

No Title: 'Any Means Possible'

The Muslim Ummah has been diverted in its way of establishing Islam through the concept of 'any means possible'; to such an extent as some groups are calling for the implementation of Islam alongside with Kufr and through the systems of Kufr (Democracy). Insha-Allah in this article we would like to clarify this position of implementing of Islam through any means possible.

Some movements and people use the justification of Prophet Yusuf (as) in the government of al-Aziz in Egypt as a justification for participating in the System of Kufr or non-Islamic governments. Looking closely at this argument we can conclude that using Prophet Yusuf's example to justify such similar acts currently is totally out of context, simply because we are commanded to follow Prophet Muhammad (saaw) and under no pretext are we to follow Prophet Yusuf (as) or any other Prophet.

The Shariah (Allah's Rules) has categorically rejected any kind of reference to laws alien to it. If Prophet Yusuf (as) had actually been allowed by Allah (SWT) to rule by the law of the King of Egypt at that time, Muhammad (saaw) was never allowed to do so nor was his Ummah (nation) after him. Therefore, ruling by a law other than Allah's and resorting to secular laws is considered to be an act of Kufr (disbelief) , mischief and rebellion. Evidence on this subject comes in many Qur'anic verses from which we cite the following:

"If any do fail to rule by (the light of) what Allah has revealed, they are (no better than) Kafiroom (disbelievers)." [Al-Maidah-44]

"And if any do fail to rule by (the light of) what Allah has revealed, they are (no better than) Zalimoon (wrongdoers)." [Al Maidah-45]

"If any do fail to rule by (the light of) what Allah has revealed, they are (no better than) those who Fasikoon (rebel)." [Al Maidah-47]

"But no, by the Lord, they can have no (real) faith until they make you (Muhammad) rule in all disputes between them." [Al Nissa-65]

"Do they seek after a judgement of (the days of) Jahiliyyah (ignorance)? But who for a people whose Faith is assured can give better judgement than Allah ?"

We therefore say that to resort to judgements other than those decreed by Allah (SWT) to Prophet (saaw) and to take Prophet Yusuf's actions as a pretext is totally wrong.

The other argument is that that Prophet (saaw) said " Actions will be judged by intentions and everyone will be recompensed according to what he intended." [Bukhari]

The meaning of this hadith is quite simple in Islam, all routine matters of life are transformed into acts of worship by their intention. Accordingly if one dives in a river for the intention of an enjoyable swim that is all the action achieves. However, if the intention of diving in the water was to perform purification (Ghusl) the act now becomes an act of worship. Both actions are exactly the same but the intentions differed. Thus it was intention that transformed the action to an act of worship.

However, the case of haram is entirely different. Haram remains haram no matter how good the intention, how honorable the aim. For example if someone accumulates wealth through usury (riba) in order to build a mosque, the haram will not be lifted from him simply because his intetion of buliding a mosque was good. In Islam good aims and intentions have no effect in reducing the sinfulness of what is haram. Thus, the Prhophet (saaw) said "If anyone amasses wealth through haram means and then gives charity from it, there is no regard for him and the burden of sin remains." [Ibn Khazimah, Ibn Hibban, al Hakim]

Accordingly it is wrong to say, because the intention of transforming a Kufr system into an Islamic System is a good one, that we can not fall within the definition of "Ruling by other than that which Allah has revealed." What people are saying is because the intention of entering into an non-Islamic

government is good one cannot therefore be seen in the same manner as the person who entered the same government for other reasons.

Furthermore, the question of participating and thus agreeing to implement Kufr and some parts of Islam can very easily be answered by looking into the Seerah (life) of Prophet Muhammad (saaw). Part of the thirteen years that the Prophet (saaw) spent in Mecca was calling people to the belief in Islam. This belief necessitates absolute authority to Allah (SWT) not to any man-made laws. In the 13 years that it took him to establish the first Dawlah al Islamiyah (Islamic State) which was built on the basis of La ilha ill Allah, and exactly the same opportunities of 'compromise' and offers to work with man made systems were presented to Muhammad (saaw).

It is narrated in Ibn Ishaq, At - Tabari and Ibn Sad all mention the attempts of the leaders of Quraish to get the Messenger of Allah (saaw) to agree to a compromise.

