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Press Release

Taxation The Cruel Face of Capitalism

Kenyans are bracing for more hard and tough times over the proposals in the 2023 Finance Act. The tabled financial bill is reinstating 16 per cent value-added tax on petroleum products as well as introducing a housing levy of 3 percent. Prices of nearly all goods and services have gone up in recent months including the cost of electricity, fuel and maize flour.

We in Hizb ut Tahrir / Kenya would like to expound the following:

The bill has exposed politician's doublespeak who lack sincerity as current top government officials rejected the Petroleum Products (Taxes and Levies (Amendment) Bill 2021 in the last regime. With Jubilee Government out of office, the then-opponents of high tax are now the most vocal supporters.

Upon cursory view of massive taxation of ordinary Kenyans during the pre and post-independence has never solved any economic and financial problems but rather plunging the country into a further perpetual economic and financial crisis. Apparently, imposition of tax as the main revenue in capitalist system has and will never be a solution to an already ailing economy.

It has come blatantly clear the capitalist governments do not go to task in managing the affairs and the interests of the common man. Instead, what it means for better improvement in livelihood of its people is increasing the taxes that eventually influence increase in prices of goods and services resulting into abject poverty. Adding the salt to the wound, capitalist regimes rely heavily on financial borrowing. Taking overwhelming loans with citizens' taxes as security to fund 'air' projects then in turn the fund is looted by greedy top government officials.

We reiterate that the Khilafah (Caliphate) State that implements the Islamic economic system which is free of all cruel taxes like VAT and Income tax. Prophet Muhamad, peace be upon him, said;

«لا يَدْخُلُ الْجَنَّةَ صَاحِبُ مَكْسٍ» **“The collector of taxes will not enter heaven.”** (Ahmad). Islam has its own unique system of revenue collection, including revenue from public properties (such as gas) and agricultural production (such as kharaj), which generate revenue without strangling economic activity. And the Islamic economic system assigns resources such as energy, grazing land and waters as public property. Neither the state nor private individuals alone can usurp its benefit for themselves, rather the benefits from it are for the entire people. Prophet Muhammad, peace be upon him, said,

«الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثِ الْمَاءِ وَالْكَلْبِ وَالنَّارِ»

“The Muslims are partners in three, water, pastures and fire” (Ahmad, ibn Majah)

Shabani Mwalimu
Media Representative of Hizb ut Tahrir in Kenya

Obituary of Dawah Carrier

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّن قَضَىٰ نَحْبَهُ
وَمِنْهُمْ مَّن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

“Among the believers are men who have proven true to what they pledged to Allah Some of them have fulfilled their pledge ‘with their lives’, others are waiting ‘their turn’. They have never changed ‘their commitment’ in the least.” [Al-Ahzab 33:23]

With belief and submission of Allah’s (swt) Decree, the Media Office of Hizb ut Tahrir / Wilayah of Jordan mourns to the Muslims in general, and the people of Jordan and Muslims in Australia in particular, one of the party’s sincere, patient, and distinguished members, the possessor of solid positions that please Allah and His Messenger (saw), and we do not commend anyone before Allah.

The political thinker from the old generation of the members of Hizb ut Tahrir

Eng. Ismail Al-Wahwah (Abu Anas)

Who passed away to the mercy of Allah (swt) on Wednesday, 27 Shawwal 1444 AH corresponding to 17/5/2023 CE, in Australia, after a life he spent in obedience to Allah (swt) carrying the call of truth and goodness with Hizb ut Tahrir, working for the resumption of Islamic life by establishing the Khilafah (Caliphate) State on the method of the Prophethood, patiently in spite of the many prosecutions and arrests he faced, prison sentences several times, and oppressive rulings whose falsity has been proven, as in the so-called fabricated “Mu’ta” case, he sought his reward from Allah, trusting in His victory (swt), despite what he faced and suffered during his illness.

He, may Allah have mercy on him, remained steadfast on the truth that he carried, defiant and outspoken. He was persistent, his resolve did not wane, proclaiming the truth with his bold speeches and informed political media interviews. He beamed of confidence in Allah’s (swt) promise, to the Ummah of Islam of victory and empowerment and the establishment of the Khilafah Rashidah State on the method of the Prophethood, which has always been the focus of his call and mobilization of the Ummah.

