

Mobile Phones Cannot Replace the Khilafah in Protecting Muslim Women

News:

The Guardian news service reported on a story with the title "After the riots: the Muslim women filming everything to stay safe" The report shows Lila Tamea - a Muslim living in the UK, was one of the worshippers inside Abdullah Quilliam Society mosque in Liverpool when far-right rioters targeted it in August 2024. Lila took a leading role in trying to rebuild her community after the violence. But now, despite promises of community cohesion by the local authorities in Liverpool, fear and paranoia are still a daily reality for Muslim women.

Comment:

It is a sad trend that Muslim women only have the mobile phone to defend themselves. We have seen this globally, especially in Gaza. The Muslima has become so defeated in their understanding of how her honour is defended she no longer expects anyone to come to save her from oppression. The mobile phone is her only means of documenting her suffering as all of the leaders of the world play deaf, dumb and blind.

It is a great shame that the mobile phone is used to show the sad history or death and destruction of Islamic values rather than document the glorious victories for the Quran and Sunnah as a way of life.

Surely, the Khalifah (Caliph), when he returns to rule by Islam (as the Prophet (saw) did), will use this picture evidence to seek justice and punish those who are accountable for the crime of inaction. In the meantime, we as an Ummah must not accept the haram abuse of power when those who have a responsibility to protect us only protect the interests of the non-Muslims.

Al-Shifa bint 'Abdullah, a respected scholar and companion of the Prophet, was appointed as an administrator in Medina. Her close relationship with the Prophet (saw) allowed her to gain extensive knowledge of Islam. Recognising her expertise, 'Umar appointed her as the market controller in Medina. Her responsibilities included ensuring fair business practices aligned with Islamic principles and providing guidance on the legality of transactions.

Similarly, Samra Bint Nuhayk Al-Asadiyya was appointed as a market inspector in Mecca. These appointments demonstrate the trust placed in women's capabilities and knowledge of Islamic law during that era.

The success of Al-Shifa's appointment in Medina led to the establishment of a similar position in Mecca, filled by another woman. This practice demonstrates that women were active shoppers and shopkeepers in the marketplace.

These historical examples challenge contemporary assumptions about the role of women in early Islamic societies. They highlight the inclusivity and meritocracy of the early Islamic administration, where women were entrusted with significant responsibilities in public affairs and economic regulation. This historical context provides valuable insights into the evolution of women's roles in Islamic societies and contrasts some current perceptions. We pray Allah (swt) that our sisters soon see the mercy and dignity of the Khilafah (Caliphate).

Written for the Central Media Office of Hizb ut Tahrir by

Imrana Mohammad

Member of the Central Media Office of Hizb ut Tahrir