving and the Most Merciful and is willing to accept repentance for repeated sins.

The Prophet (saw) said, **إِنَّ عَبْدًا أَذْنَبَ ذَنْبًا فَقَالَ: رَبِّ أَذْنَبْتُ فَاعْفِرْهُ فَقَالَ رَبُّهُ أَعْلِمَ عِبْدِي أَنْ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ عَفَرْتُ لِعِبْدِي ثُمَّ مَكَتَ مَا شَاءَ اللَّهُ ثُمَّ أَذْنَبَ ذَنْبًا فَقَالَ: رَبِّ أَذْنَبْتُ ذَنْبًا فَاعْفِرْهُ فَقَالَ رَبُّهُ: أَعْلِمَ عِبْدِي أَنْ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ عَفَرْتُ لِعِبْدِي ثُمَّ مَكَتَ مَا شَاءَ اللَّهُ ثُمَّ أَذْنَبَ ذَنْبًا قَالَ: رَبِّ أَذْنَبْتُ ذَنْبًا آخَرَ فَاعْفِرْ لِي فَقَالَ: أَعْلِمَ عِبْدِي أَنْ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ عَفَرْتُ لِعِبْدِي فَلْيَفْعَلْ مَا شَاءَ** “If somebody commits a sin and then says, 'O my Lord! I have sinned, please forgive me!' and his Lord says, 'My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave (his sins).' Then he remains without committing any sin for a while and then again commits another sin and says, 'O my Lord, I have committed another sin, please forgive me,' and Allah says, 'My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave (his sin). Then he remains without committing any another sin for a while and then commits another sin (for the third time) and

says, 'O my Lord, I have committed another sin, please forgive me,' and Allah says, 'My slave has known that he has a Lord Who forgives sins and punishes for it I therefore have forgiven My slave (his sin), he can do whatever he likes.' [Bukhari and Muslim]

From his Sharh of Sahih al-Muslim, Imam al-Nawawi (rh) said regarding the above hadith, "...even if the sin is repeated a hundred times or a thousand times or more, and he repents each time, his repentance will be accepted and his sin will be erased. And if he repents once from them all, his repentance will be valid."

Not even once should the Muslim fall into a state of hopelessness and stop seeking out the forgiveness of Allah (swt). This is a trick of Shaytan and to stop seeking Allah (swt)'s forgiveness is to deny that He (swt) is Ar-Raheem, which is in itself sinful denial.

The believer must ensure, however, that every time they repent, their repentance is sincere, they earnestly resolve to never repeat the sin again, and that they seek refuge in Allah (swt) from the whispers of Shaytan.

Having Tawwakul in Allah (swt) and Seeking His Protection

Tawwakul is to have sincere trust in Allah (swt) and to understand that He (swt) alone is the Mawla (Protector) of the believers. When a heart is filled with a desire for something, Shaytan attempts to arouse those desires with whispers, whispers which inspire temptation and the inclination to sin. Therefore, a person that aims to subdue his desires to watch pornography must understand the threat that Shaytan poses and hence seek the protection of Allah (swt). We see that it was the habit of the Prophet (saw) and his Companions (ra) to seek refuge in Allah (swt) from the whispers of Shaytan.

The way to obtain the protection of Allah (swt) is to increase one's remembrance of Him (swt). In his book, "Marvels of the Heart," Imam al-Ghazali (rh) gives the following advice, "The remembrance of Allah is the safe side, for it is known that there is no room for Shaytan there. A thing is treated only by its opposite, and the opposite of all the evil suggestions of Shaytan is the remembrance of Allah by seeking refuge with Him and disclaiming strength

and power. This is what you mean when you say: “I seek refuge with Allah from Shaytan the Stoned”, and: “There is no strength nor power save in Allah the Most High, Almighty.” This can be done only by the pious in whom the remembrance of Allah predominates, and Shaytan only approaches them as a sly trick at the times of their blunders. Allah says, **إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ** “Indeed, those who fear Allah – when an impulse touches them from Shaytan, they remember (Him) and at once they have insight.” (Surah al-A’raf, verse 201)”

So when the whispers infiltrate the mind and the temptation arises, the way to resist is to turn towards Allah (swt).

Avoidance of the Place of Sin and Engagement in Good Deeds

An advice often provided by the ‘ulema to those seeking to overcome their sins is that rather than fighting the desire to sin, it is better to avoid those places and those things which incite the desire.

Above we mentioned triggers which arouse the senses and incline the heart towards pornography. These signals and triggers must be identified in their form and in their places and the believer must make efforts to avoid them as much as possible.

It is when the believer is idle and not busy in the worship of Allah (swt) that his mind becomes susceptible to the persuasions of Shaytan. Involuntary thoughts inspired by Shaytan can creep their way into the mind and because the person has nothing to busy themselves with, the thoughts establish themselves firmly in the mind and become difficult to subdue. So it is advised that the believer should avoid laziness and avoid idleness. Instead believers occupy themselves with that which is good for them in this life and the Hereafter.

There are many benefits of doing good deeds but here we will discuss two: The first is that doing good deeds wipes away a believer’s bad deeds. The second is that a believer who is upright in his performance of good deeds enjoys the protection of Allah (swt) and as such, finds safety from the whispers of Shaytan. The Messenger of Allah (saw) said, **اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتَّبِعِ السَّبِيلَةَ**

وَحَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ “Have taqwa (fear) of Allah wherever you may be, and follow up a bad deed with a good deed which will wipe it out, and behave well towards the people.” (at-Tirmidhi)

Amongst the best of all deeds is the performance of the five obligatory prayers in their appointed times. The Messenger of Allah (saw) said, **أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بَبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟** “Tell me, if there were a river at the door of one of you in which he washed five times daily, would any of his filthiness remain?” When he received the reply that none of it would remain, he said, **ذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا** “That is like the five times of prayer by which God obliterates sins.” (Bukhari and Muslim.)

Beyond the fulfillment of their obligatory deeds, a person should also increase their performance of voluntary good deeds. Many ‘ulema in their books stress upon the importance of reading the Noble Qur’an daily, within one’s capacity. The nightly prayers (tahajjud) are also one of the best deeds a person can perform, as are the fasting on Mondays and Thursdays. The Prophet (saw) said for the unmarried, **مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ وَمَنْ لَمْ يَجِدْ فَعَلَيْهِ بِالصَّوْمِ** “Whoever among you can afford to get married, let him do so, and whoever cannot afford it should fast, for it will be a restraint (wija) for him” (an-Nasa’i).

It should also be noted by anyone attempting to give up their habit that every time a thought to watch pornography arises, if the believer resists the desire and does not engage in sin, that is counted as a good deed in itself. The Prophet (saw) said, **إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَّ ذَلِكَ: فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَفْعَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ، وَإِنْ هُوَ هَمَّ بِهَا فَعَمَلَهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ، وَإِنْ هُوَ هَمَّ بِسَيِّئَةٍ فَلَمْ يَفْعَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً إِلَى سَبْعِمِائَةٍ ضِعْفٍ، إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَفْعَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هُوَ هَمَّ بِهَا فَعَمَلَهَا، كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً** “Allah decreed good deeds and bad deeds, then He explained that. Whoever thinks of doing a good deed then does not do it, Allah will write it down as one complete good deed. If he thinks of doing a good deed and then does it, Allah [may He be glorified and exalted] will write it down between ten and seven hundred fold, or many more. If he thinks of doing a bad deed then he does not do it, Allah will write it down as one complete good deed, and if he thinks of it then does it, Allah will write it down as one bad deed.” (Bukhari and Muslim)

Ibn al-Qayyim (rh) said about the protection that comes with the performance of good deeds, "...Indeed, by remembering Allah (swt), giving sadaqah, enjoining good and forbidding evil, one would be shielded from any evil inspirations. It is like the immune system, resisting any invasion of the body. Good deeds and misdeeds are two opposites in constant conflict, so whenever the good side increases in power, one's resistance becomes stronger; for Allah (swt) defends those who believe; and belief (faith is expressed in both words and actions..."

Guarding Chastity, Lowering the Gaze and Avoiding Fantasizing

In the Noble Book of Allah, the believers are instructed, **قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ** "Tell the believing men to lower from their gaze, and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allah is All-Aware of what they do." [TMQ Surah an-Nur 24:30]. Whilst the look of recognition is permitted, the lustful look is forbidden as is the look upon the forbidden. A person cannot always be blamed for what their eyes see but once the forbidden is sighted, they must remember Allah (swt) and lower their gaze. So the first accidental glance is allowed, but it is a sin to prolong it into or follow it up with a deliberate, lustful gaze. The Prophet (saw) said: **يَا عَلِيُّ لَا تَتَّبِعِ النَّظْرَةَ النَّظْرَةَ فَإِنَّ لَكَ الْأَوَّلَى وَلَيْسَتْ لَكَ الْآخِرَةُ** "Do not take a second look, because while you are not to blame for the first, you have no right for the second." (at-Tirmidhi and Musnad Ahmad). Not only is continuing to stare lustfully a sin itself, but it arouses desires that can lead to more sins.

Ibn al-Qayyim (rh) said: "...Indeed, looking produces desire; desire produces thoughts; thoughts produce passion; passion produces will power which turns into strong determination, and ends up as an action, as long as there is no impediment. In this context, it was said: "Patience in lowering one's gaze is easier (to deal with) than the patience with the pain of the aftermath of that gaze.""

