

WHY DO
WE
COMPROMISE



Islām in a "moderate" or "soft" light will only give the wrong image of a perfect religion if possible.

3. The third argument is that we must compromise in order to strengthen Islām. We must enter and join these institutions, join hands with the non-Muslims who are our partners in this life. This way, we can spread Islām, and live happily ever after.

Again, there is no proof in the Shar'iah for this view, but rather to the contrary. Surah al-Kafiroon is a prime example of this: Say: *"Disbelievers! I do not worship what you worship, nor do you worship what I worship. I shall never worship what you worship, neither will you worship what I worship. You have your own religion and I have mine."*

The disbelievers sought a compromise with him, proposing that he should prostrate before their gods in exchange for them prostrating before Allah, and he could demand whatever he wanted from them. This chapter was revealed in an uncompromising tone, clearly dividing tauheed [monotheism] from shirk [polytheism], establishing a true criterion, allowing for no further wrangling.

On another occasion, when the Holy Prophet's uncles felt that he was getting too powerful, they tried to bribe him with some gifts. They offered him the leadership of Makkah if he desired. Power, boundless wealth if that was his purpose, the most charming wife if he was infatuated, yet he

refused all these, because he desired that only the truth prevail. Under such harsh and luring circumstances, he commented that if the sun were to be placed in his right hand, and the moon in his left, never would he leave Islām until Allah will elevate it, or he would die striving for it. If it were in his nature to compromise, he could have accepted the leadership, secretly hid his true convictions, and later spread Islām after being confident and powerful enough.

No Excuse In U.K., Allah has given us all the necessities of life. Halāl products are available everywhere, so we need not compromise in terms of our food. We can freely wear the required clothing asked by Allah, so we have no excuse not to. Our sisters need not mix in our universities or workplaces, because Allah never requested them to compromise Islām to gain worldly knowledge. Indeed, there was never an excuse, and there is certainly none now. So stick to the path chosen by Allah, to all of it, for that is the only way we can dig ourselves from this rotten trough we have fallen in.

"And verily, this is my straight path, so follow it, and follow not other paths, for they will separate you away from His path. This He has ordained for you that you may become pious." [Surah An'Ām, Verse. 153].

(Ar Rasheed)

The word Hikmah [wisdom] has been misinterpreted for long. It means to approach the people in the best way possible, to act in the in most appropriate way taking that particular situation into account. It has never meant to give a false image of Islām for personal reasons. When Muslims are willing to compromise we lose the favour of Allah, emit an image of weakness and lose dignity in the sight of our Creator.

The most popular catch-cry of today's generation is the word 'compromise'. The weak consider it as harmless, the ignorant hold it as beneficial, and the astray count it as essential. Seems too powerful a conclusion, but that's the reality. In Islām, there is absolutely no room for compromise. There is no evidence that Rasulullah (Sallallahu Alaihi Wasallam) ever did so, nor did his Sahābah, nor does the Qur'ān provide scope for it.

Why do we Compromise?

There appears to be three main reasons why people willingly compromise the elements of Islām, and choose not to follow those orders that Allah has commanded in favour of their own desires or man-made systems:

1. "We are living in hard times, in a difficult society, and thus Allah permits us to compromise. Islām is easy, not hard." A Hadīth narrated by Ā'isha (R.A.) is often

quoted that when the Prophet (Sallallahu Alaihi Wasallam) had the choice between two actions, he chose the easiest course.

True, Islām is easy to follow, but not to the extent that we are permitted to change the rules set by Allāh for our own convenience. When asked about their proof in support of compromise, they claim that the condition today is similar to that during the Makkan period of the Prophet's mission. We should bear patiently like he did then, and act as he did in those circumstances.

The fallacy of this argument stands clear when we study the reasons why the Holy Prophet (Sallallahu Alaihi Wasallam) acted as he did in Makkah, and how later on he acted differently. We are now living in the Madani era, the era where the Qur'ān was completed. The Makkan period could be seen as a temporary stage where the Sahābah were trained and prepared in that special environment. But Islām was completed, finalised with the following verse: "This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion." Islām was then perfected, so by retracing our steps all the way back to the Makkan era is illogical.

A cup full of fresh milk will be spoilt if only a drop of blood was to fall in it. Allah has never asked us to go beyond our capacity to please Him, thus arguments such as: "I must work in a harām field because I have

no choice" is an invalid argument.

If our women must mix with men in the workplace, Allah never asked them to go to such extents. If we eat food, which is declared Harām, don't expect automatic forgiveness, because no excuse remains: "It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in plain error." [33:36]

Is our current situation much worse than that suffered by the Prophet Sallallahu Alaihi Wasallam and his Sahābah? Yusuf (A.S.) went through many tortures, but never compromised, but instead turned to his Creator: "O my Lord! prison is more to my liking than that to which they invite me" [12:33]. It was not in the nature of Yusuf, nor in any of the Prophets, nor in any of the righteous servants of Allah, to compromise in order to gain some worldly benefit.

2. Another false argument is the apologetic one: "We want to show people a religion which is easy and doesn't require much effort, not to make people run away from Islām."

In truth, people have been running to Islām because, when shown in its real light, Islām provides the solutions people have been seeking. They do not want a mixture of Islām with the life they fled from. Showing