

UQAB

Magazine

PRESS RELEASE

Fuel Price Shocker:
A Systemic Failure of
Capitalist –Tax System

NEWS AND COMMENTS

Maintaining Colonial
Bondage in Exchange
for Paltry Payments

LATEST RELEASE

New Government in
Afghanistan

ANSWER TO QUESTION

How to Deal with
Widespread 'Awra



Press Statement

Fuel Price Shocker: A Systemic Failure of Capitalist –Tax System

As always expected, once again, fuel prices have risen to astronomical level in Kenya's history after the State discontinued a subsidy scheme introduced in April to ease public outrage over the high cost of living. The energy regulator — Energy and Petroleum Regulatory Authority (Epra) — removed subsidies of Sh7.10 on petrol, Sh9.90 on diesel and Sh11.36 on kerosene that were applied on the prices of fuel sold in the month to September 14. A litre of petrol in Kenya's Capital Nairobi will now cost Ksh.134.72 rising from Ksh.127.14. The cost of diesel meanwhile spikes to Ksh.115.60 from Ksh.107.66 while kerosene will cost Ksh.110.82 from Ksh.97.85.

Alarmingly, this price zoom comes at a time North Eastern and Coast regions are facing the pangs of hunger resulting from droughts which have been declared as a national disaster. Expensive fuel normally unleashes pricing pressure across the economy and has ramifications on the cost of living. It is blatantly clear that capitalist regimes put more pain on the masses and their governments do not care about the interests of the citizens whom they allege to lead.

In regards to the rise of petrol/fuel prices, this results from two main factors namely; monopolization in production of oil and taxation in fuel industry. Globally, most of the oil fields are owned by Western multinational companies under the umbrella of a syndicate body (OPEC). Monopolization of this important economic commodity puts third world countries at mercy of OPEC in terms of oil production, supply and price. They also use the OPEC cartel to dictate all aspects of the oil business. This corrupt reality is ignored by the Capitalists West. With regards to taxation, this is apparent as the government puts massive taxes and levies in oil products. Notably, in the capitalist economy, taxation of fuel is an easy target for any regime in revenue collection. For example in our case, Kenya collects Ksh.57 per litter of petroleum, Ksh, 45.47 of Diesel, and Ksh. 39.5 of kerosene. The hike is another government attempt to salvage the already ailing economy with high inflation that stands at 6.6 % from the dollar hegemony. The declining Shilling is the most visible manifestation of Kenya's economic woes and being a net import economy; the gap between imports and exports needs to be financed by taxing on fuel products. We sadly project with this current economic trend that may lead to banning of importation of non-essential goods to salvage the local currency and economy from losing further against the US dollar.

In the light of this, any regime that runs its economy based on foreign loans and printing more paper money is bound to cause more miseries on its citizens. Furthermore, the economy of any state is pegged to the whims and desire of the leading capitalist state –US. The rise of fuel price and any economic problem can only be addressed by an independent state that implements the economic system of Islam which has pronounced that resources such as water, pasture, energy as public property. As it was narrated by Ibn Majah that the RasulAllah (saw) said,

«الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ: فِي الْمَاءِ وَالْكَلْبِ وَالنَّارِ»

“Muslims are partner in three things, water, pastures and fire (energy)”

Shabani Mwalimu
Media Representative of Hizb ut Tahrir in Kenya

Press Release

Only Khilafah's Media Policy Ensures Accountability Whilst Media is a Powerful Tool to Carry the Truth of Islam to the World

Pakistan's journalists, media houses, lawyers, opposition parties and human rights organizations are up in arms over the Pakistan Media Development Bill, denouncing it as an attempt to stifle the media. In contrast, the government is claiming the need to prevent fake news and giving rights to media workers. Whilst having little sympathy for the opposition, the Muslims also see that the government is stifling all kinds of accountability, including the recent abduction of six activists of Hizb ut Tahrir from Karachi, merely for exposing the pro-American stance of the regime towards Afghanistan.

Similarly, the regime abducts journalists, pressurizing them to spread the narrative of the regime. The Ummah is seeing that a large section of the media has become a tool of colonialism, in the service of the government or foreign powers, misleading the Ummah through liberal, anti-Islam narratives. Thus, the mainstream media has lost credibility, whilst the Ummah is drawn towards unconventional media, as an uninterested spectator to the current crisis.

