IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

**BEING THE THIRD KHUTBAH FOR THE MONTH OF RABI’U AL-AKHIR, DATED: 16TH/RABI’U AL-AKHIR /1444AH (11TH /NOV/2022CE)**

**ISLAMIC VIEW CONCERNING THE NOMINATION OF NON-MUSLIMS TO PARLIAMENT.**

**FIRST SERMON**

All Praises belong to Allah, Lord of the worlds, who says in His Glorious Book: (**يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ**) **“O you who believe! Betray not Allah and His Messenger, nor betray knowingly your Amaanat (things entrusted to you, and all the duties which Allah has ordained for you).” (Al-Anfaal: 27)** We praise Him, Glorified and Exalted He is, we thank Him, we believe in Him, and we trust in Him. We seek refuge in him from the evil of our own souls, and from our bad deeds. He whom Allah guides is the one who is guided and nothing that can mislead him, and whoever is let astray, none can guide Him. I testify that there is no god worthy of worship except Allah alone. He has no partner. And I bear witness that Muhammad is his servant and His Messenger, who said in his hadith: “***When honesty is lost, then wait for the Hour." It was asked, "How will honesty be lost, O Allah's Messenger (ﷺ)?" He said, "When authority is given to those who do not deserve it, then wait for the Hour.”*** (Bukhari). May the Blessings and Peace of Allah be upon him and his pure household and companions.

Thereafter…

O servants of Allah, I enjoin you and myself to fear Allah, the Mighty and Sublime, for it is the way of the righteous, the men of understanding. Allah Ta’alah says: (**وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ**) “**So fear Me, O men of understanding”** {Al-Baqarah: 197}

Brothers in faith! This is the third meet in the month of Rabee’u-Thaani, and we are focusing on the current issue in our country, Nigeria. That is the issue of the general elections. Today, by Allah’s Help, we will focus our sermon on the responsibility of the electorate, under the theme: Towards Achieving a Good Government. We ask Allah to guide us to correctness and success in doing so.

Parliamentary elections, as we mentioned earlier, are a legitimate means for selecting representatives who represent the people and act on their behalf in supervising the government and enacting laws to serve citizens and advance their interests, and this represents one of the means of the consultative assembly (Shuura) principle that the Islamic Sharee’ah established.

As for the view of Islam concerning a Muslim giving his vote to non-Muslims in parliaments, it is as follows:

The participation of a muslim in such elections are of two cases:

**The first case** is where the system of government is Islamic, it has been submitted to the laws of Allah, the Exalted, in its laws, regulations, rulings and ethics.

And the elected persons possess the qualities defined in the Share’ah for the People of Authority, such as knowledge, justice, integrity, insight and wisdom. And they are people who have influence on the people, solving issues and taking decisions, thus, there is no objection then in such situation to participate in the elections as described, and there is no effective difference between it and the selection that was done in the time of the rightly-guided caliphs and the guided leaders of the religion.

Infact, participating in it is one of the ways of conveying the trust that Allah commanded to preserve and discharge as a duty to people. The Almighty said: (**إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا**) **“Indeed, Allah commands you to discharge trusts to their rightful owners…”** (An-Nisaa: 58). And part of the trust is choosing the people of knowledge and faith and giving them a mandate on the affairs. In the Musnad of Ahmad and Saheeh Bukhari from the hadith of Abu Hurairah, may Allah be pleased with him, he said: The Messenger of Allah, peace and blessings be upon him, said: “***When honesty is lost, then wait for the Hour." It was asked, "How will honesty be lost, O Allah's Messenger (peace be upon him)?" He said, "When authority is given to those who do not deserve it, then wait for the Hour.***”