Fantasizing is a thought that increases the passion for the sin. It can be considered as a result of being idle. When there is nothing good to busy the mind with, the mind can easily be overcome by involuntary thoughts. If a person does not remember Allah (swt) in that moment and resist those

thoughts, they may instead make the mistake of engaging with those thoughts and fantasizing. This is a mistake because it helps strengthen the power of such thoughts and reignites desires of the heart. By fantasizing about impermissible actions, the desires may intensify and the chances of sinning again increase. Therefore, it is encouraged that the person forces away such thoughts instead of entertaining them by remembering Allah (swt).

Ibn al-Qayyim (rh) said: “You should know that a desire in itself does not harm anyone; what is harmful is interacting or reacting to it. A desire is like a passerby; if you ignore it, it will go away; but if you invite it in, it would bewitch you with its deceptive speech.”

Conclusion: The Khilafah Will Eliminate Pornography Use at a Societal Level

The individual remedy for the evil of pornography use lies in Islam, as does the societal remedy for its widespread use. There is a great need for Islam to be implemented at a societal level for many reasons, including the afflictions unleashed by Western hedonism upon the world. Pornography use and what it leads to of anxiety, frustration, harassment, assault, rape and deviancy, is just one of hedonism’s rotten fruits. Countless lives are harmed and wasted. The hedonism of Western civilization has made humanly desires as gods, regardless of the disobedience of Allah (swt) and the harm that it brings. Allah (swt) said, **أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَصْلَهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً أَفَرَأَيْتَ أَن تَذَكَّرُونَ** **“Have you seen (O Prophet) those who have taken their own desires as their god? (And so) Allah left them to stray knowingly, sealed their hearing and hearts, and placed a cover on their sight. Who then can guide them after Allah? Will you ‘all’ not then be mindful?”** [TMQ Surah al-Jathiyah 45:23].

Unlike the Western civilization, the Islamic civilization is not erected on the rotten foundation of hedonism. Islam satisfies the desires of humans in a precise regulation, without unleashing them in an excessive manner. Islam makes human desires subservient to obedience of Allah (swt). The Messenger of Allah (saw) said, **لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ** **“None of you [truly] believes until his desires are subservient to that which I have brought.”** [Imam an-Nawawi]. So Islamic rulings regulate the relationship between men and women, maintaining chastity, dignity and honor. Islamic rulings regulate the

marriage between men and women leading to healthy, happy and productive unions. And Islamic rulings regulate the form of education, media and social media, creating an atmosphere where humanity is directed to its real purpose in this temporary worldly life, the worship of Allah (swt). Indeed, it is the Khilafah (Caliphate) on the Method of Prophethood that will focus the entire world on the true origin of happiness, which is seeking the pleasure of Allah (swt).

[Back to Index](#)

Servants of the Ummah

Khalid Salahudin - Pakistan

Of the many unique aspects of the system of Islam, the relationship nurtured between the ruler and the ruled, the Khaleefah and the Ummah is perhaps the most striking when compared with the current democratic system. The essence of this relationship is described in the following hadith, **رَاعَ كُلُّكُمْ رَاعٍ عَنِ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ** "Each of you is a guardian and each of you is questioned over his subjects, the ruler is responsible over the people and he is questioned over his responsibility, and the man is responsible over the people of his household and he is questioned over them, and the woman is responsible over her husband's house and his children and she is questioned over them, and the slave is a guardian over the wealth of his master and he is questioned over it, each of you is a guardian and each of you is questioned over their responsibility." (Muslim/ Bukhari)

The word used in Arabic is رَاعٍ, which in the Arabic dictionary is translated as guardian. The hadith itself manifests the practical meaning of the word رَاعٍ. The ruler takes care of the Ummah like the man takes care of his household, protecting his family and children, providing for them, and securing their interests. The Imam takes care of the Ummah as the woman takes care of her husbands' household, catering to the needs of the household, the husband as well as his children, and providing an environment of love, compassion and affection for the upbringing of their offspring, without instruction from anyone. So politics is about caring and guardianship, which is far from the politics of today.

This description in the hadith of how the Imam must feel for the Ummah as he would feel for his family is not hypothetical, rather it is manifest in the actions of the Prophet (saw) and the Khulafaa'a Rashidoon.

In Madinah, as the caring Imam, the Messenger of Allah (saw) dealt with finding employment directly. Ibn Majah narrated, **رَأَى النَّبِيُّ ﷺ أَنَّ رَجُلًا مِنْ الْأَنْصَارِ جَاءَ إِلَى النَّبِيِّ**

يَسْأَلُهُ فَقَالَ: لَكَ فِي بَيْتِكَ شَيْءٌ؟ قَالَ: بَلَى، حِلْسٌ نَلْبَسُ بَعْضُهُ وَنَبْسُطُ بَعْضُهُ وَقَدَحٌ نَشْرَبُ فِيهِ الْمَاءَ، بِيَدِهِ ثُمَّ قَالَ: مَنْ يَشْتَرِي هَذَيْنِ؟ فَقَالَ ﷺ قَالَ: ائْتِنِي بِهِمَا، قَالَ: فَأَتَاهُ بِهِمَا، فَأَخَذَهُمَا رَسُولُ اللَّهِ رَجُلٌ: أَنَا أَخَذَهُمَا بِدِرْهَمَيْنِ، قَالَ: مَنْ يَزِيدُ عَلَي دِرْهَمٍ مَرَّتَيْنِ أَوْ ثَلَاثًا، قَالَ رَجُلٌ: أَنَا أَخَذَهُمَا بِدِرْهَمَيْنِ، فَأَعْطَاهُمَا إِيَّاهُ وَأَخَذَ الدَّرْهَمَيْنِ فَأَعْطَاهُمَا الْأَنْصَارِيَّ وَقَالَ: اشْتَرِ بِأَحَدِهِمَا طَعَامًا فَأَنْبِذْهُ إِلَى أَهْلِكَ، فَشَدَّ فِيهِ عَوْدًا بِيَدِهِ وَقَالَ: أَذْهَبُ ﷺ وَاشْتَرِ بِالْآخَرِ قَدُومًا فَأْتِنِي بِهِ، فَفَعَلَ، فَأَخَذَهُ رَسُولُ اللَّهِ فَاحْتَطَبَ وَلَا أَرَكَ خَمْسَةَ عَشَرَ يَوْمًا، فَجَعَلَ يَحْتَطِبُ وَيَبِيعُ، فَجَاءَ وَقَدْ أَصَابَ عَشْرَةَ دَرَاهِمٍ، فَقَالَ اشْتَرِ بِبَعْضِهَا طَعَامًا وَبِبَعْضِهَا ثُوبًا، ثُمَّ قَالَ: هَذَا خَيْرٌ لَكَ مِنْ أَنْ تَجِيءَ وَالْمَسْأَلَةُ نُكْتَةٌ فِي وَجْهِكَ يَوْمَ "A man of the Ansar came to the Prophet (saw) and begged from him. He (the Prophet) asked: Have you nothing in your house? He replied: Yes, a piece of cloth, a part of which we wear and a part of which we spread (on the ground), and a wooden bowl from which we drink water. He said: Bring them to me. He then brought these articles to him and he (the Prophet) took them in his hands and asked: Who will buy these? A man said: I shall buy them for one Dirham. He said twice or thrice: Who will offer more than one Dirham? A man said: I shall buy them for two Dirhams. He gave these to him and took the two Dirhams and, giving them to the Ansari, he said: Buy food with one of them and hand it to your family, and buy an axe and bring it to me. He then brought it to him. The Messenger of Allah (saw) fixed a handle on it with his own hands and said: Go, gather firewood and sell it, and do not let me see you for a fortnight. The man went away and gathered firewood and sold it. When he had earned ten Dirhams, he came to him and bought a garment with some of them and food with the others. The Messenger of Allah (saw) then said: This is better for you than that begging should come as a spot on your face on the Day of Judgment. Begging is right only for three people: one who is in grinding poverty, one who is seriously in debt, or one who is responsible for compensation and finds it difficult to pay."

So the legal ruling for the Imam of Muslims, is to ensure Muslims are provided the means to work, to earn their living. To put this in perspective, one can ask the rhetorical question to all the national leaderships of Pakistan over the past 75 years, as to what policy was designed to provide a comprehensive uplift of the people resident in the mineral and resource rich province of Balochistan?

In a narration from Sahih Bukhari¹ Jabir stated, **إِنَّا يَوْمَ الْخَنْدَقِ نَحْفِرُ فَعَرَضَتْ كُدْيَةٌ شَدِيدَةٌ فَجَاءُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا هَذِهِ كُدْيَةٌ عَرَضَتْ فِي الْخَنْدَقِ فَقَالَ أَنَا نَازِلٌ ثُمَّ قَامَ وَبَطْنُهُ مَعْصُوبٌ بِحَجَرٍ وَلَبِئْنَا ثَلَاثَةَ أَيَّامٍ لَا نَذُوقُ ذَوْاقًا فَأَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِغْوَلَ فَضَرَبَ فَعَادَ كَثِيرًا** “We were digging (the trench) on the day of (Al-Khandaq (i.e. Trench)) and we came across a big solid rock. We went to the Prophet (ra) and said, ‘Here is a rock appearing across the trench.’ He said, ‘I am coming down.’ Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet took the spade and struck the big solid rock and it became like sand.”