The media is a permanent branch of the state in the Khilafah state, whilst a vibrant private media will be encouraged. The media is inseparable part of the state policy to dominate Islamic ideology throughout the world. No license is required for any form of media, with it being sufficient to inform the state of its formation alone. Every media house is responsible for its printed or reported news, accountable before an independent Islamic judiciary in case of violation of the media policy. The basis of state accountability is the Islamic policy of enjoining good and forbidding evil, not freedom of expression, from the Western liberal civilization. No media house is authorized to establish independent relationships with foreign governments or institutions.

The media can neither release any non-Islamic materials nor undermine the foundation and basis of the state, as all Muslims and journalists have the constitutional right to hold rulers and government officials accountable on the basis of Islam, just as an Arab Bedouin asked Umar (ra) regarding two sheets in his possession, or a woman compelled Umar (ra) to change his edict over dowry. Every media house is responsible for its printed or reported news, accountable before an independent Islamic judiciary.

In democracy and dictatorship, laws are in accordance to the whims and desires of human beings, rather than derived from the Quran and Sunnah. So the rulers curb the media to secure personal and colonialist interests, whilst some powerful media houses do the same. It will be the media of the Khilafah which will work under the irrevocable policy of the Islamic Shariah, which cannot be ruined by the Khaleefah or Ummah Council. The media will launch a global campaign against the capitalist states, exposing their destructive colonialist policies and false creeds and ideologies, preparing the ground for the opening of their lands by Islam. Having won the hearts and minds of their masses to the justice of Islam, military force will be deployed to remove the rulers who remain as an obstacle. And it is such an Islamic media that will hold the ruler accountable, fearing none but Allah (swt), for the sake of Allah (swt). This will be the media setting the precedents in bravery, truthfulness and uprightness.

Media Office of Hizb ut Tahrir in Wilayah Pakistan

Hamza Investigation Findings are Incredible and Reveals Lies on Terror Charges in Tanzania



News:

On 2nd September 2021, the Director of Criminal Investigation (DCI) in Tanzania, Mr. Camillius Wambura revealed in his report that Hamza Mohamed (30), a businessman and a prominent member of the ruling party (CCM), who was shot dead by Police on August 25, 2021 after he had killed three police officers and security guard in Dar es Salaam was a terrorist and he was resorted in suicide mission.

Comment:

DCI Wambura suggested that the investigation mainly focused on three aspects: to identify the profile of knowing Hamza Mohammed, what inspired him to undertake that killing as well as who his accomplices were.

Regarding Hamza's identity, the investigation claimed to discover that he was living a very private life with all terrorism indicators which he learned through the internet.

On the issue of the inspiration that pushed him to engage in that particular mission, the report came up with the view that he was a terrorist with religious extremism ready to die for his religion.

On who are his accomplices, the investigation disclosed that Hamza had been enjoying direct contact with people living in countries that are prone to acts of terrorism. Though it is known that, five people are still interrogated

by the Police Force on this issue.

The investigation report is shallow, unprofessional and biased since its findings are contrary to the reality. Almost all people from Muslims and non-Muslims who were interviewed about Hamza from family members, friends, party members, employees, neighbours etc. had one answer and positive perspective on him; that Hamza was a good person with good Islamic morals. Venance Kalunga, a neighbour of Hamza told Reuters "He is a very ethical man who follows Islamic teachings...he loves going to the mosque in the morning, afternoon and evening." (Reuters, 02/09/2021). Above all, Hamza was businessman engaging and interacting including hiring people. Thus, Hamza's life was not private and unknown as reported, but was known to many people who had happened to live with him.

The notion that Hamza learned terrorism via the Internet and social media is baseless and unclear argument since it has entirely failed to mention any internet page or any social media outlet visited by him. In fact, this point raised many questions than answers such that, how can a person learn how to shoot through the internet, and will he practice it through the internet? If at all they knew it, why didn't they stop him before? If Hamza had all the signs of terror, how was able to become a prominent member of the ruling party (CCM) not to mention having a pistol in his disposal legally? All these expose that the report is void and unrealistic.

Regarding the issue that Hamza's religious extremism, was his inspiration for killing unconvincing; however,

Cont... page 5

it has been used to defame Hamza's religion which is Islam. It is well known that Islam does not allow and encourage killings of innocent people. DCI report is a clear attempt to defame Islam, and is totally unacceptable. In the real sense, the report failed to explain the link between Hamza's religion and its so called terrorism. This tells that linking Hamza's religion with his police killings is baseless.

