

Tik Tok is a Trap That Only the One Who Made Islam the Basis of Her Life can Escape From

(Translated)

The Sudanese women's wide appearances on Tik Tok in an eye-catching way, displaying their adornment, dancing, swaying and singing in a way that repels the sound *fitra* (nature), how does this come from a Muslim woman and how can her guardian allow that?! We have seen how the father has protective jealousy even in countries that do not know Islam. An angry man shot his wife in front of their daughter during an argument over the sexually provocative videos she posted on the short video application "Tik Tok", and it is believed that her husband committed suicide after that during a family barbecue in the area Nova Itamaraty, in the Brazilian municipality of Punta Bora, which borders Paraguay, last January 24th, according to the British newspaper, Daily Star.

Likewise, a man from the people of Sudan killed his wife for the same reason, as did a man from the people of Palestine. The protective jealousy in Muslim men is natural. However, in order not to fall into such a situation, let us discuss the issue from a Shariah perspective.

The Muslim woman has received great care in the Islamic Deen in order to preserve her dignity and elevate her status. The commitment to what the Shariah imposed on her in her dress and adornment was only to deter corruption that results from displaying her adornment. If we study these rules deeper, we will not find them restricting to women, rather it is a protection to them from falling into the cycle of deviation and dissolution or being abused by others, and to prevent society from falling into indecency.

Modesty was imposed on the woman so that she would not violate the sanctities of Allah (swt) by showing exaggerated adornment or obscene speech. It was not forbidden for her to mix in the markets with whom she is not allowed to mix with in the homes like her relatives. And with all that care for the woman, yet, things reached the extent that she now enters into the homes of other men and women and youth via social media.

Unfortunately, the phenomenon of girls showing themselves on social media has become widely spread without controls or rules. We see Muslim girls blindly imitating the West, so we see some taking pictures (selfies) doing strange and sexually provocative movements to men's desires, ignoring the controls of Islam and even forgetting the view of society on that. Or filming videos with a kind of satirical imitation that is interspersed with immoral expressions or dance moves, completely forgetting that this clip will be watched by millions of young people, and thus she will lose their self-respect, and it also creates a kind of strife among young people and changes the perception of others about the true image of Muslim girls.

For example, in some social media sites, especially Tik Tok, Instagram and Snapchat, some girls, especially Sudanese, have become famous through video clips in which they appear as models, actresses or singers in sarcastic ways in the context of entertainment and joy, according to their belief. They appear naked in their private rooms, swaying, and if one of the followers (who has protective jealousy) comments on the manners and behaviour of the Muslim girl and criticizes her movements and style, and says that she should respect her Deen and the customs and traditions of her Arab Muslim society, she replies saying, "This is my personal freedom, and no one can interfere in what I wear or do, and I do not allow anyone to interfere in my privacy!" How can you say "your privacy" while you are the one who published the video on social media to enter all homes in all parts of the world, so what privacy are you talking about?

Is this how to imitate? Is it in this negative way we use the social media?

Note that it is permissible for a woman to participate in electronic social media such as Facebook and Twitter, if she adheres to the rules of Shariah, writes what is beneficial, and stays away from the causes of sedition for her and through her, such as seductive speech, laughter and joking with men, and having private conversation with them.

The Muslim woman is considered the cornerstone of building societies. She is the educator of generations. Islam has forbidden her exploitation and preserved her chastity and purity, and even surrounded her with a fortress of rules that ensured her a life of chastity and purity. Islam made women in the first place an honour that must be protected.

O Guardians, in light of these conditions, Islam did not leave the woman to be weak with waves crashing upon her taking her to wherever it goes, taking advantage of her needs and weaknesses. Islam appointed for her a guardian who would protect her and help her to make wise decisions away from whims and passions, to preserve her, and to preserve society from vice and decadence, and it imposed on women duties that cover the private parts, forbade mixing except for a need approved by the Shariah, forbade solitude, obliged lowering the gaze, forbade displaying of adornment... and other rulings, so are you safe from Allah's punishment by abandoning these rulings?

The Khilafah Rashidah (rightly-guided Caliphate) State on the method of the Prophethood will end these plots by remove all these evils.

O Muslim women: We invite you to stand with us in the face of the colonial kuffar and its institutions, associations and puppet tools to repel this criminal attack against women. You are our women, our daughters, and our sisters, and we say that the real aim of this attack is to bring Muslims to a state in which adultery and other forms of vice are common, under the protection of the law for these evils. Any discussion of the affairs of Muslim women outside the pure Shariah is suspicious. So, have we conveyed the message, O Allah be our witness.

In conclusion: the man and the woman are equal in front of the Shariah duties, and that Muslim women today are charged with working with the workers to establish the Khilafah Rashidah on the method of the Prophethood, just as it is the duty of men from the Islamic Ummah. The Khilafah State has the Islamic social system as a framework in which the dignity of women can be preserved in practice.

First: Through the re-implementation of Islam, the woman is not a commodity that is offered in order to please males, but rather she is to maintain a pure relationship between the sexes that ensures their interaction in a healthy manner away from sexual perversions. This establishes a healthy and fruitful cooperation between men and women in all areas of life.

Second: By creating a pure and chaste environment in which sexual desires are fulfilled in a way that brings good to society rather than harm. All this helps maintain an atmosphere of great respect for women, and reduce violence and crime.

Over many decades, women across Islamic countries have suffered from oppression, poverty and humiliation under corrupt oppressive regimes and a tattered economic system. Governments in the East, West, North and South have turned a blind eye to the violations committed against women and stripped them of their basic rights. All regimes, whether royal or republican, democratic or dictatorial, have failed during the past eight decades to ensure a decent and respectful life for women, which highlights the urgent need for a different political vision capable of bringing about real change in the region that guarantees a dignified, just and prosperous future for all women and men, Muslims and non-Muslims.

We invite all women who believe in creating real change that contributes to improving women's lives, to join us in Hizb ut Tahrir, which presents a shining example through the Second Khilafah Rashidah on the method of prophethood, through which dignity, security and justice are achieved for mothers and daughters in Islamic countries, which will stand as a lofty beacon for preserving and securing women's rights in the world.

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