

Election 2000 -

Are Muslims allowed to Vote in elections while resident in Britain or within Dar-ul-Kufr?

ELECTION 2000

In the run up to the forthcoming elections many Muslims who are sinfully integrated with the kufr society have been affected by kufr concepts and are unintentionally starting to reconcile Islam (i.e. Allah(swt)'s law) with Kufr (i.e. man-made-laws) in society (i.e. the continuous relationship between the people managed by a state) and instead of interacting with society to change it as Allah(swt) has ordered them to do, these individuals have started to integrate into society in a defeatist manner justifying man-made-law and sometimes using the notion of benefit, the end justifies the means, obeying man-made-law or referring to imaginative evidence to justify it.

The Messenger Yusuf (AS): An example of imaginative evidence is wrongly attributing to the Messenger Yusuf (AS) that he shared kufr power and implemented kufr law during the time of Al-Azeez of Egypt whereas Allah(swt) has informed us that He(swt) declared that the Rule is for none but Allah(swt). Allah(swt) says: *"The command is for none but Allah(swt), He has commanded that you worship, follow, submit to and obey none but Him; that is (Islam) the right Deen, but most men understand*

"On sharing power with the Kufir, Allah(swt) clearly states in the Quran: *"Rule and judge between them by whatever Allah(swt) has revealed to you (Oh Muhammad) " [EMQ 5:49]*

not." [EMQ 12:40].

In addition the messenger Yusuf (AS) was not a ruler rather he was a store-keeper, someone responsible for the distribution of water and food during the time of famine and when one of his brothers was accused of stealing he clearly referred to the Shari'ah of his father the messenger Ya'qoub (AS) and not to man-made-law i.e. the law of Al-Aziz. Further Allah(swt) orders us to follow the Messenger Muhammad (saw) as the Uswah and restricts us by saying: ***"Whatever the messenger (Muhammad) brought to you take and abide by it, and whatever the messenger forbids leave and refrain from it"*** [EMQ 57:7]

Moreover the messenger Muhammad (saw) said to Omar

bin Al-Khattab(RA), when he(saw) him reading a page from the Torah: "Leave it, By Allah(swt) if my brother Musa (AS) was alive today he would have no choice but to follow my way i.e. Shari'ah" The Shari'ah principle is that the Shari'ah (divine rules) before us i.e. before Islam are not for us because Allah(swt) says: "For each Messenger I sent a Shari'ah and way of life" [EMQ 5:48]

As for the Shari'ah principle which some scholars follow and which states that the Shari'ah (Divine rules) before us i.e. before Islam is Shari'ah for us until our Shari'ah abrogates it or states otherwise. In fact even for those who follow this principle they reject to share power with Kufr because Allah(swt) clearly states in the Quran: ***"Rule and judge between them by whatever Allah(swt) has revealed to you (Oh Muhammad) " [EMQ 5:49]***

In addition to all the above at the time of Yusuf (AS) It was not prohibited to share power with ufr regimes (even if we assume that he did shared power). However in Islam it is prohibited to share power with kufr regimes, as it is to drink alcohol (whereas alcohol was not prohibited before Islam). Hence if we start leaving Islamic rules and begin to refer to what was before the Shari'ah of Islam we will end up drinking alcohol, committing fornication and even removing the eye of a person who hurt someone else's eye, whereas in Islam blood-money is payable and it is prohibited to remove anyone's eye.

NB: I wonder What the relationship is between the permissible actions of the messenger Yusuf (AS) who abided by the commands of Allah(swt) and the prohibited actions of those going to vote for man-made-law or sharing power with Kufr regimes!! The

Abysinnian King: Another example of imaginative evidence is wrongly attributing to the Abysinnian king that he was a Muslim implementing kufr. First of all to refer to the actions of man is another indication that we are refraining from the only example we must follow i.e. the messenger Muhammad (saw) and not the Abysinnian King.

However for argument's sake let us consider the claim. It is well known that the Abysinnian king was not a Muslim as far as the Muslims at the time were concerned. However it has been narrated that when the messenger Muhammad (saw) declared Salat ul-Janazah for the king the Muslims were informed that he died as a Muslim. Hence no one is able to claim that the king embraced Islam during his life or when Allah(swt) ordered us to rule by Islam or before his death. Therefore the whole claim is like the one who wants to get aid from a fly to fly himself. In addition Islam was completed upon the death of the messenger Muhammad (saw) and not upon the death of the Abysinnian king. In any case how can anyone imagine a king who hides his belief as a divine example to follow?