The report suggestion that Hamza had communication with people from countries prone to acts of terrorism again failed to clearly mention the specific countries and people. However, with global war on terror propaganda, the issue of terrorism is in every country. Was this enough for the DCI to verify Hamza's terrorism allegations?

Terrorism as commonly internationally defined is the unlawful use of intentional violence to achieve certain political aims, especially against civilians. For the case of Hamza, the report has failed to explain which political aims he was to achieve. In contrary, since Hamza was a member of CCM, it is clear that he had pursue democratic means to achieve his political goal. This cements the view of many that his killing was an act of crime rather than terrorism.

Also, DCI report seemed to lack credibility since he deliberately ignored a final word of Hamza before he was shot by the police on 25th August 2021, whereby he openly voiced allegations against the police especially Inspector General of Police Mr. Simon Sirro for their engagement in killing Muslims. The issue of police brutality, killing, torturing, abducting, mistreating innocent Muslims in Tanzania is vividly known, and here are some few examples:

On 14/01/2006, Juma Ndugu, a Muslim taxi driver with three gemstone dealers from Mahenge Morogoro, were brutally killed at Pande forests in the outskirts of Dar es Salaam by former Kinondoni District Police Chief of Investigation, Superintendent of Police (SP) Christopher Bageni (16/09/2016 Global Publisher)

On May 2017, the police killed Salum Muhammed Almasi who was an Imam and a student of University of Dar es Salaam at Kurasini area in Dar es Salaam by just allegations of robbery without any single proof.

On 21/07/2017, the police invaded Muslims while praying in the Ali Mchumo Mosque in Kilwa district and abducted 10 of them; later some of abducted confirmed dead, and some of them became lame as result of police brutality (Mwananchi 27/07/2017 & Mwananchi Digital 09/04/2018)

Furthermore, it has to be remembered that DCI report was perverted in advance since the Inspector General of Police (IGP) concluded earlier before that Hamza had a relationship with insurgents in Mozambique and that his

attack could be related to Tanzania's role in Mozambique; his statement was a blueprint to DCI's report.

In conclusion, DCI report not only exposes itself as biased, but also reveals an open lie on issue of incompleteness of investigation upon Muslims charged with terror. The DCI was able within a week to investigate and to come up with findings that Hamza was a terrorist in his absence, while there are hundreds of Muslims suspects on terror charges in custody in many regions of the country such as in Dar es Salaam, Mwanza, Arusha, Mbeya, Tanga, and Mtwara where three activists of Hizb ut Tahrir Tanzania: Ustadh Ramadhan Moshi Kakoso, Omar Salum Bumbo and Waziri Mkaliaganda are being held for 4 years from fabricated terror charges under bias and oppressive pretext of 'investigation is underway'.

**Written for the Central Media Office of
Hizb ut Tahrir by**

**Said Bitomwa
Member of the Media Office of Hizb ut Tahrir in Tanzania**

NEWS & COMMENTS

Maintaining Colonial Bondage in Exchange for Paltry Payments

News:

Base Titanium, the company extracting titanium minerals in Kwale County, paid its Australian parent firm Base Resources a dividend of Sh 6.5 billion in the year ended June, highlighting its lucrative mining venture. The payout ranks the Perth-based multinational second in the list of foreign companies whose dividend receipts from Kenya have been disclosed. South Africa's Vodacom Group is the top dividend earner from the local market, receiving a gross payout of Sh 19.2 billion from Safaricom for the year ended March. (Business Daily, Thursday 09/09/2021).

Comment:

Kenya as a British colonial farm, its economic policies are shackled to the interests of its master. The interests are based upon the secular capitalist economic system. Hence, its dangerous ramifications must reverberate across the colonial farm! The master's interests prioritize the following:

First, installing subservient agent rulers that are myopic, focused on short-term gains and political elitism.

Second, impoverishing the indigenous citizens via oppressive taxation mechanisms directed to their local economic activities in order to ensure they cannot pose a threat to the established elites.

Third, securing multinationals' investments at all cost in blatant disregard for any laws and regulations under the pretext of immunity to foreign direct investment initiatives.

Fourth, resources' underreporting and awarding of contracts to be shrouded in secrecy with unaccountable mechanisms.

Fifth, perpetual glorifying the image of the master both locally and abroad in safeguarding his monopoly in the farm! By executing his secular capitalist ideology and its venomous systems such as the secular educational system, capitalist economic system, social liberal system and ruling democratic system etc.