Note how the Companions (ra) approached the Prophet (saw) about the rock and his immediate response was to climb into the trench and break the rock. Further you read that as the Prophet (saw) climbed down, the Companions saw the stone attached to the stomach of the Prophet (saw) due to the extreme hunger. The narration of stones on the stomach of the Prophet(saw) is well known and oft-quoted. The subtler observation is how the companions had no hesitation in asking the Prophet(saw) for help, and the Prophet (saw) duly obliging with no pretensions of rank or status. Any problem of the Muslims and the Companions (ra) was the problem of the Prophet (saw), he suffered as they suffered, for he was their political leader. And he (saw) clearly manifested in his actions this empathy for the problems of the Ummah.

Yet, when we look at the rulers produced by the democratic system of Pakistan today, we find a complete dissonance between the rulers and the Ummah. During protests on 28th June 2022 at the excessive power outages across the city of Karachi, a woman died at the hands of police action, during the protests in the Mauripur area. The Prophet(saw) stated in a hadith narrated by Anas: **لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ** “None of you will have faith till he wishes for his (Muslim) brother what he likes for himself.” (Sahih Bukhari).

It goes without saying that these rulers all live in bungalows with automatic generators to cater for electricity breakdowns. Therefore, they desire to have no sense of perception of the hardships falling upon the people by virtue of the very policies that they enact. The disparity in feeling is illustrated

¹ <https://sunnah.com/bukhari:4101>

by scenes of Shahbaz Sharif attending court hearings in Prado's with armed guards in 4X4 Vigos, or the Supreme Court sitting close to midnight, to remove a former selected government, by so-called neutrals.

The first to rule after the Prophet (saw), the Khaleefah of the Messenger of Allah (swt), Abu Bakr as-Sadiq (ra), declared, وَالضَّعِيفُ فِيكُمْ قَوِيٌّ عِنْدِي حَتَّىٰ أُرِيحَ “The weak amongst you is strong before me till I return to him his right, Allah willing, and the strong amongst you is weak before me till I take the right from him Allah willing.” Being the Khaleefah, Abu Bakr (ra) regarded it the states responsibility to take care of the basic needs of every individual. The sense of responsibility to cater for the rights of the weak is contrasted by the likes of Nawaz Sharif and Asif Zardari who have travelled abroad for medical treatment due to a broken health system, which they are incidentally responsible for.

The case of Umar (ra) providing stipends for children is well known, and he laid down the condition that the children were not to get any allowance, until they were weaned. This naturally led to parents cutting down the period of weaning in a desire to get allowances for the children. During his regular night vifil, the Khaleefah Umar (ra) heard a baby crying, unattended. So he said to the mother, اتق الله تعالى وأحسني إلى صبيك “Fear Allah and be good to your child.” He returned to his post but heard the child crying again, so he repeated his admonition. Then, he heard the child cry yet again and said sternly, ويحك إني “Woe to you! I see you as a bad mother. Your child did not sleep peacefully.” Not knowing she was addressing the Khaleefah, the woman replied, يا عبد الله قد أبرمتني منذ الليلة إني أريغه عن الفطام فيأبى “O servant of Allah! I have been trying to forcibly wean him but he is rejecting.” Upon being asked why she is forcibly weaning, she replied, لأن عمر لا يفرض إلا “Because Umar does not spend except on the weaned child.” So after praying Fajr and crying, Umar (ra) said, يا بؤسا لعمركم قتل من أولاد المسلمين “Umar is ruined. He has killed from the children of Muslims.” Umar then ordered the announcer to proclaim that from then on every child, suckling or weaned, will receive a grant from the state.

Again, the nuances are in the basis of the discourse between Umar (ra) and the woman. Umar bin Al Khattab (ra) was engaged with a mother over a

baby crying from being weaned, despite him being the Khaleefah. For him, the right of the woman and the baby was his first and foremost concern. Upon realizing the suffering that he had inadvertently caused, he (ra) immediately rescinded his previous orders and replaced them with those which are better.

These are just some of the examples where the system of Islam nurtures, in the rulers, the responsibility to care for the Ummah as they would care for themselves. Democracy produces the reverse, where the rulers rise to benefit at the expense of the Ummah.

The present government is demanding that the people make sacrifices to stabilise an economy by raising energy prices in line with the global prices, raising personal income taxes of the salaried classes, and levying a 10pc one-time super tax on industries making multiples of billions in profits. At no point is one agreeing with these policies, but there is an interesting contradiction to be highlighted. The Parliamentarians Tax Directory for 2019, published in 2022, contained details of 312 out of a total of 342 MNAs. The income of 312 MNAs totaled Rs9,575m, with the effective tax rate, that is at which income tax was paid, was 4.28pc. The highest-earning MNA paid tax at the rate of 7.5pc of his declared income of Rs1,876m and the lowest rate of tax turned out to be 0.7pc on an income of Rs146m. The cumulative effective rate of 4.28pc was calculated base on the range of tax rates from 7.5pc to 0.7pc.

This is the reality of democracy. And when law making is “entrusted” to these MNAs, no one doubts that the tax regulations benefitting them will not be up for revision. The insensitive rulers are only a natural product of the corrupt system of democracy which must be uprooted and replaced by the system of Islam, the Khilafah. And it is in the hadith about the return of the Khilafah that the Prophet(saw) promised the justice of the Khilafah Rashidah. The Prophet (saw) said, **تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَاجِ النَّبُوءَةِ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا عَاصِبًا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ** “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 Prophetic method and it will be for as long as Allah wills, then He will remove it when He wills, then there

will be biting rule (عاصبًا ملگًا) for as long as Allah Wills, then He will remove it when He wills, then there will be oppressive rule (جبرية ملگًا) for as long as Allah wills, then he will remove it when He wills, and then there will be Khilafah upon the Prophetic method.' Then he ﷺ was silent." [Ahmad]

[Back to Index](#)

Taliban Asks for Recognition from the International Community. Who Exactly is Asking What from Whom?!

Bilal Al-Muhajir - Pakistan

Indeed, the recognition of the international community of any state means recognition by the established states of the existence of the said State, as well as accepting it as a member of the international community. As such, it is an entirely separate process from the establishment or creation of a state initially. The significance of the recognition stems from the state committing to never interfering in the territorial sovereignty of another state. The said State is not to realize its rights in the international community, unless the international community accepts its existence. International Law provides within the recognition by a State or group of states, of the State in question, the organizing of diplomatic relations within a determined territorial region, in exchange for the said State fulfilling obligations, within the provisions of International Law. This, however, is recognition from the legal standpoint alone, with respect to international laws and regulations.

As for the political dimension of recognition, it is dependent upon Taliban complying with the interests of the major colonialist powers, headed by the US. So, in order to earn recognition by the international community, the Taliban must strive to ensure that it is completely willing to serve the interests of the foreign powers, without the slightest of deviation, whilst extending guarantees and provisions to satisfy the international community, particularly America.

In other words, recognition obliges the Taliban to adopt Western secular capitalism, whole heartedly, whilst abandoning Islam, both cosmetically and substantially. It even extends to shaving beards and changing the style of garb, to the extent that is seen within agents of the West, in the rest of the existing states in the Islamic World. It extends to the absence of ruling by all that Allah ﷻ, facilitators and agents of America, as has been seen with successive governments in Pakistan.

And, perhaps, the statement of Haqqani, indicating his need for the West, is forgetful of the Speech Allah ﷻ, Who knows the secret and the most hidden, including what is hidden in the hearts of the kafireen, such that He ﷻ said, وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنَّ آتِيتَ وَلَا نَصِيرٍ “Neither the Jews nor the Christians will be pleased with you until you follow their belief. So say, indeed Allah guides He is guidance and if you were to follow their desires after what has come to you of knowledge, you will neither have the support nor guardianship from Allah ﷻ.” [TMQ Surah al-Baqarah 2:120]. Now, if the Taliban were not to make all of these concessions, it would then be stranded internationally, whilst it is neither part of the international community nor with the best Ummah brought forward for the mankind.

It is clear from what has prevailed in the months since the Taliban's arrival to power in Afghanistan that the people of kufr are not people of holding covenants faithfully. The United States did not hold itself in fulfilling even the few of the action points it agreed with the Taliban, including recognizing the movement, even as a mere formality, as well as releasing the money that it holds of the Afghan people. Allah ﷻ said, أَوْ كَلِمًا عَاهَدُوا عَهْدًا نَّبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ “Why is it that whenever they ratify a pact, a group from within them discards it? Indeed, most of them do not believe.” [TMQ Surah al-Baqarah 2:100]. It is obligatory upon the Taliban that it neither engages in any negotiations nor conclude any agreements, with the foreign powers. There is nothing to be gained from these asides from humiliation and affliction. They are only to establish recognition from powers that are colonialist in nature. It is obliged upon the Taliban to do justice to what Allah ﷻ has informed us of, and not chase after any mirage. Allah ﷻ said, يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا “The thirsty perceive it as water, but when they reach it, they find nothing.” [TMQ Surah An-Noor 24:39]. It is obliged upon the Taliban to turn towards the Ummah, starting from Afghanistan and Pakistan, unifying brothers in friendly countries, through establishing an Islamic state that rules by the Book of Allah ht dna ﷻe Sunnah of the Prophet ﷺ.

It is only then that neither the Taliban nor the Ummah of billions will ever need recognition from the international community of crusaders. Instead, the international community will then strive to appease the Ummah, before

their fortresses are destroyed, with their thrones falling, whilst the matter of this Deen reaches their doors. So will the Taliban now make up for what it has lost, by handing over the authority to the sincere politicians in Hizb ut Tahrir, who have made comprehensive preparation for the establishment of the Khilafah (Caliphate) on the Method of Prophethood? Indeed, they are the shrewd politicians that are capable of dealing with the hypocrisy of the crusading international community and turn their deception upon them. Allah ﷻ said, **يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ * وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ** “O believers! Respond to Allah and His Messenger when He calls you to that which gives you live. And know that Allah stands between a person and their heart and that to Him you will all be gathered.” [TMQ Surah Al-Anfal 8:24].