The scholars of Hadith classify the sayings, actions and consent of the Sahabi as Hadith Mawoqouf i.e. not Hadith which we are obliged to follow or to take as evidence. How about someone who wasn't a Sahabi? As for the consent of the messenger Muhammad (saw) for the actions and sayings of a Muslim they are always derived from Al-Hadith Al-Marfou' Al-Taqriri which are attributed to the messenger by a Sahabi whereas the king was not known as a Muslim let alone a Sahabi.

And the consent of the messenger only applies to actions and sayings which took place in front of him and which he is able to address otherwise one could consider the consent of the messenger for some of the actions of Abu Lahab as divine evidence!! The king was not a Sahabi or a Muslim for the Prophet (saw)(our only divine example to follow).

Finally if the Abysinnian king was a Muslim why did he keep a relationship between his kingdom and the enemies of Islam i.e. the Quraishi regime and why did the messenger not go to him to seek support to implement Islam instead of seeking the support of e.g. Al-Khazraj, Al-Aws, Banu Sa'ssa'ah, Banu Hanifah etc.... NB: I wonder What the relationship is between the actions of Abysinnian king and the prohibited actions of those going to vote for man-made-law or sharing power with kufr regimes !!

The Treaty of Hdaybiyah: Yet another example of imaginative evidence is wrongly attributing to the Messenger Muhammad (saw) that he compromised with kufr regimes by involving himself in the treaty of Hdaybiyah whereas His (saw) involvement in Hdaybiyah was worship to Allah(swt) since it is permit-

ted Islamically for the leader of the Islamic state to have treaties or cease-fires, unlike going to vote for man-made-law or to be a candidate for a kufr party such as the Democrate or Republican or any other kafir party participating in a Kufr regimes-USA. NB: I wonder What the relationship is between the actions of the messenger Muhammad (saw) who abided by the commands of Allah(swt) and the prohibited actions of those going to vote for man-made-law or sharing power with kufr regimes !! The Alliance of Half-Al-Fudhoul:

A further example of imaginative evidence is wrongly justifying the prohibited actions of voting for man-made-law or sharing power with kufr regimes-USA by the Islamic opinion which permits the leader of the state to enter into an agreement i.e. a treaty with another state to protect travellers who wish to visit Makkah in Hajj and which is called Half Al-Fudhoul because the messenger Muhammad (saw) said: " If they invite me to enter an alliance like Half Al-Fudhoul I will enter it" Knowing full well that no one is allowed to be involved in the duties of the state except the leader of the Islamic state i.e. the Khaleefah, not any individual or groups.

NB: I wonder What the relationship is between the actions of the messenger Muhammad (saw) who abided by the commands of Allah(swt) who permitted him (saw) to enter a treaty in his capacity as a leader and the prohibited actions of those going to vote for man-made-law or sharing power with kufr regimes-USA or those entering treaties in their capacity as individuals or groups !! The Lesser Of Two Evils: But worse than all of the above imaginative evidence is the Lesser Evil so-called principle [The lesser of two evils].

Which states: which is it better to do, to drink alcohol, to commit Zina or to kill a baby? So one chooses to drink alcohol (the presumed lesser evil), becomes drunk, rapes the woman and kills the baby! Just like the one who votes for the sake of having an Islamic school thereby declaring war against Allah(swt) by legislating laws such as allowing the Islamic school, homosexuality, Mosques, abortion, Killing Muslims in Iraq, supporting Israel,India and Russia to Kill and Rape(women)Muslims in Palestine, Kashmir and Chechniya with the American aids and weapons .

This evil principle has no ground in Islam whatsoever but because a little bit of knowledge is sometimes more dangerous than the one who has no knowledge at all people quote the above evil statement and confuse it with the divine rules of duress or compulsion since the messenger Muhammad (saw) stated: " My Ummah is not accountable for errors, for forgetting or during duress". Duress has been classified by Shari'ah as life and death issues e.g. when somebody has been under torture or is threatened with it during his/her arrest and which Islam grants as a divine permit (Rukhssah) relating to divine circumstances i.e. Al-Ahkaam ul-Shari'yyat ul-Wadhi'yyah.

NB: I wonder where the person is who is being tortured and forced to vote or to share power with the kufr regimes!! Moreover the Above evil and stupid so-called principle indicates clearly that voting for man-made law and sharing power with Kufr regimes is evil but I wonder what the greater evil is?!! Perhaps it is to denounce Islam because it is difficult to abide by it !! In this Principle it seems like Islam is the greater Evil not to abide by

and join the Kufr regimes-USA!!! (so” permit me to vote or I will declare kufr?”).