The above are some of the benchmarks that inform the direction taken by the regimes not only in Kenya but across the world where Britain and its allies have influence. Therefore, it is unsurprising to witness such despicable reporting of huge payouts to corporations that plunder local resources for their egregious and

unquenchable appetite! In addition, the governments are contented with paltry fees paid by the said conglomerates.

Indeed, such is the price that nations pay to maintain their colonial bondage to their Western masters, notwithstanding the incalculable damages incurred in the cause of such tumultuous journey.

On the contrary, the Islamic system of governance, the Khilafah (Caliphate) reestablished on the method of Prophethood, dictates that the Khilafah is a guardian and shield to its citizens. It exists to halt embezzlement of public and state resources by multinationals or individuals at the expense of citizens! Instead, the Khilafah will strive to utilize the resources for the benefit of the citizens as clearly outlined in the Islamic economic system drawn from the Islamic sources of Shari'ah (Qur'an, Sunnah, Ijm'a Sahaba and Qiyas).

Furthermore, the Khilafah is not a colonial tool subject to colonial manipulations. Accordingly, it will strive to secure its independence from Western colonialists by exposing their failed existing secular capitalist ideology and its wicked systems that are the root cause of the calamities bedeviling the world today. Consequently, the Khilafah will strive to address the real economic problem i.e. the distribution of resources to its citizens to meet their basic needs: food, clothing and shelter, social needs: education, security and healthcare, and luxurious needs. Compared to the capitalist economic system, it is contrary, since it alleges that the economic problem is scarcity of resources. So, it exists to limit resources to the benefits of the elites at the expense of the poor!

Written for the Central Media Office of
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Ali Nassoro Ali

Member of the Central Media Office of Hizb ut Tahrir

New Government in Afghanistan

Written for the Central Media Office of Hizb ut Tahrir by

Adnan Khan

The Taliban recently announced its new interim government after numerous cancellations and delays. The world has been watching Afghanistan very closely since the Taliban overthrew the US backed regime in Kabul. The Taliban have been holding meetings with regional nations and the intelligence heads. With the capture of the Panjshir region and the defeat of National Resistance Front (NRF), the Taliban felt confident to finally announce its new interim government.

The Taliban's old guard dominates the interim government despite promises of an inclusive government. Of the 33 roles announced, 14 are former Taliban officials during their previous 1996-2001 rule; five are former Guantanamo detainees and the remaining 12 are officials from the second generation of the movement. The all-male cabinet will be led by Mullah Mohammad Hassan Akhund, one of the movement's founders and former deputy PM and foreign minister during the Taliban's five year stint in power. Akhund is currently under UN sanctions for his role in the government during that period. Sirajuddin Haqqani, who is on an FBI most wanted list, will head the interior ministry. The Haqqani network was behind some of the deadliest attacks against American and coalition forces during the 20 year war.

Taliban founder Mullah Omar's son, Mullah Yaqoob, will act as defence minister and the foreign minister will be Amir Khan Muttaqi who is a senior leader. Mullah Abdul Ghani Baradar, one of the Taliban's co-founders, will be one of two deputies to the PM. Baradar was previously head of the Taliban's political office, based in Doha and oversaw the signing of the peace deal with the US last year. Baradar was released from prison in 2018, after serving eight years, as part of a plan to facilitate the Peace Process. In 2020, Baradar became the first Taliban leader to communicate directly with a US president after having a telephone conversation with Donald Trump.

The Taliban find themselves facing immense challenges now that they have formed a government. They now need to transition from a guerrilla movement to a government. The Taliban now needs to provide government services, maintain infrastructure and generate public investment to support growth in Afghanistan's largely aid-dependent economy. According to a February 2021 report released by the US government's Afghan Study Group, the poverty rate in Afghanistan is now estimated to be as high as 72%, up from 55% in 2017.

The Taliban will need support from former regime officials, at least at lower levels, to ensure the smooth running of day to day governance. This has yet to be actualised despite the Taliban's outstretched hand. Officials who served in the Ghani regime have been asked to return to Afghanistan with PM Akhund promising the Taliban "will guarantee their security and safety." Amnesty has also been promised to anyone who worked alongside the US and former US-backed administrations following the 2001 invasion.