We ask Allah to bless our deceased, the deceased of the Ummah, with His Mercy, and to accept him with good acceptance, and to make his abode the highest Firdous in Paradise with the prophets, the truthful ones, the martyrs, the righteous, for they are the best companions, and to reward him on behalf of us and Islam and Muslims the best reward. And we ask Him (swt) for us and his family, patience, solace, and good condolence.

Media Office of Hizb ut Tahrir

in Wilayah Jordan

NEWS & COMMENTS

Under a Failed system of Capitalism, Christians Fall an Easy Prey to Criminals



News:

The Kenya's police arrested a Kenyan televangelist on late April, 2023 and brought to court on Friday 28th April 2023 after reports of the "mass killing of his followers", the Interior Minister Kithure Kindiki said, as authorities investigated scores of other deaths linked to a religious cult from the same region. As news of Pastor Ezekiel Odero's detention spread, officials said the Shakahola death toll had now reached 110 in the separate cult investigation that has shocked the nation and prompted calls for a crackdown on religious fringe groups.

Comment:

As the world wakes up with this terrible news, the body count is over 110 so far exhumed while children constitute the majority of the dead. Many start to question as to how people could reach this extent of starving to death including their minors in the belief of "meeting Jesus" or something else conspired that could have possibly been the reason for this heinous crime. As for the latter reason it's more of a conspiracy than reality, for simple reason cult in Christendom of such nature where the followers are murdered en masse into believing in attaining everlasting life happened throughout her history.

In order to have a better comprehension of this very unfortunate and unnecessary event, we must surround ourselves with the whole reality including socio-political as much as economic situation that has made

this possible. Politics is defined as the science of managing human relationship and all that arise from this relationship including emotions e.g., happiness, sorrow, grief, depression and concept like hope etc. Today drug abuse and alcoholism are on a rise as much as single parent in the children upbringing, so is rise in poverty and unemployment cocktailed with political leadership failure as is judicial failure. In simple terms the ideological system (CAPITALISM) has crushed and humanity has fallen into abyss of hopelessness and eventually becoming prey to criminals disguised as "MEN OF GOD".

Also, this indicates the Christian doctrine is incompatible with human nature i.e., lack of guidance and in conflict with man's nature. Islam the only creed that is compatible with human nature and intellect. The Islamic system guides man to live under the rules of the Lord of Mercy that are within the limits of man's capability. A system that keeps man from harm and evil that may fall in his life.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"We have Sent You Oh you Prophet except as a Mercy for the whole world" [Al-Anbiya: 107]

Written for the Central Media Office of Hizb ut Tahrir by

Ali Omar

Member of the Media Office of Hizb ut Tahrir in Kenya

Muslim Women in Iraq on Hunger Strike Have No Helper Under Liberal Capitalist Laws

Written for the Central Media Office of Hizb ut Tahrir by
Imrana Mohammad
Member of the Central Media Office of Hizb ut Tahrir

On the 6th of May 2023, the BBC reported that hundreds of women are on hunger strike at an Iraqi prison in the capital Baghdad. They are protesting their incarceration for being part of the Islamic State group, after what they say were unfair trials. The group is said to include foreign nationals from Russia, Turkey, Azerbaijan, Ukraine, Syria, France, Germany and the US. "It is thought about 100 children are also being held at the facility".

The horrors of what used to be Iraq are only getting worse for the women and children in that region. The unimaginable trauma that must be experienced by a child being locked up in prison is something out of a nightmare. Unfortunately, with the Capitalist colonialist policies dominating our lands, there is no means to end this cruel reality. Women and children are being used as examples to punish and teach other Muslims that there would be great punishments for those that attempt to challenge Western hegemony.

There is no Islamic State anywhere in the world. It is a fact the West knows clearly. What is happening in the example of these women and children is simply terrorism under the banner of protecting freedom. Instilling fear in the minds of Muslims if they are to be aligned with any Islamic identity is the true objective here.

The Muslims of the world can only expect these kinds of abuses to be prolonged and accelerated as the work for the true Khilafah (Caliphate) by the correct Hizb (party) becomes ever closer to its realisation.

Since 2017, thousands of women and children have been taken into detention. Some were repatriated to their home nations, but many remain in Syrian and Iraqi jails. Human rights as discussed in UN laws have no application in the cases of Muslims, but their superficial purpose as a tool to impose control is clear in this case of oppression.

