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ASSALAMU ALAIKUM

CAN WE BE MEMBERS OF PARLIAMENT?

QUESTION: Al Jama-ah is a political party in South Africa. We are aware of the stance of the Mujlisul Ulama of S.A. on the issue of participation in non-Muslim politics. There are about 2 million Muslims in South Africa. If the Muslim community has no Voice in Parliament and in the provincial and municipal tiers of government, who will speak on behalf of them? There is a range of issues and needs of the Muslim community, both religious and secular. But there is no Muslim Voice to address the authorities in the national and provincial governments regarding the needs of the Muslim community. Given this situation, what scope is there in the Shariah for Muslims to act as representatives of the Muslim community in the different tiers of government? If there is any such scope, what are the guidelines?

ANSWER

Allah Ta'ala says in the Qur'aan: *"Those who do not rule according to that (Shariah) which Allah has revealed, verily they are the kaafiroon."* This ayat as well as other Qur'aanic Verses and Ahaadith explicitly and emphatically prohibit participation in non-Muslim politics. It is not permissible for Muslims to be part of the **law-making** process of governments. The only law for Muslims is the Shariah.

It is conceded that the Muslim community has many needs and we face problems from time to time. In fact, recently these problems are on the increase. Interacting with the authorities is an undeniable and an imperative reality. Circumstances compel Muslims in non-Muslim countries and even in Muslim countries which are all today governed by kufr secular law, to make use of the non-Muslim systems for our needs. For example, the court system is haraam; the police system is haraam; the taxation system is haraam; the municipal system is haraam; the banking system is haraam; in short, every system of secular government is haraam, be it the parliamentary, provincial or the municipal system. But, circumstances compel Muslims to participate in all of these systems to gain fulfillment of their needs. Participation to the degree of need is permissible.

It will be permissible for a Muslim to become a member of the national or provincial parliament on condition that he does **not** become a party to the law-making process. His presence in parliament must be only as a Voice for Muslims. His obligation will be to speak in the interests

of the Muslim community and to fight for their needs, both secular and religious. It will be haraam for him to join in the voting for any law which infringes the Shariah.

Currently, while there are some 'Muslim' members of parliament, they are not voices for Muslims. They are voices for Shaitaan. They are active participants in kufr politics. They simply toe the party line and vote for whatever haraam rubbish the party disgorges. They come within the purview of the above-cited Qur'aanic aayat. They are sell-outs – traitors who have betrayed Islam and the Muslim community. Never do they speak up for Muslims.

Thus, if you Al-Jama-ah members can give the Muslim community the following undertaking:

- ***THAT YOU WILL ONLY BE A VOICE FOR THE MUSLIM COMMUNITY***
- ***THAT YOU WILL SPEAK FOR THE MUSLIM COMMUNITY***
- ***THAT YOU WILL TAKE THE NEEDS OF THE MUSLIM COMMUNITY TO THE HIGHEST LEVEL OF GOVERNMENT, AND***
- ***THAT YOU WILL NOT BECOME PART OF THE LAW-MAKING PROCESS,***

Then it will be permissible for Muslims to vote for you. But this still excludes females since there is no arrangement for safeguarding their Hijaab in the prevailing voting scenario.

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