**The second case** is when the system of government is non- Islamic, such as the democratic or communist system, or other man-made systems that are contrary to Islaam. In this case, the basic principle is not to participate, because of the big problem and corruptibility that come with it. Part of that include: Dependence on wrongdoers and unjust people, attending their gatherings, mixing truth with falsehood, not showing the views and opinions of the people of faith, and their distinction from the people of unbelief and tyranny, and Allah Ta’alah has indeed forbidden all of that when He said: (**وَلا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ**) “**And do not rely on those who do wrong, lest the Fire touches you”** (Huud: 113). And the Almighty said: (**وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذاً مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعا**) **“And it has already been revealed to you in the Book (this Quran) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell”** (An-Nisaa”140). And He, Glorified He is, says: (**لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَاباً أَلِيماً**) “**if they (the believers and the disbelievers) should have been apart, We verily had punished those of them who disbelieved, with painful torment.**” (Al-Fatih: 25).

But if the well-grounded scholars see that participation in these parliamentary councils is necessitated by a considered Sharee’ah benefit, such as rejecting falsehood or reducing it, or showing the truth or even some of it, without agreeing to establish falsehood or rejecting any part of the truth, then there is no objection to it in that case. What is preferred however, is for the people of knowledge, scholars and eminence, and those who are models for people not to participate, but rather direct people to what is good for them by choosing the best or the least evil.

Your case is the second case. It has become clear to you from the preceding words that the ruling varies according to time, place and consideration of scholars. And it is known to everyone who is familiar with elections that muslims get a lot of sweet talk before the election, and after the non-muslim has achieved what he wants, his promises become vain, and this is repeated everywhere. So why do muslims not learn and make adjustments for improvement? Then know that even if it is permissible to participate in it, it is with the condition that it does not lead to abandoning the commands of Allah Ta’alah. Allah commanded to disapproval of the unbeliever, to show dislike towards them, to emigrate from their land, and not to rely on them. If entering into the elections leads to reliance on the unbelievers or not seeking to emigrate and leave their land, then it is not permissible. Sheikh Abdur-Rahman ibn Saalih al-Mahmoud said: ‘This is what is agreed upon by the scholars of the Deen’.

**THE SECOND KHUTBAH**

All praises are due to Allah, we praise Him, and we seek His assistance and forgiveness. We seek refuge in Allah from the evil of our souls and our deeds. He whom Allah guides no one can mislead, and whom He misled, no one can guide. I testify that there is no god except Allah alone without partner. And I testify that Muhammad is His servant and messenger.

**ISLAMIC UNITY; AN OBLIGATION AND A NECESSITY**

The Prerequisites of Islamic Unity: Islamic unity is based on solid foundations and strong ingredients, among them are the following:

1- The unity of belief: The belief of the Muslims in Allah, the Almighty and in all the pillars of faith is the same, there is no difference between them in the fundamentals of the religion and its basic principles, for all Muslims believe in the oneness of Allah, the Exalted, they believe in the angels, the (revealed) books, the messengers, and in the last day, and in qadha wal- qadar (divine will and decree) – the good and the bad, Allah, the Exalted says: (آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللّهِ وَمَلآئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُواْ سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ) “

**“The Messenger ˹firmly˺ believes in what has been revealed to him from his Lord, and so do the believers. They ˹all˺ believe in Allah, His angels, His Books, and His messengers. ˹They proclaim,˺ “We make no distinction between any of His messengers.” And they say, “We hear and obey. ˹We seek˺ Your forgiveness, our Lord! And to You ˹alone˺ is the final return.”**

In the hadith of Jibreel, the Prophet (peace be upon him) defined faith as, **“It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in fate (qadar), both in its good and in its evil aspects."** (Bukhari: 1/27 and Muslim: 1/28 )

This is the belief of all Muslims in all ages and times, and whoever denies anything from it has left the religion of Islam. The Exalted says: (ومَنْ **يَكْفُرْ بِالإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ**) **“And whoever rejects the faith, all their good deeds will be void ˹in this life˺ and in the Hereafter they will be among the losers.” (Al -Ma’idah: 5)**