The words of Allah (swt) are realised when we are warned of the grave dangers we face as an Ummah when our affairs are in the hands of an enemy that wishes to destroy Quran and Sunnah as a reference in the politics of the world.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوِّكُمْ أَوْلِيَاءَ تُلْفُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

“O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allah, your Lord. If you have come out for jihād [i.e., fighting or striving] in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection [i.e., instruction], but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.”
[TMQ 60;1]

Videos sent to BBC Arabic from inside the Baghdad facility show emaciated women lying motionless on hard stone floors. It is thought the group have not eaten since 24 April.

The BBC has been told that at the start of the hunger strike, participants were consuming just half a glass of water per day. Some women have now stopped drinking altogether.

Young children can also be seen in the video footage - many reportedly born inside the facility.

May Allah (swt) return the dignity of this Ummah back to its former state before the destruction of the Khilafah, Ameen!



Question:

Assalam Alaikum Wa Rahmatullah Wa Barakatuh

In the book, The Islamic Personality, the first part of the chapter of the Prophets and Messengers, page 130, it states:

“Thus, Musa (as) was a Prophet because he was inspired with a Shari’ah and a Messenger because this Shari’ah was for his mission. On the other hand, although Aaron [Harun] (as) was also a Prophet because he was inspired with a Shari’ah, he was not a Messenger because the Shari’ah, which was revealed to him was not for his mission, rather it was for the mission of Musa (as)”.

How can we link between what was mentioned in the book, The Islamic Personality, and what is established in the Book (Qur’an) when Allah (swt) says: **فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ: “So go to him and say, 'Indeed, we are messengers of your Lord”** [Ta-Ha: 47] **فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ “Go to Pharaoh and say, 'We are the messengers of the Lord of the worlds,”** [Ash-Shu’ara: 16] In all the interpretations he is a Messenger and a Prophet.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

First: There has been a disagreement among the scholars regarding the difference between the Prophet and the Messenger on several sayings, including:

1- The Prophet is the one to whom an assignment (takleef) is revealed and he is not commanded to convey it. If he is commanded to convey it, then he is a Messenger. It is stated in Fath Al-Bari by Ibn Hajar Al-Asqalani: [Fath Al-Bari by Ibn Hajar (11/112)

The term ‘Prophethood’ and ‘the Message’ are different in origin. Prophethood is from naba’ (inform), which is news. **The Prophet in common customs is the one given the information by Allah by an order that necessitates an assignment, but if he is commanded to communicate it to others, then he is a Messenger; otherwise, he is a Prophet not a Messenger.** And based on this, every Messenger is a Prophet but not the opposite. The Prophet and the Messenger share a general matter, which is the information (naba’), and they are separated in the message, so if you say so-and-so is a Messenger, you imply that he is a Prophet and a Messenger. If you say so-and-so is a Prophet, it does not necessarily mean he is a Messenger...]

2- The Messenger is the one who was sent to convey the revelation and with him is a Book, and the Prophet is the one who was sent to convey the revelation in general.

Al-Ainy mentioned the following in “Al-Banaya Sharh Al-Hidaya”: [Al-Banaya Sharh Al-Hidaya (1/116)

[...Then the difference between the Messenger and the Prophet: **The Messenger: is one who was sent to convey the revelation and with him is a Book, and the Prophet: is one who was sent to convey the revelation generally, whether it was with a Book or without a Book**, such as Joshua, peace be upon him, so the Prophet is more general than the Messenger. This is what Sheikh Qawam al-Din al-Atrazi said in his “Sharh”, and in that he followed the author of “Al-Nihaayah” where he said: The Messenger: is the Prophet who has a Book with him, like Musa (as), and the Prophet: is the one who informs about Allah, even if he does not have a Book, such as Joshua, peace be upon him. The Prophet (saw) said: **عَلَمَاءُ أُمَّتِي كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ “The scholars of my Ummah are like the Prophets of the children of Isra’eil,”** and he did not say: “the Messengers of the children of Isra’eil.” Sheikh Akmal al-Din, may Allah have mercy on him, followed them and differentiated between them like this].