Obeying The Law Of The Land: Another imaginative evidence is to say that we must obey the law of the land. This is an indication of the lack of knowledge among some Muslims and contradicts with the word of Allah(swt). Similarly obeying man-made law is prohibited and contradicts with the belief of Muslims. Allah(swt) says: **“Do not obey the disbelievers and the hypocrites, reject their corruption and depend on Allah(swt)” [EMQ 33:48]**

And Allah(swt) says: **“Do not obey the one who is misguided from the revelation and follows his desires and opinions (Man-made law)”[EMQ 18:28]**

And Allah(swt) also says: **“Hold fast to the Judgement of your Lord and obey not a Kafir or a sinner” [EMQ 76:24]**

And Allah(swt) says:” **...If you obey the disbelievers they will turn you back to kufr “ [EMQ 3:149] Fulfil Your Agreements: Some people may argue that Allah(swt) says: “Oh believers fulfil your agreements” [EMQ 5:1].**

And they may refer to the Hadith of the prophet (saw):”Muslims must fulfil the conditions of their contracts” The answer to this is that the verse and hadith are correct but to use them in support of voting for man-made-law or sharing power with kufr regimes is wrong since the Ayah does not request one to enter any prohibited contract otherwise one could contract to sell alcohol and honor it whereas the subject of such a contract is prohibited.

Moreover to honor a permissible contract or its conditions and terms is obligatory but this does not mean accepting any conditions even if they are forbidden since the messenger (saw) said: “Fulfil the conditions of your contracts except if the contract forbids the permissible or permits the forbidden” We are in Dar-ul-Harb!: More imaginative evidence is to say that because we are in Dar-ul-Harb we are allowed to take interest, mortgages, insurance, free mix in classrooms of colleges and universities or Seven-Flags and Disney World and vote for man-made-law etc..!! Muslims attribute this cowardly to the great Imam Abu Hanifa without a shred of knowledge or understanding or ever having smelt Fiqh. May Allah(swt) protect us from ignorance Al-Jahl and the ignorant Al-Jahaalah:

The principle of Dar-ul-Harb Hukman Wa Fi’lan has no reality in the absence of Dar-ul-Islam because the presence of Dar-ul-Islam, in particular the foreign policy of the Islamic state (i.e. Al-Khilafah) will classify the other countries of the World. For this reason the whole world today is classified as Dar-ul-Kufr except some Muslim land under occupation e.g. Palestine, Kashmir and Chechenya etc.. which are classified as Dar-ul-Ghaseb where every mature sane able male(obliged by Islam) must fight to liberate the occupied land.

Moreover even if Dar-ul-Harb did exist today it

is not a general permit to commit Haram rather it is a permit to live in it without fighting if the Islamic State has a treaty with that state otherwise living in Dar-ul-Harb has one purpose i.e. Jihad. Public Interest Al-Masaaleh Al-Mursalah: Some people always try to impress others with terminology’s such as Fiqh Al-Waaqi’, Al-Istihsaan, Ahwan-ul-Sharrein and Akhaf ul-Dhararein. Al-Masaaleh Al-Mursalah is one of them.

In answer to such people and their claims it is worth mentioning that the master of the subject Al-Masaaleh Al-Mursalah is Imam Dar-ul-Hijra Al-Imam Malik Bin Anas who, if he were alive today, would grant everyone mis-using his principle many lashes because he is the one who rejected the actions of the Taabi’een if they were not from the people of Madina let alone following the actions of the Kufar, promoting them and voting for them to legislate instead of Allah(swt)! Imam Malik’s Opinion is that Allah(swt) sent His message to mankind in order that they worship, follow, obey and submit to Him in this life to gain His pleasure in the Hereafter. However, according to Imam Malik the purpose of the Shari’ah in life is for man to get interest and benefit and to prevent harm.

The Maliki School of Thought divided interest (Al-Masaaleh) into three categories: · The Nullified Interests Al-Masaalih Al-Mulghaat (i.e. the interests which Islam forbids e.g. dealing with Riba, running away from Jihaad or Voting for man-made law etc..). · The Recognised Interests Al-Masaalih Al-Mu’tabarah (i.e. the interests which Islam permits e.g. accepting blood-money, income support, gifts and housing benefit etc..). · The Unmentioned Public Interests Al-Masaalih Al-Mursalah (i.e. the interest which Islam is silent about as far as the Maliki school of thought is concerned e.g. having loud speakers for the Azaan in mosques is considered to be for the interest of the Muslims although the Shari’ah did not forbid or permit it). The conditions for the Unmentioned Public Interest among the Malikis are: It must not be prohibited in Islam e.g. voting for man-made law or playing the lottery. It must be for the benefit of All Muslims.