The Taliban have expressed their desire to seek international recognition and to establish diplomatic relations stating they want "strong and healthy relations with our neighbours and all other countries based on mutual respect and interaction" adding that they would respect international laws and treaties "that are not in conflict with Islamic law and the country's national values." [4] The international community, on the other hand, have been slow to reciprocate. The Taliban has placed China as its principle partner in the region. In this light, China announced \$31m of emergency aid that includes grain, winter supplies as well as three million Covid-19 vaccine doses.

There were no announcements regarding on policies and priorities of the new interim government especially in light of the fact that the country relies on foreign aid. Despite announcing its new government, the Taliban face immense challenges.

#أفغانستان #Afganistan #Afghanistan

Women Safety is a Mirage in Liberal India's Capital City



The people's anger is increasing day by day over the murder of Civil Defence volunteer Sabiya Saifi. Demands for justice to Sabiya are growing not only in Delhi but in UP, Uttarakhand, Bihar, Maharashtra, and other states where candle Marches are being held. [The Siasat Daily, 7 Sep 2021]

The heart wrenching incident of the brutal killing of young Muslim women with nearly 50 stabs; her breast cut off with several wounds all over her body including private parts and thrown into bushes in Delhi had sent shock waves across the country, though she was serving as a volunteer in civil defense service in India's capital, most of the mainstream media failed to report any news on this brutal murder. Only after trending of hashtag #JusticeForRabiya in social media accounts for a week, few mainstream media published news on this issue. This clearly indicates deliberation of censoring this incident by national news agencies running in the largest democratic country in the world. The parents and the brother of the late victim stated they had faced several challenges and difficulties before they could file a complaint. There have been few protests demanding for inquiry by CENTRAL BUREAU OF INVESTIGATION, as Delhi police tries to close the case with false narrative. This shows the level of corruption in the security department and the value given to women safety in their home country. However its mainstream media was very much worried about the future of women's rights

and safety in Afghanistan after the Taliban's takeover of Kabul. These events clearly exhibit the hypocrisy of the media regarding the true sense of women safety and 'empowerment' in one of the largest democracies in the world which echoes Western liberalism.

This is not the first time such crimes against women have been reported in India; several incidences like Nirbhaya rape case (2012), Unnao rape case (2017), Kathua rape case (2018) and the Hyderabad rape cum murder case (2019) expose the grim reality of bestial sexual crimes against women in the country. A survey by Thomas Reuters Foundation in 2018 ranked India as the most dangerous country for women. According to the National Crimes Records Bureau (NCRB), India recorded 88 rape cases every day in 2019. NCRB report highlights that rape vulnerability of a girl or woman has increased up to 44% in the last 10 years. As for Delhi, it isn't just a political capital but also rape capital which records more number of rapes than any other cities in India; between January 1 and June 15 2021, the city police registered 833 cases of rape and 1,022 of molestation, up significantly from the 580 rapes and 735 molestation cases filed in the same period last year.

Since the destruction of the Khilafah, the world had lost the reference state, the reference society, the reference system for the mankind; every other man-made system had been oppressing the mankind and

Cont... page 9

woman in their society; blacks are oppressed in the West systemically; oppression of Uyghur Muslims is the de facto policy of China; similarly, there is a systemic distinction in the Indian society, where if the victim was from Muslim or Dalit community i.e., lower caste Hindu, the media attention gets reduced or sometimes fails to telecast the news to the world, and the corrupt government institutions fail to punish the perpetrators in such scenarios. However, if the victim is from 'upper class' of the society, that is when the media, police and judiciary work fast until verdict is passed and perpetrator is punished.

The world can never think about any society which was exemplary in establishing justice except the Islamic society. Its system of governance had established justice among a diverse set of people by implementing the Shariah and punishing the perpetrators of crime irrespective of religion, color or ethnicity. Its spiritual basis of submission to the Creator made this society distinct and remarkable than any other civilization in the history of mankind.