3- (The Messenger is the one to whom the Shariah is revealed and he is commanded to convey it, while the Prophet is the one to whom the Shariah of other Messengers is revealed to and he is commanded to convey it. The Messenger is the one who is commanded to convey the Shariah revealed to him, and the Prophet is the one who is commanded to convey the Shariah of others), and this is the opinion that we chose and clarified in the book “The Islamic Personality”, volume I, page 35-38 Word file:

[The Prophets and Messengers: Prophet’ (nabi) and ‘Messenger’ (rasul) are two contrastive terms but they share in the respect that a Shari’a is revealed to both of them. The difference between the Messenger and the prophet is that the former is inspired with a Shari’ah which he is commanded to propagate, whereas the latter, i.e. the Prophet, is also inspired, but commanded to propagate the Shari’ah of the Messengers. In other words, the Messenger is commanded to propagate the Shari’ah himself, whilst the Prophet propagates the Shari’ah of the Messengers. Qadi al-Baydawi in commentary of the saying of Allah (swt), **وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ “Never did we send an apostle or a prophet before you,”** [TMQ Hajj: 52]; ‘The Messenger is sent by Allah (swt) with a revived or a new Shari’ah which he calls people to, whereas the Prophet is sent by Allah (swt) to affirm the former Shari’ah.’ Thus, Musa (as) was a Prophet because he was inspired with a Shari’ah and a Messenger because this Shari’ah was for his mission. On the other hand, although Aaron (as) was also a Prophet because he was inspired with a Shari’ah, he was not a Messenger because the Shari’ah, which was revealed to him, was not for his mission; rather, it was for the mission of Musa (as). By the same token, Muhammad (saw) was a Prophet and a Messenger because he was inspired with a Shari’ah, which was for his mission]. **End quote.**

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This opinion is the most accurate of sayings and the most likely correct. The Hadiths of the Prophet (saw) explain the reality of the Prophet and the difference between it and the Messenger. For example, the Hadith agreed upon on the authority of Abu Hazim, he said: I sat with Abu Hurairah five years, so I heard him saying that the Prophet said

«كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي،»
وَسَيَكُونُ خُلَفَاءُ فَيُكْتَرُونَ. قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: فُوا بِبَيْعَةِ الْأَوَّلِ فَأَلَّوْا؛ أَعْطَوْهُمْ
«حَقَّهُمْ فَإِنَّ اللَّهَ سَأَلَهُمْ عَمَّا اسْتَرْعَاهُمْ»

“The children of Isra’il were governed by the Prophets, as often as one died another taking his place. There will be no Prophet after me, but there will be numerous caliphs.” He was asked what command he had to give and replied, “Fulfil the oath of allegiance to each and give them their due for Allah will question them about what He asked them to guard.” It is clear from this Hadith that the Prophets of the Children of Isra’il used to govern them, and that was according to the Shariah of Musa (as) as it is known and as indicated by the Hadith itself, as it likened the nature of the work of the caliphs to the work of the Prophets of the children of Isra’eil, that is, in terms of governing of the subjects. Just as the Prophets of the Children of Isra’eil used to govern the people according to the Shariah of Musa (as), so is the caliphs; they also govern the Muslims according to the Shariah of Muhammad (saw). This means that the Prophets of the children of Isra’eil did not come up with a new Shariah, but they followed the Shariah of Musa (as). This Hadith indicates that the Prophet is the one who receives revelations and informs people of it, but he does not inform them of a new Shariah; rather, he conveys the Shariah of a Messenger who preceded him. And from that it is also understood that the Messenger is the one who brings a new Shariah that the Prophets who follow him can follow, as is the case with the Prophets of the Children of Isra’eil with regard to Musa (as). The Hadith referred to above is evidence of the reality of the difference between the Prophet and the Messenger.

Second: The reality of our Master Haroon (as):

1- As we mentioned in the text quoted above from the book, The Islamic Personality, we said: [Thus, Musa (as) was a Prophet because he was inspired with a Shari’ah and a Messenger because this Shari’ah was for his mission. On the other hand, although Aaron (as) was also a Prophet because he was inspired with a Shari’ah, he was not a Messenger because the Shari’ah, which was revealed to him, was not for his mission; rather, it was for the mission of Musa (as)]. So based on the most likely correct definition to us of the Messenger and the Prophet, we have decided that Haroon (as), is a Prophet and not a Messenger in this sense, because Haroon (as), was following Musa (as) in the Shariah, and the Shariah texts testify to that as shown below.