[Back to Index](#)

All those Who Desire Independence from America, Must Work to Re-Establish Khilafah (Caliphate) on the Method of Prophethood

Hizb ut Tahrir - Wilayah Pakistan

The country wide debate, from the masses to the people of power, has widened from the crash of the Rupee before the US dollar, and the use of Pakistan's air space for American drones, to how Pakistan can become truly independent, whilst we bear grave losses to our economy, education, health and security. The long running excuses and claims of the current political and military leadership of Pakistan, ruling by other than Islam, are now exposed. It has said for decades that we must obey Americans, because we cannot survive, without their dollars. It thus supported the American occupation from 2001, then abandoned Occupied Kashmir from 2003, culminating in the surrender of Occupied Kashmir to Modi, in August 2019. For many years, until now, it has granted the American drones airspace, over our sensitive military installations, whilst they incite instability on the Durand Line. It has thus sided with the Americans for decades, burning us with compromises to our security and our economy. Our situation has worsened continuously, whilst the leadership insists that we have no other choice.

However, in reality, it is Pakistan's leadership that is itself responsible for the dollar dependency, in the first place. It does not establish heavy industry, so that we can make our own machinery and engines, thereby ending the need for expensive imports. It does not establish the Khilafah, to unify the energy rich lands of Muslims, so we do not need expensive oil imports. It ties our currency and trade to the dollar, instead of Islam's gold and silver currency. **Thus, it drops a hammer on our feet and then says that limping is our compulsion!** Is it not time for us to move for, or at least seriously consider, installing a new leadership that rules by the Noble Quran and the Prophetic Sunnah? Indeed, it is known to all of us that Pakistan, like the rest of the Muslim World, has been blessed by Allah ﷻ with all manner of treasures, including energy, minerals, agricultural lands and a youthful population. All that

it will take to improve our situation is a leadership that is sincere to us and our great Deen. However, without this, we can only expect ruin.

Indeed, after decades of economic loans from, and agreements with, the colonialist institutions, the IMF and World Bank, what has Pakistan's leadership brought forth for us? It has converted our economy into a cash cow, for those who deal with interest. Most of Pakistan's tax revenues are now spent on interest (riba), whilst Pakistan's debt has soared, due to the injustice of riba. In 1971, Pakistan's debt was 30 billion rupees, but from 2021 it has towered over 40,000 billion rupees. Thus, those who lend on riba, particularly the international colonialist institutions, are bleeding us dry, through the evil of interest. Yet, the current leadership are nothing but agents of America, caring only for its support for their thrones, whilst inviting war from Allah ﷻ and His Messenger ﷺ, through persisting in the huge sin of riba.

Moreover, increasing debt comes with crippling colonialist demands, which Pakistan's leadership implements, regardless of our suffering. It privatizes our energy and mineral resources, diverting large potential revenues from the state treasury, into the pockets of private companies. It increases taxation, and axes subsidies, crippling our industry and agriculture. It oversees the constant weakening of the Rupee, which drowns us in an unrelenting storm of inflation. Economically, clearly, there is a leadership crisis, which will only be resolved by the Islamic economic system, that is to be implemented by the Khilafah Rashidah.

As for military alliance with the US, it has been disastrous for Pakistan. Pakistan's weaponry has a dangerous dependence on American supplies. Agents for the US are identified and recruited through foreign military training. Military secrets are disclosed through close military contact. The entire alliance is skewed towards the major colonialist power, the US, resulting in exploitation of Pakistan's military, intelligence and air space, for US regional objectives. It is not enough to replace the US, a colonialist major power, with another major colonialist power, Russia or China, for a believer must never be stung by the same hole twice! It is also not enough to lament at the repeated betrayal of the US in the war of 1965, the war of 1971 and now, as it raises India as a regional hegemon.

Whilst Islam gives the wide military vision of liberating our occupied lands and opening new lands to the mercy and justice of Islam, the current leadership has ensured our division and weakening before our enemies, through clinging to nationalism, the nation state and the Western international order. Our military and intelligence has been denied its true role, reduced to a tool to steady the shaking thrones of the corrupt leadership, in the face of our growing anger. Indeed, it is the Khilafah alone that will have an independent foreign and domestic policy, based on Islam, ending the control of the Americans, once and for all. It is the Khilafah that will strengthen the Muslim World, by unifying it as one state. It will end all alliance with the hostile enemy states, such as the US, dealing with them on a war footing. It will build a substantial heavy industry, to end dependence upon foreign weaponry. The Khilafah will end all co-operation and sensitive communication with the confirmed enemies of Islam and Muslims.

O Muslims of Pakistan! Let us work with Hizb ut Tahrir, from now, to re-establish the Khilafah Rashidah, so we can finally have rulers that rule us, by all that Allah ﷻ has revealed. Allah ﷻ promised, **وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ** “Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land.” [Surah an-Noor 24:55]. Indeed, the re-establishment of the Khilafah (Caliphate) on the Method of the Prophethood will only come through the Nasr of Allah (swt), that is extended to those who believe and work for his Deen. So work with Hizb ut Tahrir for the re-establishment of the Deen of Allah ﷻ, as a constitution and a state. Certainly, there will be no change until the Khilafah (Caliphate) on the Method of Prophethood is re-established, through a movement led by Hizb ut Tahrir.

O Muslim of Pakistan's Armed Forces! The Messenger of Allah ﷺ personally demanded Nussrah for the Deen from the men of war, asking, **فَهَلْ عِنْدَ قَوْمِكَ مِنْ مَنَعَةٍ؟** “Do your people have strength?” So, after the Second Aqabah Pledge of Nussrah, the troubled Yathrib became the powerful Al-Madinah Al-Munawwarah, a state which then extended the Dawah to Islam to the major world powers of the time, as a prelude to Jihad, to remove material obstacles in the way of legions of people, who willingly embraced Islam. Grant your Nussrah now for the re-establishment of the Khilafah (Caliphate) on the Method of

Prophethood. Nussrah is your Shariah duty, O Soldiers of Allah ﷺ, so grant it now to Hizb ut Tahrir.

14 Muharram 1444 AH
12 August 2022 CE

Hizb ut Tahrir
Wilayah Pakistan

[Back to Index](#)

The Islamic State

Excerpt from the book, “The Islamic State”, by Sheikh Taqiuddin an-Nabhani

The present generation does not recall the Islamic State that implemented Islam, and those who lived during the last years of the Islamic State (‘Uthmani Khilafah) against which the West had directed its onslaught, had in fact witnessed the vestiges of a state implementing remnants of Islamic rule. It is extremely difficult, therefore, for many Muslims to perceive the structure of the Islamic government. The minds of the Muslims have been consumed by the present-day situation, and can only conceptualize the system of government through the depraved democratic regimes foisted upon Muslim countries.

This is not the only unfortunate aspect of a sad situation. An even more difficult task is transforming these minds seduced by Western culture. Western culture was the dagger drawn by the West in the face of the Islamic State, and by which it fatally stabbed her. Then, taking the weapon, dripping with blood, to her sons proudly said to them: I have killed your ailing mother, who deserved to be killed because of her poor guardianship and mismanagement and I have reserved for you the kind of life in which you will relish happiness and prosperity. They then offered to shake the hand of the murderer whose dagger was still stained with the blood of their mother. This, it is claimed, is just what the hyena does to its prey. The prey stands still, stunned and astonished, and does not come back to its senses until it is dealt a hard blow that makes it bleed, or is taken down to the valley to be eaten.

So how could such seduced minds come to realize that the poisonous dagger which killed their mother is the same one that is always threatening their own lives and very existence, unless they remove it from themselves. The concepts which the Muslims carry, such as nationalism, separating the religion from the State and the anti-Islamic notions are the very poison that this Western culture has injected in their veins. The chapter explaining the missionary invasion in this book contains facts and figures clearly showing in detail the true intentions of the killer and the true motives behind the crime, listing the means and methods used to carry it out. The only reason was to

eradicate Islam, and the most effective weapon was this Western culture which the missionaries brandished and incipiently cut into their willing victims.

The Muslims were caught unaware of the potential dangers of such a culture, they began resisting and fighting the physical occupation of their lands while embracing the Western culture, which was the real reason behind the occupation taking root in their lands. The sad irony is that Muslims, while allegedly turning their backs on the foreigner and fighting the occupation, welcomed the West with open arms and drank from its cup of poison until they collapsed, weary, apathetic, and lifeless. One would think of them as casualties of war, while in reality, they were victims of ignorance and misguidance.

What do they actually seek? A state based on other than Islam? Or several states on Muslim land? The West, since becoming the effective ruling authority, has already given them several states; completing therefore its scheme of keeping Islam out of government, dividing the Muslim land and giving the Muslims a trivial facade of Islamic rule. From time to time, the West creates a new state for the Muslims, and it is more than willing to give them even more as long as they hold on to Western principles and concepts.

The point at hand is not establishing several states, but one single state over the entire Muslim world. And not establishing just any state, nor a state that calls itself Islamic while ruling by other than what Allah I has decreed, nor a state calling itself Islamic and implementing Islamic Laws without carrying Islam via an intellectually based leadership. The crucial point at hand is not the establishment of such pseudo-Islamic states, but of a single state which would resume the Islamic way of life based upon the Islamic 'Aqeedah, implement Islam within society after this was deeply rooted in the peoples' hearts and minds, and which would carry the Message of Islam to the whole world.

