

By the Khilafah's (Caliphate) Absence, the Loss Women Faced was Great and Terrible

(Translated)

We hear, read and even live it, they are the effects of the absence of the Khilafah (Caliphate) and the Islamic state that rules with Islam. And for those who wonder, whether questioning, mocking, or seeking knowledge, what did we really lose by its absence? We say: We lost a lot in all levels, fields and aspects of life. Here we will focus on women who lost a lot and were devastated in many matters.

The most important thing that a woman lost as a result of the absence of the Khilafah is her original role in life, which is to be a crowned queen in her home. To be a mother and housewife and the man is responsible for her, based on her care and on meeting her needs. So she is not forced to obtain her livelihood on her own, while allowing her to learn and work if she wants to. With the absence of Islam from implementation, and the domination of the utilitarian capitalist ideology, women are running around between the two grindstones. Between the house and its tasks and between the work and its hardship, without rest, tranquility, or fulfilling their original role properly, resulting in what we see of fatigue, distress, oppression and injustice that the woman experiences when she is spread out between all these roles, forced and not by her choice, so that she can meet her and her family's needs, with or without her husband. Not to mention getting the jobs and work that are inappropriate for her as a woman, whether in terms of their type or location. Accordingly, she is forced to leave her children either in unqualified nurseries, at home without care, or even on the street until she returns home, resulting in bad education, behaviour, morals and values.

The woman has lost security and safety, so her calls are not answered while she is being subjected to violence, murder, displacement and injustice, nor for her cries while she is in the prisons of the oppressors. There is no Mu'tasim who responds to these calls and screams because those who can respond or are obliged to do so this from rulers who do not own their decisions, which are made in Washington, London and Paris ... Even among some, there is family injustice in her family and among her family, there are men who do not fear Allah (swt) and control women with cruelty and injustice, so that they are the source of fear instead of being the ones of safety and tranquility, and they make her seek protection from them instead of seeking it from them, because of their distance from religion, and because there is no deterrent for them from laws based on the rules of Shariah. And she may be a wife, daughter, or even a mother whose children's hearts are emptied of mercy, so they throw her without a breadwinner or supporter, and likewise there is no punishment from the state for their actions, and she has no shelter unlike when there is a state ruling by Islam, the Khilafah state.

The woman has lost the ease in achieving her rights and removing injustice from her, whether it is from the state, family, relatives or anyone. How many widows, orphans, the poor, or the oppressed, who go through long years while shifting between lawyers and the courts, they deplete her money through fees and expenses, after she was complaining to the judge wanting to take her right in one session without expenses, exploitation or fatigue. She lost her right to inheritance in some places and families, as well as in a number of rules related to the social system, such as the necessity of her consent to marriage, and her right to the dowry, and if a dispute arises that leads to divorce, there are those who lose her right to custody or even the remaining dowry and her Shariah rights either because of the control of pre-Islamic customs or the weakness of the Shariah courts in implementing Shariah rulings, or favoritism if the opponent is from the upper class or the wealthy.

Here I recall the Hadith (Gharib Sahih) by Imam Al-Awza'i on the day of Tabouk, when the Prophet (saw) praised and thanked Allah (swt) and said: «إِيَّاكُمْ وَالْأَفْرَادَ»، فُلْنَا: يَا رَسُولَ اللَّهِ، وَمَا الْأَفْرَادُ؟، قَالَ: «يَكُونُ أَحَدُكُمْ أَمِيرًا أَوْ عَامِلًا، فَتَأْتِي الْأَرْمَلَةُ وَالْيَتِيمُ وَالْمَسْكِينُ، فَيَقَالُ: اقْعُدْ حَتَّى نَنْظَرَ فِي حَاجَتِكَ، فَيَشْرَكُونَ مُقْرَدِينَ، لَا تُقْضَى لَهُمْ حَاجَةٌ وَلَا يُؤْمَرُونَ فَيَنْصَرِفُونَ، وَيَأْتِي الرَّجُلُ الْغَنِيُّ أَوِ الشَّرِيفُ، فَيُقْعَدُهُ إِلَى جَنْبِهِ، ثُمَّ يَقُولُ: مَا حَاجَتُكَ؟ فَيَقُولُ: حَاجَتِي كَذَا وَكَذَا، «Do not practice Al-Aqrad” we asked: O Messenger of Allah, what is Al-Aqrad? He said: “When one of you is an Ameer or Amil, and is approached by a widow, orphan or poor, they will be told to sit and wait while their matter is dealt with, and they are left “Muqrudeen” (in humiliating silence), and their need is not fulfilled, nothing will be ordered for them so they will leave. And a rich or noble man approaches, he will be seated by the side (of Ameer/ Amil), he will be asked about his matter and he will say it is so and so, it will be said: fulfill his need and hasten in that”

Al-Aqrad is humiliating silence, as interpreted by Al-Zamakhshari, and this will not happen under the Khilafah, Allah willing.

Women lost their ability to practice their rituals as they should and as they wanted, especially in many countries, whether in Muslim countries or in the West. Women were banned from wearing the Shariah dress, they were not spared from harm, mockery and violence against them, whether verbally or by deed when she wears it, and even from education, they were prevented from entering school or university wearing it as happened in France and elsewhere! Perhaps, like others, women are prohibited from going for Hajj or Umrah, or even going to the mosque, or praying at the workplace.

Perhaps also one of the most important things that a true Muslim woman faces in the absence of the Khilafah and her living in non-Islamic societies, is the struggle to protect herself, her behaviours and morals, self-jihad and intellectual conflict with others, whether in the domain of family, school, work, or society. Concerns, priorities, references and behaviours are poured into the swamp of hateful secularism and Capitalism, so she feels alienated in her society, and the weight and size of her responsibility to educate this society and educate her children is increasing, on top of these ideas and behaviours that exist everywhere. In the street, school, curricula, satellite channels, means of communication, technological openness and globalization, she is in conflict with her daughter so that she does not come out unveiled, beautified (tabaruj) and rebellious, mixing with men that is not approved by Shariah, and singing about the alleged freedoms with which they brainwash her with and her mind. She is in conflict with her husband and dealing with usury in banks and loans, and with her son and the shallowness of his thought and his interests and his rebellion also against the home, Deen and family. If there was a Khilafah, she would not have to deal with all this, for all of this will be then an Islamic society, either through the piety of individuals or by the power of the state that implements the Shariah rulings.

The losses and destruction are great, and this is the tip of the iceberg ... We ask Allah (swt) to hasten the second Khilafah Rashida (rightly guided Caliphate) on the method of Prophethood, in order to rid us of all this, with His (swt) permission.

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