2- With regard to the two noble verses that you mentioned in the question, let us look at their tafseer (interpretation) briefly from some of the books of tafseer:

a- [Tafsir al-Nasafi (2/ 297, numbered automatically by al-Shamilah)

“**So go to him**” that is, to Pharaoh, رَبِّكَ “**So go to him say, we are Messengers of your Lord**” to you. So, they went to him and conveyed the Message and told him what they were commanded to do. قَالَ فَمَنْ رَبُّكُمْ يَا مُوسَى “**He said, “Who is your (you both) Lord, O Musa?”** He addressed them, then called out one of them, because Musa is the origin of the prophecy, and Haroon followed him...].

It also came in [Tafsir al-Nasafi (2/ 464, numbered automatically by al-Shamilah) رَبِّ الْعَالَمِينَ “**Go to Pharaoh and say, ‘We are the messengers of the Lord of the worlds’**” The Messenger was not used for two as in the verse: إِنَّآ رَسُولآ رَبِّكَ “**Indeed, we are messengers of your Lord**” Because the Messenger can mean of the one sent and it can mean the Message, so sometimes it is in the meaning of the one being sent, so there is no need to make them in tathniya format (dual). Here it is in the meaning of the Message; therefore, it is equal in description of one, dual or plural. Or because they are united and agreed on one Shariah as if they are one Messenger. Or I want each one of us أَنْ أُرْسِلَ “**to send**” meaning to send, so that the Messenger includes the meaning of sending and it has the meaning of the saying مَعَنَا بَنِي إِسْرَائِيلَ “**With us are the children of Isra’eil**”. He means to let them go with us to Palestine and it was their dwelling. So they came to his door, the permission was not granted for a year, until the gatekeeper said: There is a man here who claims to be the Messenger of the Lord of the Worlds. He said: Permit him, so that we may laugh at him. So, they gave him the Message, and Pharaoh knew Musa...]

b- [Tafsir Al-Qurtubi (13/93

Allah’s (swt) saying: رَبِّ الْعَالَمِينَ “**Go to Pharaoh and say, ‘We are the messengers of the Lord of the worlds’**” Abu Ubaidah said: Messenger in the sense of a Message and appreciation for this. We have the message of the Lord of the worlds. Abu Ubaidah said: the Messenger can be in both meaning the dual and plural meaning. The Arabs say: This is my messenger and my support, and these two are my messengers and my support, and these are my messengers and my support. Among this is Allah’s (swt) saying: فَإِنَّهُمْ عَدُوٌّ لِي “**For they are an enemy to me**”. And it was said: It means that each one of us is a messenger of the Lord of the Worlds].

c- By examining these two verses and other verses in which Haroon (as) was mentioned with the word al-irsal (being sent) and al-Risala (message), it becomes clear that mentioning him with the word al-irsal was always with Musa (as), i.e., by following him, for example Allah’s saying: ثُمَّ أَرْسَلْنَا مُوسَى وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ “**Then We sent Moses and his brother Aaron with Our signs and a clear authority**” [Al-Mu’minun: 45]

وَإِخِي هَارُونَ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ
وَإِذْ نَادَى رَبُّكَ مُوسَى أَنْ ائْتِ الْقَوْمَ الظَّالِمِينَ * قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ * قَالَ رَبِّ
إِنِّي أَخَافُ أَنْ يُكَذِّبُون * وَيَصِيقَ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ *
وَأَهُمَّ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُون * قَالَ كَلَّا فَادْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ * فَآتَيْنَا
فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ * أَنْ أُرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ

“**And [mention] when your Lord called Moses, [saying],**
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"Go to the wrongdoing people * The people of Pharaoh. Will they not fear Allah?" * He said, "My Lord, indeed I fear that they will deny me * And that my breast will tighten and my tongue will not be fluent, so send for Aaron * And they have upon me a [claim due to] sin, so I fear that they will kill me." * [Allah] said, "No. Go both of you with Our signs; indeed, We are with you, listening * Go to Pharaoh and say, 'We are the messengers of the Lord of the worlds * [Commanded to say], "Send with us the Children of Isra'eil." [Ash-Shu'ara: 10-17]

أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي * أَذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى * فَقُولَا لَهُ قَوْلًا لَيْسَ لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى * قَالَ رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَى * قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى * فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بَابَةً مِّنْ رَبِّكَ وَالسَّلَامُ عَلَيَّ مَنِ اتَّبَعَ الْهُدَى * إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى

"Go, you and your brother, with My signs and do not slacken in My remembrance * Go, both of you, to Pharaoh. Indeed, he has transgressed * And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]." * They said, "Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress." * [Allah] said, "Fear not. Indeed, I am with you both; I hear and I see * So go to him and say, 'Indeed, we are messengers of your Lord, so send with us the Children of Isra'il and do not torment them. We have come to you with a sign from your Lord. And peace will be upon he who follows the guidance * Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away.'" [Ta-Ha: 42-48]. It is clear from all these texts that Haroon (as) was not alone in the description of the Message; rather, the description was about Musa and about him together, peace be upon them both, meaning that Haroon (as), was not independent and unique in the description the Message.

d- But when Haroon (as) is mentioned in the noble Qur'an alone and independent in description, he was called a Prophet and not a Messenger, and this is at the time when the Qur'an confirmed to Musa (as) the description of the Messenger and the Prophet together, Allah (swt) says:

وَأَذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا * وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا * وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا

"And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger and a prophet * And We called him from the side of the Mount at [his] right and brought him near, confiding [to him] * And We gave him out of Our mercy his brother Aaron as a prophet" [Maryam: 51-53] He said about Musa (as) that he was: رَسُولًا نَّبِيًّا "And he was a messenger and a prophet" [Maryam: 51] As for Haroon (as), immediately after that, the Qur'an did not prove the description of the Message, but it was sufficient to describe him with prophethood: أَخَاهُ هَارُونَ نَبِيًّا "His brother Aaron as a prophet." [Maryam: 53]. This supports our understanding that Musa (as) is the Messenger and Prophet, because the new Shariah was sent to him and he was commanded to convey it. As for Haroon (as) he is a Prophet and not a Messenger because he followed Musa (as) and was commanded to convey the Message of Musa (as), and his Shariah without having an independent new Shariah. The following was stated in the tafseer of these verses in Ibn Katheer:

[Tafsir Ibn Katheer (5/237)

...When the Allah (swt) mentioned Ibrahim Al-Khalil and praised him, He mentioned Al-Kaleem, and said:

وَأَذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا "And mention in the Book, Moses. Indeed, he was chosen" [Maryam: 51].

وَكَانَ رَسُولًا نَّبِيًّا "and he was a messenger and a prophet" [Maryam: 51] The two descriptions were combined for him, because he was among the great five determined Messengers (Uli Al-Azam), and they are: Noah, Ibrahim, Musa, Isa, and Muhammad, may Allah's prayers and peace be upon them and upon all the rest of the Prophets... And his saying:

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا "And We gave him out of Our mercy his brother Aaron as a prophet" [Maryam: 53]. Meaning: We answered his question and his intercession for his brother, so we made him a Prophet, as he said in the other verse

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ "And my brother Aaron is more fluent than me in tongue, so send him with me as support, verifying me. Indeed, I fear that they will deny me" [Al-Qasas: 34]. Allah (swt) says: قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى "You have been granted your request, O Moses" [Ta-Ha: 36] Allah (swt) says: فَأَرْسِلْ إِلَى هَارُونَ * وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ "so send for Aaron * And they have upon me a [claim due to] sin, so I fear that they will kill me." [Ash-Shu'ara: 13-14].

That is why some of the predecessors said: No one was given intercession in this world greater than the intercession of Musa for Haroon, that he be a Prophet. Allah (swt) says: وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا "And We gave him out of Our mercy his brother Aaron as a prophet" [Maryam: 53] Ibn Jarir said: Ya'qub told us, Ibn Aliyah told us, on the authority of Dawood, on the authority of Ikrimah, he said: Ibn Abbas said: His saying وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا "And We gave him out of Our mercy his brother Aaron as a prophet" [Maryam: 53] He said: Haroon was older than Musa, but he wanted to grant him his prophethood].

3- From what was mentioned above, it becomes clear that according to the definition that we adopt for the Prophet and the Messenger, Musa (as), is a Prophet because a Shariah was revealed to him to convey it, and a Messenger because a specific Shariah was revealed to him. As for Haroon (as) is a Prophet because a Shariah was revealed to him, but he is not a Messenger because the Shariah that was revealed to him to convey was not specific to him; rather, it was the Shariah specific to his brother Musa (as).

This is what we see is the correct opinion in this matter, and it is our adopted opinion, and Allah (swt) is All-Knowing and Most Wise.

Your Brother,

Ata Bin Khalil Abu Al-Rashtah
12 Shawwal 1444 AH
2/5/2023 CE