Divine command to stand firm on the side of justice was clearly established in the ayat of Quran where Allah (swt) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

“O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do.” [Surah Al-Maeda, Verse 8]

This is also emphasized in the sunnah of Messenger of Allah (saw) as recorded by Bukhari. The Prophet (saw) said:

إِنَّ بَنِي إِسْرَائِيلَ كَانَ إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكَوهُ، وَإِذَا سَرَقَ الضَّعِيفُ قَطَعُوهُ،
«لَوْ كَانَتْ فَاطِمَةُ لَقَطَعْتُ يَدَهَا»

“If a reputable man amongst the children of Bani Israel committed a theft, they used to forgive him, but if a poor man committed a theft, they would cut his hand. But I would cut even the hand of Fatima (i.e. the daughter of the Prophet) if she committed a theft.” [Sahih al-Bukhari]

As for women safety, the Western liberal world cannot solve this serious crisis. We see that horrendous crimes against women are rampant in Western liberal countries and similar statistics reflect in those countries that follow the footsteps of the Western model. In the Medieval era, almost every other culture except Islam had oppressed women in a different manner and the contemporaries recognize those oppression; however, the secular

liberalism with its attractive slogans, like personal liberty, gender equality, and women empowerment had compromised the true safety and honor for women in these societies. Yet, the people are deluded by these slogans and failed to realize the evil impact caused by these principles directly. Islam alone can ensure the safety of woman that will uphold her honor and punish the perpetrators of crimes without compromising Islamic values set by the Creator of the universe.

(وَإِذَا الْمَوْءُودَةُ سُئِلَتْ * بِأَيِّ ذَنْبٍ قُتِلَتْ)

“And when the female (infant) buried alive, shall be questioned. For what sin she was killed?” [Surah At-Takwir, Verse 8-9]

**Written for the Central Media Office of Hizb ut Tahrir
by**

Faizul ibn Ahmed

ANSWER

2

QUESTION

How to Deal with Widespread 'Awra



Question:

Assalamu alaikum wa rahmatullahi wa barakatuhu, our esteemed sheikh. I ask Allah to preserve you, keep you in good health for this Da'wah and Deen and grant you a long life in His Ibadah and make you a witness to reestablishment of the second Khilafah Rashidah. I ask Allah to preserve and strengthen the Dawah, to the Islamic way of life, and to unite our Ummah under one banner. Ameen.

My question is about men looking at women. In the West, most women expose their awrah (hair and arms at a minimum - almost everything in summer and heat). I am under the impression that seeing their awrah is haram for men, regardless of if they are attractive or ugly women, just as it's haram for a man to see the awrah of another man even though he has no attraction to him.

I understand that the supposed 'First glance' is permissible, and any looking after the initial look is haram. In the day-to-day lives of people in the West, a man will encounter awrah-exposing women everyday. In cases such as driving or walking, he can manage to have just one glance, however, this is practically impossible in the work place, school, and shopping places.

It's essentially impossible for a man to interact with female co-workers without seeing their awrah. If he only saw her awrah once, for every other interaction with her, he would have to close his eyes or look at the floor. Here, I'm not referring to looking with any lust. Maybe the female co-worker is ugly, but for interaction, the man still has to look at her awrah - but he is only permitted can only look once (as I understand).

A Muslim student wouldn't be able to participate in a class where a female teacher is showing her awrah. After looking at her in the beginning of the lesson, it would be impermissible to look at her for the rest of the lesson, even if she is old or ugly. She is showing her awrah, which is haram to look at.

The situation is similar for shopping as well.

The man wouldn't be able to interact with the woman except by looking at the floor or closing his eyes. Even if she's ugly, he still cannot look at her awrah.

My question:

Is my assumption correct - that looking at a foreign

Cont... page 11

woman's awrah is haram except for the first glance, even if she is ugly, just as looking at a man's awrah is haram despite there being no attraction to him? If it's haram, would work involving interacting with awrah-exposing women be permissible on a case-by-case basis, based on daroorah?

Can you please practically explain the first glance?

Can you also please practically explain what lower their gaze "Yaghuddhoo Absarihin/Absarahim" means and when it should be done?

Jazakumullahu Khairan dear Shaikh

From: Saifudeen Abdullah) End.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh,

With regard to the widespread 'awrah that are difficult to avoid in the current conditions of countries that do not apply Islam, in these cases, Allah (swt) has commanded us to do two things:

The first: Ghad ul Basar, i.e. lower our gaze to what is necessary for walking and performing work...

The second: Not to follow the sudden look with another look...