The Islamic State is not a dream, nor is it a figment of the imagination, for it had dominated and influenced history for more than thirteen hundred years. It is a reality; it has always been and always will be. The vital elements of its existence are far greater than can be ignored or fought against by anything or anyone. The enlightened people have adopted it and it is the wish of the Ummah which is eager for the return of the glory of Islam. The Islamic State is not a desire that one aims to satisfy, but an obligation that Allah (swt) has

decreed for the Muslims and commanded them to fulfill. He (swt) warned of the punishment awaiting those who neglect this duty and promised reward to those who pursue this duty.

How are they to please their Lord if the 'Izzah in their countries does not belong to Allah (swt), nor to His Messenger (saw), nor to the believers? How are they to be safe from His punishment if they do not establish a state that would prepare its military might, defend its territory, implement Allah's rules and rule by what Allah (swt) has revealed? Therefore, the Muslims must establish the Islamic State, for Islam would not have an influential existence without it, and their land would not become Dar al-Islam unless it is ruled by that which Allah (swt) has revealed.

The Islamic State is by no means an easy endeavor. The pursuit of it should not fuel false hopes to opportunists (with the purpose of acquiring a position in it). The road is embedded with thorns, full of perils, obstacles and hardships, not to mention the non-Islamic culture, shallow thinking and pro-Western regimes which form a formidable obstacle. Those who truly tread the path of the Islamic call to restore the Islamic State, would be aiming to assume the authority in order to resume the Islamic way of life in the Muslim lands, and to convey the Message of Islam to the whole world. That is why they would reject sharing authority with anyone, no matter how great the temptation. They would also reject absolute rule unless they were capable of implementing Islam comprehensively, radically and instantaneously.

Finally, this book about the Islamic State is not meant to narrate its history but to explain how the Messenger of Allah (saw) established the Islamic State, and to show how the disbelieving colonialists destroyed it. It demonstrates how Muslims should re-establish their State so that the light that guided the world in the darkest of ages returns to enlighten humanity once again.

[Back to Index](#)

Q&A: Riba is Riba, whether it is in the Dar ul-Islam or in Dar ul-Kufr

(Translated from Arabic)

To: Mohammed Abu Khhair

Question:

Assalamu alaikum,

Could you also explain to us regarding the opinion of Abu Hanifa, Sufyan al-Thawri and others that there is no Riba (usury) in Dar ul-Kufr inferring the hadith (There is no Riba between a Muslim and a harbi in Dar al-Harb) and the evidence that Al-Abbas dealt with usury in Dar ul-Kufr and also arguing that Abu Bakr bet the polytheists in Mecca and the Messenger (saw) supported him, is it permissible to follow such views? Especially for those who the earth confined them in spite of its vastness. Please send that to the Ameer and send it to me privately. Thank you.

Answer:

First: Riba (usury) is prohibited in all of its cases, whether it is Dar ul-Islam or Dar ul-Kufr. Its evidence came general without specification and absolute without restriction, as in the Shari' texts from the Book of Allah Almighty and the Sunnah of His Messenger (saw):

- Allah (swt) says:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ * يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ﴾

“Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So, whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein. * Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever.”.
 [Al-Baqarah: 275-276],

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ * فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴾

“O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers. And if you repent then you have your capital (without interest). * And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal - [thus] you do no wrong, nor are you wronged” [Al-Baqara: 278-279].

- The Messenger of Allah (saw) said in what Muslim narrated on the authority of Ubadah bin al-Samit who said: The Messenger of Allah (saw) said:

«الذَّهَبُ بِالذَّهَبِ وَالْفِضَّةُ بِالْفِضَّةِ وَالْبُرُّ بِالْبُرِّ وَالشَّعِيرُ بِالشَّعِيرِ وَالتَّمْرُ بِالتَّمْرِ وَالْمِلْحُ بِالمِلْحِ مِثْلًا بِمِثْلِ سِوَاءٍ بِسِوَاءٍ يَدًا بِيَدٍ فَإِذَا اخْتَلَفَتْ هَذِهِ الْأَصْنَافُ فَبِيعُوا كَيْفَ شِئْتُمْ إِذَا كَانَ يَدًا بِيَدٍ»

“The gold for gold, the silver for silver, the wheat for wheat, the barley for barley, the dates for dates and the salt for salt; like for like, measure for measure and hand to hand (i.e. immediately) and if they differed sell as you wish if it was hand to hand.”.

Muslim also narrated on the authority of Abu Saeed Al-Khudri, who said the Messenger of Allah (saw) said:

«الذَّهَبُ بِالذَّهَبِ وَالْفِضَّةُ بِالْفِضَّةِ وَالْبُرُّ بِالْبُرِّ وَالشَّعِيرُ بِالشَّعِيرِ وَالتَّمْرُ بِالتَّمْرِ وَالْمِلْحُ بِالمِلْحِ مِثْلًا بِمِثْلِ يَدًا بِيَدٍ فَمَنْ رَادَ أَوْ اسْتَرَادَ فَقَدْ آزَى الْأَخِذَ وَالْمُعْطَى فِيهِ سِوَاءٌ»

“Trade gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates and salt for salt, like for like, and hand to hand, for whoever increases or takes an increase will fall into riba, for the taker and the giver alike.”

- Abu Dawood narrated in his Sunan on the authority of Ubadah bin al-Samit: The Messenger Allah (saw) said:

«الذَّهَبُ بِالذَّهَبِ تَبْرَهًا وَعَيْنُهَا وَالْفِضَّةُ بِالْفِضَّةِ تَبْرَهًا وَعَيْنُهَا وَالْبُرُّ بِالْبُرِّ مُدِّيٌّ بِمُدِّيٍّ وَالشَّعِيرُ بِالشَّعِيرِ مُدِّيٌّ بِمُدِّيٍّ وَالتَّمْرُ بِالتَّمْرِ مُدِّيٌّ بِمُدِّيٍّ وَالْمِلْحُ بِالْمِلْحِ مُدِّيٌّ بِمُدِّيٍّ فَمَنْ زَادَ أَوْ أُرْدَادَ فَقَدْ أَرَبَى وَلَا بَأْسَ بِبَيْعِ الذَّهَبِ بِالْفِضَّةِ وَالْفِضَّةِ أَكْثَرُهُمَا يَدًا بِيَدٍ وَأَمَّا نَسِيئَتُهُ فَلَا وَلَا بَأْسَ بِبَيْعِ البُرِّ بِالشَّعِيرِ وَالشَّعِيرِ أَكْثَرُهُمَا يَدًا بِيَدٍ وَأَمَّا نَسِيئَتُهُ فَلَا.»

“Gold is to be paid for with gold, raw and coined, silver with silver, raw and coined (in equal weight), wheat with wheat in equal measure, barley with barley in equal measure, dates with dates in equal measure, salt by salt with equal measure; if anyone gives more or asks more, he has dealt in usury. But there is no harm in selling gold for silver and silver (for gold), in unequal weight, payment being made on the spot. Do not sell them if they are to be paid for later. There is no harm in selling wheat for barley and barley (for wheat) in unequal measure, payment being made on the spot. If the payment is to be made later, then do not sell them.”

- The issue of Riba (usury) has been sufficiently mentioned in our books; the following was mentioned in the book, The Economic System, [pg. 244 English version / pg. 250 Arabic edition]:

[Riba and Currency Exchange (Sarf):

Riba (usury) is the practice of taking property for another property of the same type unequally. The money exchange (Sarf) is the practice of taking a property for another property from gold and silver of the same type equally or of two different types equally or preferentially. The exchange can only take place in trade, as for usury, it can only happen in a trade (Bay'u) transaction, in a loan (Qardh) or in a Salam (forward buying)...

Usury does not take place in the Bay'a (trade) and the Salam (advance sale) except in six items only, and they are: dates, wheat, and barley, salt, gold and silver. As for the Qardh (loan), usury can take place in all its types i.e. in everything; it is forbidden for a person to lend something to another, and to expect more or less for it, or to receive something different in return.

The settlement of the loan or anything borrowed should be by the same amount and the same type of goods borrowed. The difference between the trading and the Salam on the one hand, and the Qardh on the other hand, is that the former can be exchanged for a different type or for the same type, whereas the Qardh can only be exchanged for the same type and nothing else.

As for the evidence that usury can only take place in the six mentioned items, this is derived from the general consensus of the Sahaba and because Muslim reported on the authority of Ubada ibn as-Samit that the Messenger of Allah (SAW) said:

«الذَّهَبُ بِالذَّهَبِ وَالْفِضَّةُ بِالْفِضَّةِ وَالْبُرُّ بِالْبُرِّ وَالشَّعِيرُ بِالشَّعِيرِ وَالتَّمْرُ بِالتَّمْرِ وَالْمِلْحُ بِالْمِلْحِ مِثْلًا بِمِثْلٍ سِوَاءٍ بِسِوَاءٍ يَدًا بِيَدٍ فَإِذَا اخْتَلَفَتْ هَذِهِ الْأَصْنَافُ فَبِيعُوا كَيْفَ شِئْتُمْ إِذَا كَانَ يَدًا بِيَدٍ»

“The gold for gold, the silver for silver, the wheat for wheat, the barley for barley, the dates for dates and the salt for salt; like for like, measure for measure and hand to hand (i.e. immediately) and if they differed sell as you wish if it was hand to hand.” (Narrated by Muslim on the authority of Abu Obadah).

