

## **Issues and Questions**

/By Dr. Muzammil H. Siddiqi

Q 1. What is the Islamic position on Muslim's participation in the political process of a non-Muslim country? Are Muslims allowed to take part in the election, run for political offices or take key government positions in non-Islamic states? (Masood Khan, Irvine, CA)

A 1. The Shari'ah does not forbid Mus ims to live in non-Islamic states. There are nore than four hundred million Muslims in he world (almost one third of the total population) who are living as minorities in ion-Islamic countries. Some of them are he natives of these countries and some of hem have migrated to these countries for better educational, economic and other easons. Most of the Muslim countries oday are also not ruled totally by the rules of Allah subhanhu wa ta'ala. So what should Muslims do? They are supposed to practice ind preach their faith, but at the same time hey must protect their lives, their properies and their rights to live in peace. In order o protect their own rights and to promote he good things in the society, if it is necessary for them to participate in the olitical system of non-Islamic states, then

t is their duty to do so. t is in the best naslaha (welfare) of Auslims to participate in the system to afeguard their own nterests and to estabish good in the socity.

In the Qur'an we have the story of In order to protect their own rights and to promote the good things in the society, if it is necessary for them to participate in the political system of non-Islamic states, then it is

The Prophet openly criticized the un-Islamic beliefs and practices of his people but he participated in their tribal system and did benefit from it. He lived in that system as long as it allowed him to live there. After the death of his wife and uncle he went to Taif seeking the Jiwar (a pre-Islamic custom of protection) of the chiefs of Taif. When they refused and it was impossible for him to live in Makkah, then he migrated to/Madina.

**Politics** 

It is true that Islam stands for the sovereignty of Allah subhanahu wa ta'ala and Allah's rules are not limited to the acts of worship, they also include social, economic and political matters. By participating in a non-Islamic system, one cannot rule by that which Allah has commanded. But things do not change overnight. Changes comes through patience, wisdom and hard work.

I believe that as Muslims we should participate in the system to safeguard our interests and try to bring gradual change for the right cause, the cause of truth and justice. We must not forget that Allah's rules have to be established in all lands, and all our efforts should lead to that direction.

Q 2. T understand that our Prophet peace be upon him- forbade men and women to change their shape. Does it

mean that Muslims are not allowed to have liposuction or other types of cosmetic surgeries? Are these surgeries haram in Islam? (A. Ahmad, Houston, Texas)

A 2. The general rule in Islam is to the point of inflicting chological pain every time In this case, he may treat t alleviate the embarrassm his life miserable. Allah t has imposed no hardship

Healt

Columns

Q 3. To remove un allowed to use hair ren

A 3. All safe method wanted hair are permissib past Muslim jurists allow (al-nawrah) or some other so in a similar fashion r they are safe for the skin) permissible. It is a Sunr pubic hair and hair under purposes of general hyg ness. Hair in these area unwanted. It is makruh to more than forty days.

Q 4 I had an argum on wearing a ring. I saic wear it in the right ha Sunnah of our beloved P upon him, but he said th: any difference. I know tory to wear a ring in th should we not give Prophet's Sunnah? P opinion. (A. Mannan, (

A 4. Muslim men arrings, but they should not ing gold is haram on me peace be upon him-said, "7 are haram on the men folk they are permissible for t