It must be decided upon by The Khalifah or his Scholars and rulers. NB: Islam restricts the Delegator and the Delegatee to indulge in any process of delegation for something forbidden e.g. legislation (law making) even for someone’s interest because legislation is for none but Allah(swt)

Finally: I wonder What the relationship is between Masaalih Al-Mursalah which is controlled by Shari’ah and the commands of Allah(swt) and the prohibited actions of those going to vote for man-made law or sharing power with kufr regimes for the sake of benefit. Allah(swt) says: **“Whatever you gain as benefit or interest in this life is but a convenience but that which is with Allah(swt) is much better and more lasting for those who believe and put their trust in Allah(swt)” [EMQ 42:36].**

Promoting Kufr Party Manifesto’s: Nowadays we see so-called Muslim and Kafir candidates visiting the house of Allah(swt) (i.e. the Mosques) not for the sake of inviting you to Allah(swt) or His Deen but rather for the sake of inviting you to participate in Kufr system(Hell_Fire). Most of the time you hear that politics is not allowed in the mosque but they are the first people to discuss non-islamic politics (i.e. kufr politics) there. Allah(swt) informs

us about these people and promises them and their masters a severe punishment. Allah(swt) says:

“ The Satan’s will instruct their alliance to promote and argue with you their manifesto” [EMQ 6:121] Allah(swt) says: “ Here you are debating and arguing on behalf of them in this life but who will argue for you on the day of judgement or be their representative” [EMQ 4:109]

An Individual or Community Vote? Some people shamelessly call people not for Jihad or for Islam but rather for voting for man-made law seeing only interest or some hidden political agenda! Some of them say you must vote for the Kufr System for the sake of having mosques, or other benefits!!!

Allah(swt) says: ***“ But say not lies: ‘This is permitted, and this is forbidden’ so as to ascribe lies to Allah(swt). For those who ascribe lies to Allah(swt) will never succeed (in the Hereafter)” [EMQ 16:116].***

So for Allah(swt)’s sake do not command what is shameful and prohibited to the individual or to the whole community for Allah(swt) says:” ***Say: Allah(swt) never commands what is shameful: do you say of Allah(swt) what you know not “[EMQ 7:28]***

We Are Muqalled and We Follow Our Community Leaders! This is another excuse for many Muslims, claiming that they are Muqalled and that therefore they can follow their leaders and Imams blindly. It is well known in Islam that every Muslim must know certain issues by necessity. In these issues the scholars and imitators are considered equal with respect to their knowledge about them e.g. fornication, homosexuality and free mixing are prohibited Haram.

Voting for Man-made law is one of these issues, which every Muslim must know is prohibited and contradicts his belief. So the above claim will lead them to nothing but Hell-fire. Allah(swt) says: ***“ Oh our Lord: we obeyed our leaders and nobles who misled us, Oh our Lord give them twice our punishment and curse them severely “ [EMQ 33:67]***

Conclusion And Sincere Advice:

In conclusion my sincere advice for those who call for voting for man-made law or for sharing power with kufr regimes and yet declare sovereignty for Allah(swt) (which has no meaning or presence in their lives, deeds, saying and transactions whatsoever except in wudu and Salat and Istinja) and for those ignorant people with titles such as Doctor, Professor, Sheikh, Maulana, Brother, Sister etc. who quote any verse or Hadith as evidence for something irrelevant (until we begin to hear that e.g. because we make wudu every time

we pray we can have a mortgage or vote) is to fear Allah(swt), to stop forbidding and permitting without knowledge and to remember what Allah(swt) says: ***“ But say not lies: ‘This is permitted, and this is forbidden’ so as to ascribe lies to Allah(swt). For those who ascribe lies to Allah(swt) will never succeed (in the Hereafter)” [EMQ 16:116].***

Dear Muslim brothers and sisters, Allah(swt) does not account you for your errors or unintentional mistakes but He(swt) will account you for what you do intentionally. Allah(swt) says: ***“ You are not accounted for what you do by mistake, but for what you intentionally do” [EMQ 33:5].***

So for Allah(swt)’s sake do not mix the good deeds with the bad deeds. Allah(swt) says: ***“ Among the people are hypocrites who have grown up with bad habits, you don’t know them but Allah(swt) knows them. And there are others who mix good deeds with bad deeds: perhaps Allah(swt) will forgive them (if they repent) since Allah(swt) is all forgiving.. “ [EMQ 9:102].***