2- The unity of rituals and laws: All the rituals that Muslims perform in their acts of worship are not different, as well as the laws they apply in various aspects of life. The Almighty says: (**شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّى بِهِ نُوحاً وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ**) “**He has ordained for you ˹believers˺ the Way which He decreed for Noah, and what We have revealed to you ˹O Prophet˺ and what We decreed for Abraham, Moses, and Jesus, commanding:˺ “Uphold the faith, and make no divisions in it.” (Shura: 13).** Allah has prescribed in the religion, certain rituals for the Muslims by which they glorify Allah, the Almighty and get closer to Him. The greatest of these laws are the pillars of Islam which consists; after the two testimonies, prayer, fasting, zakat, and Hajj, “**Ibn ‘Umar reported Allah's messenger as saying, “Islam is based on five things:** the testimony that there is no god but God and that Muhammad is His servant and messenger, the observance of the prayer, the payment of *zakat*, the Pilgrimage, and the fast during Ramadan.” (Bukhari and Muslim.)

Perhaps one of the most prominent advantages of these Islamic laws is the observance of the collectiveness/ togetherness. Most of the preferred duties in Islam are not directed to the individuals. Rather, Allah, The Wise Lawgiver addressed the Muslim community represented by the leaders and their representatives, as in the order to collect zakat and give it to the deserving recipients in the Almighty’s saying: (**خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلاَتَكَ سَكَنٌ لَّهُمْ وَاللّهُ سَمِيعٌ عَلِيمٌ**) “Take from their wealth ˹O Prophet˺ charity to purify and bless them, and pray for them—surely your prayer is a source of comfort for them. And Allah is All-Hearing, All-Knowing.” (Taubah: 103). Also the injunction to implement the hudud (specified punishment in His statement, Exalted be He: (**وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُواْ أَيْدِيَهُمَا جَزَاء بِمَا كَسَبَا نَكَالاً مِّنَ اللّهِ وَاللّهُ عَزِيزٌ حَكِيمٌ**) “As for male and female thieves, cut off their hands for what they have done—a deterrent from Allah. And Allah is Almighty, All-Wise.” (Maidah: 38) and in the verse: (**الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ**) “As for female and male fornicators, give each of them one hundred lashes,1 and do not let pity for them make you lenient in ˹enforcing˺ the law of Allah, if you ˹truly˺ believe in Allah and the Last Day. And let a number of believers witness their punishment.” (Nur: 2)

3- **The unity of sources and references:** The Islamic religion has specific sources and references from which all Muslims derive the beliefs, acts of worship, morals and laws. The Almighty says: (فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً) “Should you disagree on anything, then refer it to Allah and His Messenger, if you ˹truly˺ believe in Allah and the Last Day. This is the best and fairest resolution.” (Nisaa: 59)

- Dear Servants of Allah, Muslim narrated in his Sahih on the authority of Aisha, may Allah be pleased with her, she said: The Prophet - may Allah bless him and grant him peace said: “The day and night will not pass away until Al-Lat and Al-'Uzza are worshiped."

And in his other saying, may Allah’s blessings and peace be upon him: **"The Hour shall not be established until tribes of my Ummah unite with the idolaters, and until they worship idols.**

These two hadiths are among the hadiths that indicate that people will return to polytheism at the end of time, and some Muslims are among these, as shown. We see graves and shrines for which a group of Muslims spends acts of worship and offerings that are only deserved for Allah alone, and other types of polytheism. And what supports the discourse of these two hadiths is the return of the celebration of Halloween to the Kingdom of Saudi Arabia in this month-November, this year (2022). Such idolatry festival is celebrated in the kingdom where it was previously forbidden! "Inna lillah wa inna ilayhi rojiun” (We belong to Allah and to Him we shall return)."

Halloween celebration was started by the Celtic people in Ireland and ancient Britain on the first day of November. It is a pagan and polytheistic festival in which there exist false belief concerning the dead and the spirit and about Allah, the Lord of the Worlds, and participation in it is absolutely forbidden.

The Almighty says: (**فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ**) **“So shun the impurity of idolatry, and shun words of falsehood”** (Al-Hajj: 30)