The general consensuses of the Sahaba and the Hadith have mentioned that specific things are subject to Riba, thus it cannot occur except within these things. The Shari'ah principle stating that: "All things are originally permitted unless there is evidence about the prohibition" applies to the things in which Riba occurs. Evidence has not been established regarding any other things except these six that are mentioned, therefore Riba only occurs in them. Things that are from the same origin and things that fit the description, as the six mentioned are included and they follow the same rule, but nothing else. As for the reason (Illah) behind prohibiting these things, there is no Shari'ah text to that effect, therefore no reason must be deduced in this instance, simply

because the reason must be a Shari'ah one and not rational; and if the reason cannot be deduced from a text, it cannot be recognized.

As for the analogy of the reason, this also cannot be deduced in this instance, for the condition of making analogy in the reason itself must be the presence of a clear and understood description in order that analogy can be made to it. If there were no clear description to be found, there can be no reason behind the rule of prohibition; and things like a primary noun (not derived from a verb form) and a vague description cannot be regarded as divine reason, and analogy cannot be made from it...] End quote from the Economic System... This has been detailed in the same chapter, so you can refer to it.

All of this indicates that Riba (usury) is forbidden wherever it is, there is no difference between Dar ul-Islam and Dar ul-Harb, because the texts of the prohibition of Riba are general in their form without specification, and absolute without restriction. And the majority of scholars affirm this as well.

Second: As for what was reported from the Hanafis that it is permissible in Dar ul-Harb, it is the school of Abu Hanifa and his student Muhammad ibn al-Hasan (Abu Yusuf disagreed with them) ...

As for the evidence that they quote on al-Abbas and Abu Bakr, which you have mentioned in your question, it is a matter of opinion:

1- The subject of al-Abbas, may Allah be pleased with him: Abu Jaafar al-Tahawi, [deceased 321 AH] says in his book "Sharh Mushkil al-Athar" under the title (Chapter of Explanation of the problem with what was narrated from the Messenger of Allah (saw), as evidenced by Muhammad ibn al-Hasan in what Abu Hanifa used to say regarding the permissibility of usury between Muslims and among the polytheists in Dar ul-Harb) ... In this chapter, al-Tahawi says:

[...It was in these reports (Athar) that Riba was at that time forbidden in Dar ul-Islam among the people of Islam, then we found the Messenger of Allah (saw) in his sermon on the Farewell Pilgrimage what al-Rabee' al-Muradi had told us, he said: (On the authority of Jabir bin Abdullah, may Allah be pleased with them both, that the Messenger of Allah (saw) said at his Farewell Sermon (Khutbah al-Wida):

«وَرِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ وَأَوَّلُ رَبَا أَضَعُهُ رَبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ»

“All Riba of the Jahiliyah days (pre-Islamic usury) is now abolished. And the first Riba I abolish is the usury of al- Abbas bin Abd al-Muttalib, for indeed it is completely abolished”).

He added: (Amr ibn Ahwas said: I heard the Messenger of Allah (saw) says:

«أَلَا إِنَّ كُلَّ رَبَا مِنْ رَبَا الْجَاهِلِيَّةِ مَوْضُوعٌ، لَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظَلَّمُونَ»

“All the usuries of the Ignorance days are abolished, but you will have your capital. Do not wrong others and you will not be wronged”)

... This indicated that Riba was taking place in Makkah when it was Dar ul-Harb until it was conquered, because the disappearance of Jahiliyah is by it being conquered, thus the saying of the Messenger of Allah (saw) that the first Riba I abolish is our Riba; the Riba of al-Abbas bin Abd al-Muttalib. This indicates that the usury of al-Abbas was in place until the Messenger of Allah (saw), abolished it, because he only abolished what was existing, not what was lost before he abolished it...

In this there is evidence that al-Abbas had Riba until the conquest of Makkah and he was a Muslim before that, and in this is evidence that Riba was permissible between Muslims and the Mushrikeen in Makkah when it was Dar ul-Harb, and at that time it is forbidden among Muslims in Dar ul-Islam... As Abu Hanifa and Al-Thawri say...) End quote.

The most likely answer is:

A- This is not correct to infer that Al-Abbas used to deal with the people of Makkah with Riba because it was Dar ul-Harb, because Makkah became Dar ul-Islam from the time of the conquest, and the conquest was before this hadith was received: If the Messenger (saw) had said this saying at the time of the conquest of Makkah, it would have had a valid point.

However, since the Hadith was uttered two years later, then the point of inference is invalid.

B- Moreover, the connection between riba and jahiliyyah in this hadith

«أَلَا إِنَّ كُلَّ رِبَاٍّ مِنْ رِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ»

“The riba of the Jaahiliyyah is abolished”

may be understood as referring to the type of riba that al-Abbas dealt in before he became Muslim, because jahiliyyah is what comes before Islam. Based on that, what is meant in this hadith is that al-Abbas used to deal in riba before he became Muslim, and he had some riba-based returns that were owed to him by the debtors, but the Prophet (saw) forbade him to take those returns,

﴿وَإِنْ تَبُتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ﴾

“But if you repent, you may have your principal [capital]” [al-Baqarah 2:279].

And he announced that this kind of riba was abolished.

2- As for their inference for what they said: “And because Abu Bakr as-Siddiq, may Allah be pleased with him, wagered with the mushrikeen of Quraysh before the Hijrah [migration to Madinah], when Allah, may He be exalted, revealed the words:

﴿الم * غَلِبَتِ الرُّومُ...﴾

“Alif, Lam, Meem. The Byzantines have been defeated in the nearest land...”

[Ar-Rum 30:1]

Quraysh said to him: Do you think that the Byzantines will prevail? He said: Yes. They said: Will you make a wager with us? He said: Yes. So, he made a wager with them, and he told the Prophet (saw) about that. The Prophet (saw) said:

«أَذْهَبَ إِلَيْهِمْ فَرَدُّ فِي الْخَطَرِ»

“Go to them and increase your wager.”

So he did that, and the Byzantines defeated the Persians. Abu Bakr collected his winnings, and the Prophet (saw) allowed that, even though it was

essentially gambling between Abu Bakr and the mushrikeen of Makkah, and Makkah was the land of shirk at that time...) And Khatara means gambled or use gambling.

The answer to this is twofold: the first is that majority of scholars think that this has been abrogated, because it took place before the prohibition on gambling was revealed... The second is that of the scholars think that this kind of wager is permissible and is not abrogated, because the aim behind it was to support Islam. This is the view favored by Sheikh al-Islam Ibn Taymiyah and Ibn al-Qayyim. In both cases, the inference of the permissibility of usury in Dar al-Harb is a likely matter.

3- Accordingly, the most likely in this issue is that usury is forbidden between a Muslim and another Muslim, and between a Muslim and Kafir in the lands of Islam, or the lands of Kufr, or the lands of Harb (war)... This is the view of most of the jurists from the Malikis, Shafi'is and Hanbalis, and for information, here are the sayings of some jurists in this matter:

a- Ibn Qudaamah al-Maqdisi (may Allah have mercy on him) said in al-Mughni: "Riba is haraam in "dar al-harb" just as it is haraam in "dar al-Islam" [Muslim lands]. This is the view of Malik, al-Awzaa'i, Abu Yusuf, ash-Shafa'i and Ishaq. That is because Allah, may He be exalted, says:

﴿وَحَرَّمَ الرِّبَا﴾

"[Allah] has forbidden interest" [al-Baqarah 2:275]

and

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾

"Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity" [al-Baqarah 2:275].

And Allah, may He be exalted, says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا﴾

“O you who have believed, fear Allah and give up what remains [due to you] of interest” [al-Baqarah 2:278].

The general meaning of the reports confirms that it is haram to pay more than one took.

The hadith

«فَمَنْ زَادَ أَوْ اسْتَزَادَ فَقَدْ أَرْبَى»

“Whoever gives more or asks for more has engaged in riba”

is general in meaning, as are all the hadiths [on this topic]; moreover, what is haram in “dar al-Islam” is also haram in “dar al-harb”, such as Riba between Muslims”. He also said: “Whoever enters enemy land legally, after being granted safety, should not act treacherously towards them with regard to their wealth, and should not deal with them on the basis of Riba”. And he said: “With regard to the prohibition on Riba in “dar al-harb”, we have discussed it in the chapter on Riba, in addition to the fact that the verse (وَحَرَّمَ الرَّبَا) “[Allah] has forbidden interest” and all the verses and reports that indicate that riba is forbidden are general in meaning and apply to Riba in all places and at all times”. End quote.

b- Al-Nawawi, may Allah have mercy on him, said in Al-Majmoo’, Sharh Al-Muhaddhab: (“The ruling on riba in “dar al-harb” is the same as the ruling thereon in “dar al-Islam”. This was stated by Malik, Ahmad and Abu Yusuf. Our evidence for that is the general meaning of the evidence which indicates that riba is forbidden, and because everything that is forbidden in “dar al-Islam” is also forbidden in “dar ash-shirk” [lands where polytheism prevails], like all other shameful deeds and sins. Moreover, it is an invalid transaction, so it is not permissible for the one contracted to do so, like marriage.”...

c- Imam al-Shafi’i, may Allah have mercy on him, said: “If some Muslims enter bilaad al-harb [a land that is at war with the Muslims] with a guarantee of safety, then the enemy should be safe from them until they leave, or until the period of safety comes to an end. They have no right to transgress against them or act treacherously towards them.” End quote from al-Umm (263/4). He also

said in al-Umm (4/284): “If a man enters “dar al-harb” with a guarantee of safety, and is able to capture some of their wealth, it is not permissible for him to take anything of that, whether in small or large amounts, because if he is safe from them, then by the same token they should be safe from him, and it is not permissible for him – after they have granted him security – to take of their wealth anything except that which would be permissible for him to take of the wealth of Muslims or people living under Muslim rule, because taking wealth is disallowed in the following scenarios: firstly, if it belongs to a Muslim; secondly, if it belongs to someone who is living under Muslim rule; and thirdly, if it belongs to someone who has been granted security for a certain period”. End quote.