One such attempt is related by Ibn Ishaq concerning the visit of Utbah ibn Rabiah, one of the chiefs of Mecca. Once inside the Prophet's house Utbah declared: "You are, as you know in an honoured position in your tribe and possess a high status in our lineage. But you have innovated amongst your people a grave matter by which you have created dissension in the community, undermined their forefathers religion and declared their forefathers as Kufar (disbelievers) who are doomed to Hell. So listen to me, I am going to offer you some options to consider so that you may accept some of them." The Messenger of Allah (saaw) asked him to go on. Utbah continued. "O son of my brother, if you want money by this matter which you have brought unto us, we will collect for you of our money till you become the richest amongst us. And if you want honour, we will make you chief and overlord over us, deciding on nothing without you. And if you want dominion, we will make you a king over us. But if it is a vicious vision which you see and which you cannot send away from you, we will arrange medical treatment for you, and we will spend generously until we cure you of it." After Utbah had finished the Messenger of Allah (saaw) replied with verses from Surah Fussilat and rejected Utbah's offer.

The Messenger of Allah (saaw) is our example, his actions are considered as Hukm Sharai (ruling from Allah) for us. Accordingly his example should be the arbiter in this question because he acted not from himself, but from Allah (SWT).

"Nor does he speak of his own desire. It is not save a Wahiy (revelation) that is sent down." [Surah 53: 3-4]

"Certainly you have in the Messenger of Allah a good example for whosoever hopes for Allah and the last day, and remembers Allah much."

He rejected the offers of Quraish because it contradicted the very Message that was being revealed 'La ilaha illa Allah.' He was not after authority for himself but for the Shariah. There was no thought of opportunism or pragmatism. Indeed, as the Prophet (saaw) said to his uncle Abu Talib "By Allah, Almighty, I swear, even if they should put the sun in my right hand and the moon in my left that I abjure this cause, I shall not do so until Allah has vindicated it or cause me to perish in the process." This is the example we have to follow, an example that does not tolerate the coming together of Haqq (Truth) and Batil (falsehood), Islam and Kufr.

Clearly, it is necessary to explain why entering into non-Islamic government is haram, whatever the intention or reason behind such an action. It is haram because it effectively means, while implementing some aspect of Islam, one also agrees to implement Kufr. And implementing Kufr is haram. Because this act is a rejection of the real meaning of La ilaha illa Allah. For it is an acceptance of the authority of others, other than that of Allah (SWT). When a person or a party joins a non-Islamic government - whatever the intention - that person or party becomes part and parcel of the government which is responsible for implementing the laws. Laws that are non-Islamic. Accordingly this action legitimizes the imposition of Kufr laws.

It should be noted that all of these rulings prove that the participation in any NON-ISLAMIC governmental system is haram. This applies in America, Pakistan, Iran, Saudi Arabia, Egypt, Jordan, Algeria, and unfortunately all the rest of the Muslim 'countries'.

As for the question of the 'careful, methodological way' in which such groups and people are attempting to change the man made system to Islam. It should be clear from the outset that it is not you or I who determines what method we can use to establish the Rule of Islam, Islam has to decide. This question is not without procedure in Islam. The question of establishing the Rule of Islam occurred once before. When Muhammad (saaw) was appointed as the Prophet of Allah there was no Rule of Islam, no Dar al Islam (Domain of Islam), but thirteen years later he established this Rule in Medinah. How he proceeded in this task to establish the Rule of Islam is our method. So Islam has decided the method, not you or I, and our opinions have no real place in this matter.

In the concept of ends justify the means, the Prophet (saaw) could have accepted this offer. Because by accepting this offer he would have established Islam as a political force and, by so doing, established Dar al Islam. Which is more than what is on offer to those movements currently working with Non-Islamic governments. Having established the rule, with all the power of the state in hand the Messenger of Allah (saaw) could have gone back on his word or let destiny decide the matter. This is surely what the opportunistic person would have done. But he did not. Because he was commanded by Allah (SWT) to Establish this Deen (System of Life) by a certain method that can not accept compromise, flattery to rulers or deceit. Can one honestly say that if the same offer was on the table that those movements that work with the non-Islamic governments, would refuse the offer. We leave it for you to answer!

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