



The Struggle with Kufr continues in India

The 2019 Indian general election was held in seven phases from 11 April to 19 May 2019 to constitute the 17th Lok Sabha (People's Parliament) comprising 543 elected and 2 Nominated MPs. About 900 million Indian citizens were eligible to vote in one of the seven phases. There were over 1 million voting centres and nearly 5 million electronic voting machines to register the votes of what is termed the largest election ever. The 2019 elections attracted a turnout of over 67% – the highest ever in the history of Indian general elections.

India has over 195 million Muslims comprising about 15% of the Indian population. Every election in the past since 1952 has had an element of appeal to the Muslims by projecting Muslim candidates. However, there has been a decline in its parliamentary representation and for the first time in 2014 there were no Muslim MP in the party that won the election (BJP). The situation in 2019 has deteriorated further.

Two major alliance of the 2019 election were the United Progressive Alliance (UPA) led by Congress and National Democratic Alliance (NDA) led by BJP. The BJP on its part was keen to project its pivotal position of 'showing Muslims their place' whereas the Congress on its part was keen not to be appeasing the Muslims in order to secure the majority Hindu votes.

The last term of BJP since 2014 were filled with certain major issues involving Muslims. Cow Protection Lynching, Communal Riots, Triple Talaq Bill, Citizenship Bill, J&K Hostilities and more. The peddling of these issues drove Muslims to a take a stance of voting for parties other than the NDA alliance. However, the size of the vote bank in conjunction with constituency demarcation has led to a situation where Muslims vote may have become irrelevant, leave alone Muslim parliamentarians. One can say that 2019 may well seem to be another political low end for Muslims in India. At this juncture it is important to view the turn of events with the right Islamic framework of thinking.

Foremost, recognition of 'Democracy espousing Secularism' is contrary to the Truth, to what Allah commands mankind. In principle Democracy demands the notion that what is right/wrong for society is decided by majority vote, within the constitution framework, in parliament. In this framework the limits of Allah on mankind, has no recognition. Thus, Kufr and Tagut may well pass as law on humankind. Should not Muslims take a stance not to be associated with a system that allows Kufr and Tagut to be legitimized against the command of Allah (swt)? ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ ***“But no, by your Lord, they will not have Eeman until they make you (O Prophet) rule between them in that which they dispute, and they find in their souls no resistance against your decisions, but accept them with the fullest conviction” [TMQ 4:65].***

Secondly, a win of Congress or other parties other than BJP may have seemed as relief. A relief wherein the lives and properties of Muslims in India seem to be more protected. However, such temporal protection still does not allow Muslims to endorse an institutional form of Kufr and Tagut in the form of Parliamentary Democracy. ﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ ۖ﴾ ***“Indeed, we have revealed to you the book with the truth so that you may rule between mankind by that which Allah has shown you” [TMQ 4:105].***

Thirdly, to hold a view that having more Muslim parliamentarians can make a difference is just as naïve. The Arab Spring outcome in Tunisia, Egypt, Libya, Syria, Sudan and other countries demonstrates this clearly. Nations with significant Muslim population are struggling to implement the limits of Allah (swt), i.e Shariah, due to persistent foreign interference in the name of Freedom and Democracy. Further, it cannot be anymore paradoxical for a Muslim parliamentarian, if any, to allow Kufr and Tagut to be passed as law either as majority demand or as representative demand. ﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾ **“Whosoever does not rule by that which Allah has revealed, they are disbelievers (Kafiroon)”... ﴿الظَّالِمُونَ﴾ “the Dhaalimoon (oppressors)”... ﴿الْفَاسِقُونَ﴾ “the Fasiqoon (evil doers)” [TMQ 5:44-47]**

Fourthly, the belief in Allah (swt) demands Muslims to hold the view that there is no power in this Universe to bring good or harm to a single soul without the permission of Allah (swt). Muslims must be concerned about adhering to the limits of Allah (swt) and accept its consequences. In Allah (swt) we entrust our affairs. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ **“O you who believe if you aid the cause of Allah he will aid you and make your foothold firm” [TMQ Muhammad: 7].**

Finally, Muslims partake in those actions that Shariah has allowed regardless of where they live. Majority or Minority in numbers is irrelevant. They must be proponents of Shariah wherever they live. Today humankind suffers from the systematic abuse, oppression and violation caused by the suspension of Shariah. This situation came about the world since the destruction of the Khilafah in 1924, the Islamic Ruling system, commanded by the prophet (saw). The return of Khilafah system in the Muslim world will truly reverse the displacement the world suffers today. For it truly will be a shade of Allah (swt) on earth for Muslims and Others. It truly is the one that pleases Allah (swt).

Imam Muslim narrated from Abu Hazim who said: قَاعَدَتْ أَبَا هُرَيْرَةَ خَمْسَ سِنِينَ فَسَمِعَتْهُ يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَتَكُونُ خُلَفَاءُ كَثِيرٌ» «I was with Abu Hurairah for five years and I heard him narrate from the Prophet (SAW) that he said: "The Prophets used to rule Bani Israel. Whenever a prophet died another prophet succeeded him, but there will be no prophets after me; instead, there will be Khulafaa' (Khalifahs) and they will number many". They asked: what then do you order us? He said: "fulfil allegiance to them one after the other. Give them their dues. Verily Allah will ask them about what he entrusted them with".

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