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THE RISE AND FALL OF THE TALIBAN

Ramadan Restricted in Egypt

THE 'mosque' OF THE MUNAAFIQEEN

STRIKING BAATIL

"In reality, We (Allah) strike baatil (falsehood) with the Haq. It then smashes out the brains of baatil. And, lo, it (baatil) suddenly disappears."
(Qur'aan)

Al-Haq

BULLETIN No. 53
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THE BAND OF HAQ

"There will ever remain a band from my Ummah fighting on the Haq until the Day of Qiyaamah. Those who oppose them and those who do not aid them, will not be able to harm them."
(Hadith)

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THE RISE AND FALL OF THE TALIBAN

A CONCERNED BROTHER FROM PAKISTAN WRITES:

Just two days ago you answered my question regarding the ahkamaat of shantim-e-Rasool. I feel uneasy about bothering you again, but there is a restlessness I am feeling because I am confused about another issue. I realize that this is a long e-mail, but the subject matter is such that it requires it.

This issue pertains to Islamic government. The Taliban government of Afghanistan from the mid nineties till it was toppled in 2001 by the Western forces, has been highly praised by our Pakistani Deobandi Ulama and it was considered an ideal Islamic state. You, Maulana sahab, too have written about this topic and while you have criticized the Taliban on some mistakes they made, but overall it seems that your honourable self also considered them to be a good government. I am a staunch follower of Ulama e Deoband, and hence what they say is a hujjat for me.

I am from Pakistan, and having lived in that region, I am aware

of the ground realities of Afghanistan as well as how the Afghan population perceived the Taliban when they rose to power in the 1990s. There is no doubt in the fact that the Taliban converted Afghanistan from a country struck by civil war, lawlessness and cruelty, to a stable where the crime rate dropped to nearly zero and justice was served efficiently.

What I actually want to discuss is the Taliban's manner of implementation of Shariah. Basically, the Taliban banned all activities which are either Haraam or could be counted as makruh and non-beneficial activities. This included, but was not limited to:

- Strict purdah for women
- Ban on female education.
- Ban on female employment.
- Restrictions on sports
- Mandatory beards for men.
- Ban on keeping caged animals.
- Ban on television and entertain-

ment.

In other words, it could be said that every aspect of a citizen's life was controlled by the government. In fact, it could be said the door to most sins was closed, and that an ordinary citizen practically did not have a choice of making or abstaining from sinful activities, rather they were banned altogether.

Keeping in view the Imaani conditions of the Muslims generally, obviously a large chunk of the Afghan population was not used to living such a restricted life and hence felt resentment. Some people migrated to other countries in search of a more liberal lifestyle. Even those who stayed behind, were not in favour of Taliban rule and as a result, when the Coalition forces attacked in 2001, the Taliban did not have much support. Some Afghans also developed feelings of resentment towards Islam and its correct interpretation because of how the Taliban had enforced the Shariah, with some even becoming murtads. Some Afghans actually got away from the Deen

due to the Taliban government. It was, and is being said by many, that Taliban do not represent true Islam.

My questions are as follows:

- 1) Is it actually the duty of the Islamic government to impose the Shariah in the strict and rigid manner that the Taliban did in Afghanistan?
- 2) Would it have been better if the Taliban had not imposed the entire system of Shariah with all its intricacies and ahkamaat all at once, but rather they had slowly attempted to introduce Islamic taaleem in the country and gradually bring the people towards true Islam? Hazrat Thanvi (rahmatullahi alayh) has been quoted as saying that if I am made the Ameer/Khalifah of the Muslims I would not enforce Shariah for the initial ten years but rather work to bring the Muslims closer to the teachings of Islam first so that they readily accept the imposition of Shariah.
- 3) If the Taliban come into power again, would you advise them to implement the Shariah in the manner they had done in their previous regime, or should they

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Ramadan Restricted in Egypt by Coup Regime

"Over a billion Muslims around the world are preparing to observe the holiest month of the year, Ramadan. And whilst many plan to seclude themselves in Mosques during Ramadan's final ten days in devotion to their Creator, Egypt's coup regime has taken the unprecedented step of restricting this act of worship known as *I'tikaf*."

The ban covers all Egyptian citizens apart from religious leaders appointed by the 'Ministry of Endowments' who must be graduates of al-Azhar University. Critics have cited this

as part of a systematic campaign against religious activity and gatherings that may spur revolutionary sentiment against a regime that has killed and imprisoned thousands since it took office from an elected government on the back of a military coup.

In another unique move, the Ministry banned the use of external loudspeakers during the nightly *Tarawih* prayers, justifying the ban by claiming it will 'disturb the concentration of students', currently preparing for their final academic exams, despite the vast majority of stu-

dents attending night prayers themselves.

Representatives of the Ministry of Endowments have been falling over each other to gain the pleasure of the coup regime's head who in 2015 demanded Muslims to "adapt their religious discourse to the present and eliminate elements of their rhetoric that could foster violence."

In their believed interpretation of this 'injunction', state-sponsored leaders of al-Azhar have sought to remove classifications such as 'disbelievers' from being levelled at Christianity and other religions. 'Sheikh' Salem Abdul Jalil, Former Waqf Undersecretary was recently banned from delivering sermons by the

Minister of Endowments for classifying Christians as 'unbelievers'. Subsequently Al Mihwar TV further ended all contractual obligations with the 'Sheikh'.

Ironically, the 'Sheikh' issued a *Fatwa* in May ordering the burning of the Quranic *tafsir* (explanation) by the renowned theologian Sayyid Qutb, *In the Shade of the Qur'an*, in the 'Sheikh's' attempt to address al-Sisi's orders. Egyptians have picked up on the disarray inflicting the politicised religious establishment, as Egypt falls further into further political and economic 'freefall'

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