We have detailed this in the book, The Social System in Islam, in relation to the answer to your question, so we stated:

)...Since the onslaught of the Western culture and the rule of the Muslim countries by the systems of kufr, non-Muslim women started to go out semi-naked, baring their chests, backs, hair, arms and legs. Some Muslim women began to imitate them and also going out in public attired in this manner, until a person could no longer differentiate between a Muslim woman and a non-Muslim woman when walking in the market or shopping for a certain item. The Muslim men who lived in these cities were unable to eradicate this munkar by themselves. It was impossible to live in these cities without looking at the awrah of women. A man would inevitably look at a woman's awrah due to the lifestyle and the type of houses in which they lived. No man could guard himself from looking at the awrah of women; their arms, chests, backs, lower legs and hair, no matter how much he tried not to look, except if he sat in his own house and didn't leave. A man could not remain at home as he had to engage in the social relationships in terms of buying, selling, leasing, work etc. He could not undertake such relationships whilst guarding his eyes from such awrah. However, the prohibition of looking at such women is

clear in the Quran and Sunnah, so what should he do? This problem can be addressed in two situations:

Firstly, the sudden look (nazrat al-fujaa'ah) which is what he encounters whilst in public. This person is forgiven for the first unexpected look (at an awrah) but he must not look again as has been narrated from Jarir bin Abdullah, who said:

«سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ النَّظَرَةِ الْفُجَاءَةِ فَأَمَرَنِي أَنْ أَصْرِفَ بَصَرِي»

“I asked the Messenger of Allah (saw) about the sudden look (nazrat al-fujaa'ah), so he instructed me to divert my gaze.” [Reported by Muslim] It has been narrated on the authority of Ali that he said: The Messenger of Allah (saw) told me:

«لَا تَتَّبِعِ النَّظْرَةَ النَّظْرَةَ، فَإِنَّمَا لَكَ الْأُولَى، وَلَيْسَتْ لَكَ الْآخِرَةُ»

“Do not follow up the (first) glance with a second look. The first is permitted for you but not the second.” [Reported by Ahmad on the authority of Buraydah]

In another situation where a non-mahram man is talking to a woman whose head and arms are uncovered as well as other parts she has become accustomed to show, he must divert his sight and lower his gaze. This has been reported by al-Bukhari on the authority of Abdullah bin Abbas (ra):

«كَانَ الْفَضْلُ رَدِيفَ النَّبِيِّ ﷺ فَجَاءَتْ امْرَأَةٌ مِنْ خَنْعَمٍ فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ فَجَعَلَ النَّبِيُّ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشَّقِ الْأَخْر»

that alFadhil bin Abbas was the Prophet's riding partner at the time when a woman from Banu Khath'am came seeking a hukm (ruling), so al-Fadhil began to look at her and she at him, so the Messenger of Allah (saw) made him turn his face from her. Allah (swt) has said:

[قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ]

“Tell the believing men to lower their gaze and protect their private parts” [An-Nur: 30] What is meant by 'lowering the gaze' is to curtail it. The solution to this problem is that a man should lower his gaze whilst, for example, engaging in necessary conversations with a woman, travelling by car or sitting on a balcony due to the intense summer heat. These are part of the necessities of the public life for a man. He does not have the ability to repulse this affliction of women uncovering their awrah and so he is obliged to lower his gaze in accordance with the provision of the ayah; he is not permitted to do so whatsoever.

One cannot argue here: that this affliction has become widespread and it is difficult to guard against. Indeed, this principle contradicts the Shar'i. The haraam does not become halaal when it becomes an affliction and

Cont... page 12

nor does the halaal become a haraam when it becomes an affliction. Nor can one argue that these women are unbelievers and so they should be dealt with in the same way as slave girls and their awrah is the same as that of the slave girl. This is not true because the hadith is general and applies to all women, not exclusively to Muslim women. The Prophet (saw) said:

«إِنَّ الْجَارِيَةَ إِذَا حَاضَتْ لَمْ تَصْلُحْ أَنْ يُرَى مِنْهَا إِلَّا وَجْهَهَا وَيَدَاهَا إِلَى الْمِفْصَلِ»

“When a young girl begins to menstruate, it is not correct that anything should be seen of her except her face and hands up to the wrist.” which is explicit in prohibiting looking at a woman whether she is Muslim or non-Muslim, and this is general applicable to all situations. The kaafir woman is not compared to the slave girl because the analogy is devoid of meaning.

...Those living in the cities who are forced to interact in society or deal with kaafir women revealing their awrah in terms of buying, talking, renting, leasing or selling, should lower their gaze during that time. They should limit the encounter to that which is necessary). **End of Quote.**

I pray that this answer is sufficient for you question. Allah Knows Best and is Most Wise.

Your Brother,

Ata Bin Khalil Abu Al-Rashtah

9 Dhul Hijjah 1442 AH

19/7/2021 CE