

No title: "To follow the Sunnah of the Jews."

On September 14th, 1991, a group of scholars gathered at Holiday Inn for a fund raising dinner for a local masjid in Southern California. One scholar advised the Muslims to wake up and learn from the example of the Jewish Lobby in Washington. If you have attended a similar gathering then probably have heard the same advice: " To follow the Sunnah of the Jews."

In addition, many Muslim organizations and individuals are calling for integration with the existing system in America. Thinking that this is the correct choice in order to make the difference in the society. Since, the other alternative would mean isolation, and naturally integration is preferred over isolation. Without a doubt this is a very important issue confronting Muslims all over the world, whether they are in the US, England, Egypt, Algeria, Saudi Arabia, or Pakistan. Muslims have to continue to live their lives in accordance to the Quran and Shariah.

First of all, it is incorrect to assume that "isolation" is the only other alternative. Muslims can perform their obligation without isolating or integrating. Secondly, the objective has to be defined for every action before it's implementation. Thus, the objective for integration can either be to become part of the system or changing the existing system.

The objective of "becoming a part of the system" is wrong, since this would mean losing our identity as an Ummah and as individuals. One should not forget that the system in this Land considers itself as a melting pot and the society works very diligently in motivating "minorities" in participating in the political process. While each minority group is encouraged to retain it's culture and tradition. In simplest terms, if Muslims accept to reduce Islam to a mere culture and tradition and accept the way of the Kufr system (American, British, Pakistan, Egypt, Iran, Saudi Arabia etc.), it then follows that there is nothing wrong in having Muslims characterized as minorities participating in the political process.

In fact it is exactly what the British government suggested to the Muslims in Britain, during the Salman Rushdie issue. John Batin, the Home Office Minister, addressed the Muslims in a letter, in which Muslims were threatened with deportation if they did not compromise and work within the system. (London Times, 7th August, 1991.) Therefore, being part of the system is one of the items on the Kufar's agenda. Muslims should wonder why would the Kufars be concerned with the welfare of the Muslims and more importantly why their agenda desires the integration of Muslims? Is it because it gives credence to their regimes and prolongs the imposition of Kufr ideologies (Capitalism, Socialism).

Let us look at the second objective, integrating with the system to change it. The following is a passage from the American Encyclopedia, regarding changing Democracy :

"Democracy is under no obligation to commit suicide by permitting majority to destroy the principle of democratic majority rule. The encyclopedia quotes Walter Lippman " man may not use facilities of liberty to impair them. No man may invoke a right to destroy it. The right of free speech belongs to those who mean to transmit that right to their successors." The point that is made clear is that when the people of a country vote democratically to abolish the principles of democratic rules, they prove themselves unfit for self-government."

The ongoing debate proves that the philosophers of "democracy" are aware of this dilemma. Therefore, we can't expect that the "democratic way of life" would allow an "Islamic way of life" in it's totality to replace it. Islam and Democracy are two completely different ways of life or ideologies.

Let us not forget that the Islamic ideology controls and regulates all aspects of life, including politics. It does not allow individuals or groups to have such activities. We should not fool ourselves by claiming that we are similar to Prophet Musa (A.S.), when he lived in the house of Pharaoh, or to Prophet Yousef (A.S.) when he accepted a high position in Egypt.

- 1) Prophet Musa (A.S.) was never a participant in the Pharaonic system.
- 2) There is no indication that indicates Prophet Yousef (A.S.) had a governing position.

3)All of these incidents are before Islam and our Prophet, which is the only system prescribed by Allah (swt) for us to follow.

On the other hand the Sunnah of the Prophet Muhammed (SAAW) reveals that he (SAAW) refused to be a king within the Meccan system. If it was allowed for us to participate and change the system, then why did the Prophet not accept and try to change the existing system through itself? Additionally, we only follow the sunnah of Prophet Muhammad (SAAW), and not of the other prophets.

Finally, we would like to advise individual Muslims and organizations, like ISNA and AMPAC, that this is not the Islamic way of accomplishing the task. These efforts are HARAM and will be wasted by working with the agenda created by the Kufar's.

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