Finally, I ask Allah, Subhanahu, to expand you a pure and lawful sustenance, and to bless you with a good life that you spend in obedience to Allah, so that you will win in both worlds, and that is the great victory.

**Your brother,
Ata Bin Khalil Abu Al-Rashtah
08th Muharram 1443 AH
16/08/2021 CE**

[Back to Index](#)

Q&A: Giving the Buyer a Gift when He Spends a Certain Amount

(Translated from Arabic)

To: Abu Al-Bara' Muhammad Ali

Question:

Asalaamu Alaiyikum Warahmatullahi Wabarakatuhu

Our eminent Sheikh, Ata Bin Khalil Abu Al-Rashtah, may Allah open the doors for you, and we ask Him (swt) to grant you ease to access pure and righteous people of power and protection. My question to you, our honorable Sheikh is:

Some shop owners advertise offers like:

If a buyer buys from the store the equivalent amount of twenty dinars, the buyer in this case will be entered into a mysterious draw and he may win a prize.

Question: Is this advertisement Haram? Or is it permissible?

And if the customer is registered by the owner of the store (in the draw) without the knowledge of the buyer, is this Haram on the buyer? Or does the sin fall on the one who made the advertisement? May Allah bless you and gather us to pledge allegiance to you in Bayt Al-Maqdis soon, Allah willing.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatu

We have previously issued an answer to such a question on 14/5/2007 CE. I will cite it to you:

(The sale of gharar is void; the purchased commodity must be known. If the commodity is known, the sale is valid; otherwise, if the commodity is unknown, this invalidates the sale.

As for the cases you mentioned, they are different in their reality and therefore in their rulings:

1- Giving the buyer a certain quantity, giving him extra, as a gift or the like, is permissible, and the sale is valid, and the extra falls under the (ruling) of gift and it is valid.

2- To add a known gift to a known commodity (a spoon, a children's watch, or to attach a piece of paper) with the name of the prize written on it to the commodity and when the buyer finds it, he can take it to the seller to receive the known gift or prize, this is permissible. This sale is valid as long as the bought commodity is known, for example: (a Kleenex boxes, inside some boxes are gifts included). This sale is valid because he paid for the Kleenex box and found a watch inside it, which is a gift. If he does not find a gift, it is also permissible. This is because he bought the Kleenex box and paid its price. The seller is not obliged to give him a gift for it, but if he finds a gift included in the box, this is permissible and it is equally permissible if the gift is not included.

3- As for the sale of a locked box whose contents are unknown, it may be empty, or it may contain an item of more value than what is paid for the box, or it has an item equal in price to what is paid for it or less than what is paid for it, this is a gharar sale and it is not permissible.

4- Putting a number in a known commodity that entitles its owner to participate in a prize draw, this is more likely to come under gambling. This is because gambling involves the defeating taking from the defeated or when the winner takes from the loser, and every matter in which there are parties, such that the winner takes from the loser comes under gambling.

If people play cards and the winner takes from the losers, then this is gambling and it is forbidden. If two people race on horses, bikes or cars, and the winner of the race takes from the loser, then it is gambling. And if ten people put their names or numbers on a piece of paper, then they put it in a box and they pull out a piece of paper, and its owner takes away from those whose papers were not chosen, then it is gambling, and it is forbidden, and so on...

Now we come to the numbers placed in the purchased commodity and then it is put on a draw. It is most likely that the seller has taken into account the price of the prize. For example, the prize of the draw is one thousand dinars, and its number is (50), so he adds a number to all of the ten thousand boxes; that is, he puts on a box number 1, and on another 2, ... to 10,000, it will include the number 50, and he inserts the value of the prize (a thousand dinars) in the price of ten thousand boxes, so instead of selling the price of the box for a dinar, he sells it for an increase of ten piastres/qirsh. After the draw is done, after selling ten thousand boxes, he has increased 10,000 x ten piastres/qirsh, i.e., one thousand dinars, the value of the prize that he pays to the winner. So, the winner would have obtained the prize from the money of the losers of the numbers, and this is kept a secret.

Here, someone might say that the seller sells the commodity in a normal way as if he did not put numbers on which to draw a prize to encourage customers and tempt them to buy his commodity, and that he does not take into account the collection of the prize price from the price difference.

Although this is possible, meaning that the prize is placed without an increase in prices to entice customers, but it is a weak possibility, especially when the prize is large, such as a raffle on a car or the like.

In any case, if it is not at the expense of the losing numbers, it falls under the suspicious matters.

Therefore, I advise that the brothers who buy commodities that contain numbers should not participate in the raffle, and that they tear the number in the commodity so that the devil does not tempt them and they become interested in the raffle. 27 Rabi` al-Akhir 1428 AH corresponding to 05/14/2007 CE) End

As you can see, what I outweigh is that the seller has increased the price of the goods to at least compensate for the value of the prize. The winner of the car (the prize) would have taken it from the increase borne by the owners of the losing numbers, so what I outweigh is that this transaction is not permissible. I mentioned above that it, at the minimum, falls under the suspicious matters, and the believer must stay far away from what is suspicious. Al-Tirmidhi narrated, and said this is a Hasan Sahih (good, authentic) Hadith, on the authority of Abu Al-Hawra Al-Saadi, who said: I said to Al-Hasan bin Ali: What did you memorize from the Messenger of Allah (saw)? He said: I memorized from the Messenger of Allah (saw):

«دَعْ مَا يَرِيْبُكَ إِلَىٰ مَا لَا يَرِيْبُكَ فَإِنَّ الصَّدْقَ طَمَآئِنَةٌ وَإِنَّ الكَذِبَ رِيْبَةٌ»

**“Leave what causes you doubt and turn to what does not cause you doubt.
Truth is tranquility, but falsehood is doubt.”**

But if you are convinced that the seller did not increase the price of the commodity as much as the price of the prize, but rather he gave the prize, for the sake of Allah, as a gift to people to promote his goods! Therefore, the issue requires further study.

I hope this is sufficient and Allah knows best, He is most wise.

**Your Brother,
Ata Bin Khalil Abu Al-Rashtah
29 Muharram Al-Haram 1443 AH
6/9/2021 CE**

[Back to Index](#)

Q&A: Do Not Sell What You Don't Have!

(Translated from Arabic)

To: Abdullah Hadad

Question:

Assalam Alaikum Wa Rahmatullah Wa Barakatuh, May Allah make you continue to be an asset for Islam.

Please clarify the topic: "Do not sell what you do not have". Is it in every commodity that is sold, or is it specific to food?

For example: A merchant who sells building materials, cement and sand, is asked to provide iron that he did not have. What is the ruling on a man who contacts the iron dealer to send him the required quantity that the merchant did not have?

Note: There is a prior agreement between the merchant and the iron dealer on the price.

Another example: a person who bought a commodity and did not take possession of it (tangibly) and sold it to another person, does this come under the heading of selling what you do not have?

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh,

The prohibition on selling what the merchant does not have to include food and non-food, in everything that is measured, weighted and counted, and we have explained that in the book, The Islamic Personality Volume II entitled "It is not permissible to sell what you do not have" and I will repeat it for you:

[It is not allowed to sell a good before completing its ownership (mulk) so selling it in this situation is a void sale. This is verified in two situations. Firstly, that one sells the goods before he owns it. Secondly, he sells it after buying it but before he completes owning it via taking possession in that whose completion of ownership is conditioned upon taking possession. This is because the sale contract only occurs upon owned property so that which is not owned yet or is purchased but its ownership is not yet completed since its possession has not yet been taken, then there cannot occur over it the sale contract because there does not exist a place for the contract to occur over in the Shar'a. The Messenger of Allah (saw) did prohibit the sale of what the seller does not own. From Hakeem bin Hazam who said:

قُلْتُ: يَا رَسُولَ اللَّهِ، يَأْتِيَنِي الرَّجُلُ يَسْأَلُنِي الْبَيْعَ لَيْسَ عِنْدِي مَا أْبِيعُهُ، ثُمَّ أْبِيعُهُ مِنَ السُّوقِ»، فَقَالَ: «لَا تَبِعْ مَا لَيْسَ عِنْدَكَ»

“I said: O Messenger of Allah, there comes to me a man asking me to sell what I do not have to sell then I buy if from the market. He said: Do not sell what you do not have” (Narrated by Ahmad).

And from Amru bin Shuaib from his father from his grandfather who said: The Messenger of Allah (saw) said:

«لَا يَجِلُّ سَلْفٌ وَبَيْعٌ، وَلَا شَرْطَانِ فِي بَيْعٍ، وَلَا رَيْحٌ مَا لَمْ تَضْمَنْ، وَلَا بَيْعٌ مَا لَيْسَ عِنْدَكَ»

“It is not allowed to borrow and sell, nor two conditions in one sale, nor a profit that is not included nor the sale of what you do not have” (Narrated by Abu Dawud).

The expression of the Messenger of “what you do not have” is general included within it your ability to deliver and that which your ownership of has not been completed. This is strengthened by the ahadith which came with a prohibition of selling that which is not possessed in that whose completion of ownership is conditioned upon taking possession. This indicates that whoever buys that which requires taking possession until his purchase is completed is not permitted to sell until he takes its possession. So its rule became the rule of selling that which he does not own due to the Prophet (saw)’s statement: « مَنْ أَبْتَاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَسْتَوْفِيَهُ ”Whoever sells foodstuff, he should not sell it

until he pays its due (yastawfihi)” (Narrated by Al-Bukhari). And due to what Abu Dawud narrated

«أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ أَنْ تُبَاعَ السَّلْعُ حَيْثُ تُبْتَاغُ، حَتَّى يَحْوِزَهَا التُّجَّارُ إِلَى رِحَالِهِمْ»

“That the Prophet (SAW) prohibited that goods be sold where they are bought until the trader collects them to their mounts” and due to what Ibn Majah narrated

«أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ شِرَاءِ الصَّدَقَاتِ حَتَّى تُقْبَضَ» “The Prophet (saw) prohibited the purchase of charity (sadaqat) until it is taken possession.” And due to what was narrated by Bayhaqi, from Ibn Abbas, he said, that when the Prophet (saw) sent Utab bin Usayd to Makkah, he said:

«إِنِّي قَدْ بَعَثْتُكَ إِلَى أَهْلِ اللَّهِ، وَأَهْلِ مَكَّةَ، فَأَنْهَهُمْ عَنْ بَيْعِ مَا لَمْ يَتَّخِذُوا»

“Prohibit them from buying that which they have not taken possession of.”

These ahadith are explicit in prohibiting that which they have not taken possession of since the seller has not completed his ownership over it. This is because that which requires taking possession of, then its ownership is not completed until the buyer possesses it and also because it is in the surety/guarantee of its seller. Hence it is clarified that it is a condition of the validity of sale that the seller owns the good and has completed his possession therein. If, however he does not own it or he owns it but has not completed his own ownership therein then it is absolutely not allowed to sell it. This includes what he owns but has not taken possession in what taking possession is a condition to complete the sale which is what is measured, weighed and counted. As for that which taking possession is not a condition of completing ownership which is other than that which is measured, weighed or counted such as the animal, house and land and what is similar then it is permitted for the seller to sell it before taking possession. This is because the mere occurrence of the sale contract by offer and acceptance completes the sale whether he takes possession of it or not, so he would have sold that which his ownership over it is accomplished. The issue of the absence of sale is not related to taking possession or not; rather it is related to the ownership of the sale and the completion of ownership therein. As for permitting the sale of

something that has not been possessed in other than what is weighed or counted, this is established by the sahih hadith. Al-Bukhari narrated from ibn Umar that he was at a (s'ab) camel of Umar

« فَقَالَ لَهُ النَّبِيُّ ﷺ بِغْنِيهِ، فَقَالَ عُمَرُ: هُوَ لَكَ فَاسْتَرَاهُ ثُمَّ قَالَ: هُوَ لَكَ يَا عَبْدَ اللَّهِ بْنَ عُمَرَ، فَاصْنَعْ بِهِ
«مَا شِئْتِ»

**“so the Prophet (SAW) said to him to sell it to him. So he bought it then said:
It is for you, O Abdullah ibn Umar, so do with it as you wish.”**

This is disposal in the sale by gift before taking possession of it which indicates the completion of ownership in the sold good before taking possession of it. It indicates the permissibility of selling it because the seller's ownership therein has been completed.

Accordingly, whatever the seller owns and his ownership is completed over it then it is permitted for him to sell it. And whatever (good) whose ownership is completed is not permitted to be sold. Hence what is done by small traders of bargaining with the buyer of the good then agreeing with him over the price and selling it to him, then going to another trader to buy it for the one whom he sold it to then (ihdhar) it and delivering it to the buyer is not permitted because it is selling that which is not owned. When the trader is asked about the good, it is not before him nor does he own it but he knows it exists in the market with others. So he lies and tells the buyer that it is present and sells it to him, then he goes to buy it after selling it. This is haram and not permitted as it is selling that which is not owned. Similarly, what is done by the owners of shops in the vegetable and grain market when they sell vegetables and wheat before their ownership therein is completed. Some traders buy vegetables or wheat from peasants/farmers (fallah) and sell it before they have taken possession of it. This is not permitted as it is of foodstuff wherein ownership is not completed except by taking possession of it. Similarly what importers from other countries do. Some of them sell the goods and make the delivery in the country a condition therein, then sell them before they arrive i.e. before their ownership over them is completed. This sale is forbidden as it is selling before the ownership over it is completed]

In conclusion, selling what you do not have, i.e., you did not own it or did not take possession of it, is not permissible, and it includes everything that is counted, weighed and measured, whether it is food or not. But if its sale does not take place in the measured, weighted and counted, such as animals, houses, land and the like, then it is permissible to sell by mere contract by offer and acceptance. The ownership of the thing sold is done by contract, and as for taking possession of it, it is not a condition in this case as explained in the text of the book on The Islamic Personality Volume II above.

Based on this, it is not permissible for the iron and cement merchant to sell what he does not have, rather he buys it first and then possesses it, that is, he transfers it to his store and after that he puts it up for sale, and as we said, this is in everything that is measured, counted, weighted and is sold in this way. As for the uncounted, measured and weighted, it is sufficient to have its ownership without its possession as we have explained.

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

**Your Brother,
Ata Bin Khalil Abu Al-Rashtah
1 Jumada Al-Awwal 1443 AH
5/12/2021 CE**

[Back to Index](#)

Pakistan's Political and Military Leaderships Are Locked in a Cheap Power Struggle, Whilst Vast Areas of the Country are Flooded

Media Office of Hizb ut-Tahrir in Wilayah Pakistan

Vast areas of Pakistan are experiencing flooding due to heavy monsoon rains. According to the NDMA, since 12 June, 903 people have died, 1293 people have been injured, nearly 300,000 houses have been partially destroyed and 200,000 houses have been completely destroyed. Floods are carrying away children of victims. People do not have shelter or food. Most areas are cut off. Yet, the government is absent.

The floods are a situation where the state must mobilize, day and night, sparing no efforts to grant relief. However, the stance of the rulers is as if this calamity has not befallen real human beings, but is merely a disaster movie, providing a temporary roller-coaster of emotion and an opportunity to make passing comments. The real concerns for the political and military leadership are their cheap power struggle and approval of the IMF bailout package, to drown the country in more interest-based loans and oppressive conditions.

Pakistan's current leadership tramples over rights of the people, even whilst claiming to be their guardian, during the floods. It is not even aware of the actual state of the people, in the name of whom it claims to gain. It abandons people like orphans, to suffer and die alone. Politics under Democracy is not about serving others, it is about helping oneself to the wealth of the country. We saw the same stance during the floods of Sindh and Karachi earlier. In fact, we have seen the same stance dozens of times before during national emergencies, over decades.

Whether it is crippling floods or backbreaking inflation, whether it is the protection of the honor of the Holy Prophet ﷺ or the liberation of Occupied Kashmir, whether it is health and education facilities or law and order, whether it is electricity bills or the prices of petroleum products, Democracy has completely failed us. Even today, it is the common Muslim of Pakistan that is coming out to help brothers and sisters. As for Pakistan's rulers, they are either

busy wooing the IMF or blowing their trumpets over Pakistan Army becoming a security detail at the football world cup, as if its only purpose is to earn dollars.

It is the Khilafah (Caliphate) on the Method of the Prophethood alone can be our guardian, during floods or any trouble we are facing. The Khaleefah not only implements Islam completely, he also considers the welfare of the people as his responsibility, through fear of accountability before Allah (swt). The second Khaleefah Rashid, Umar Bin Khattab (ra), said, **لَوْ مَاتَتْ شَاةٌ عَلَى شَطِّ** **الْفُرَاتِ ضَائِعَةً لَطَنَّتُ أَنَّ اللَّهَ تَعَالَى سَأَلِي عَنْهَا يَوْمَ الْقِيَامَةِ** **“If even a stray sheep dies on the banks of the Euphrates River, I believe that Allah (swt) will question me about it on the Day of Judgment.”** (Source: Book of Abu Naeem, ‘Haliya Awaliya’).

Through its gross neglect during floods, the ugliness of Democracy is now clear to all. It is now only fit for burial. So, O sincere officers of the Pakistan Army! Come forth to undertake the change. Have mercy on our noble Islamic Ummah. Use your power and strength, that Allah (swt) granted you and will hold you to account for, to bring relief to the noble Muslims of Pakistan. Come forth to grant your Nussrah to Hizb ut Tahrir, now, for the immediate establishment of a Khilafah, that will mobilize within minutes and hours, with full force and attention, to grant relief for flood victims.

NUSSRAH

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

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

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

Today, the need of the hour is that sincere officers in the armed forces of Pakistan follow the footsteps of their Ansaar brothers, granting Nussrah for the re-establishment of the ruling by all that Allah (swt) has revealed. They must uproot the Kufr capitalist democratic system and pledge allegiance to a Khaleefah Rashid for the implementation of the Quran and Sunnah, fulfilling the glad tidings of RasulAllah (saw) when he (saw) said, **ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ 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 Method of Prophethood." Then he (saw) became silent." (Ahmad).