



# ISLAMIC THEOCRACY MOVEMENTS IN NIGERIA

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## ***Preambles***

*The success of any human society largely depends on the quality of its governance. This is why government is sine qua non for private and public social settings as means of controlling human actions and directing them towards beneficial goals. As sacrosanct as governance is, it is unfortunate to observe that Nigeria as a state, is a bad example of bad governance. Over the years, leadership or governance in Nigeria has come to be characterized by injustice, oppression, fraud, corruption, criminality and illegality. Consequently, Nigerian citizens contend with daunting challenges of social injustice, insecurity, economic recession, political instability, insurgency, insurrection and extreme fear.*

*The history of the Islamic theocracy movements which are geared towards bringing about a positive change in the Nigerian state through an Islamic revolution is however a long one. The geographical entity of the pre-and post Colonial Nigeria, a multicultural and multi religious environment, has had the historic experiences of the traditional or indigenous, Islamic and modern secular forms of government. Given the unpleasant and unsatisfactory experience of the modern secular government which eventually holds sway in Nigeria and the divine mandate for Muslims to live in accordance with the Sharrii'ah of Islam, there is a continuous struggle for power like in many other parts of the world between the secular governments and the Islamic theocracy movements. Against this background, attempt by Muslims such as this Conference on Islam in Nigeria (COIN) aimed at critically examining and analyzing the contentions between the secular and the religious governance with a view to arriving at favourable resolution, is a worthwhile undertaking.*

***Keywords: Theocracy, Movement, Islamic***

## **Introduction**

### **ISLAMIC THEOCRACY MOVEMENTS IN NIGERIA**

This paper is specifically intended to briefly conduct an in-dept examination of the efforts of Islamic theocracy movements in order to understand their formation, operations and impacts. How much this struggle is appreciated by the citizens particularly the Muslims, as well as the misconceptions of the Islamic struggle by the masses all constitute the concern of this paper.

Essentially, this paper focuses on answering the three fundamental questions of what, why and how. That is, an attempt has been made to define Islamic Theocracy Movement, the need for it and how it operates. Critical study and analyses of theocracy movements from the Muslims' and non Muslims' perspectives will enhance our understanding of the true meaning and essence of the entire subject matter of this paper. All these are sequentially addressed under the following various subtitles.

#### **Meaning of Theocracy**

According to the National Social Science Association Journal, in the article titled "The Political Theory of Theocracy", Andrew J. Waskey asserts that the usual definition for a theocracy is "rule by God or some god(s)"<sup>1</sup>. He said this usually refers to some forms of divine rule through some human agents or lieutenants. Oxford Advanced Learner's Dictionary International (Student's Edition) defines theocracy as a "government of a country by religious leaders" or "a country that is governed by religious leaders".<sup>2</sup>

#### **The Meaning of Theocracy Movement**

While dictionary simply considers movement to mean "a group of people who share the same idea or aims"<sup>3</sup>, social sciences sees movement as a group of individuals whose struggle has to do with influencing the political, economic and social life of a country or the entire humanity.

Specifically, Islamic theocracy which the West also refers to as Islamic Revivalism is seen by the West and other non-Muslims as “those individuals and movements that want to strengthen Islamic influence in political, economic and social life”<sup>4</sup>. Theocracy Movement, according to Lawrence G. Potter, “appears to be part of a broader worldwide movement in which people disaffected from their government and feeling threatened by the erosion of traditional values turn to religion as a source of identity”<sup>5</sup>. Johnston argues that “it is clear that there is a return to religion... when secular governments fail to meet the needs of their populous (citizens), religious messages fill the vacuum”<sup>6</sup>. Nasser Momayezi asserts further that; “In general, Islamic revivalism is viewed as a revolutionary force whose aim is to topple the established order in the Muslim world, be that authoritarian or democratic”<sup>7</sup>.

From another perspective, the West considers Islamic Movement otherwise also referred to as “Islamic Fundamentalism” as “a large-scale confrontation between Islam and the West”<sup>8</sup>, “which they call a “clash of civilizations”<sup>9</sup>. For example, Samuel Huntington argues that “A west at the peak of its power confronts non-west that increasingly have the desire, the will and resources to shape the world in non-western ways”.<sup>10</sup> The conflict of the future, Huntington continues, will be “the rest and the west, the west and the Muslims, the west and a collection of other civilizations, including Hindu, Japanese, Latin America and Slavic orthodox”.<sup>11</sup>

As a result of the activities of The Islamic Movements, the West sees Islam as “worldwide menace, replacing communism somewhat in the way communism itself replaced Nazism as the major threat after the second world war”<sup>12</sup>. Furthermore, “Islam is described as a cancer spreading around the globe, undermining the legitimacy of Western values and threatening the national security of the United States”.<sup>13</sup>

Contrary to the foregoing perspective of the secular west and their thinking that Islamic movement is a united revolutionary movement that transcend national boundaries, many of them are in actual sense political groups with an Islamic façade, with varying agendas. Rather than also judging that Islamic revivalism is a menace or cancer out to undermine the legitimacy of western values, varying Islamic movements can best be judged within the political context of their countries, their agendas and their ideological orientations in their attempt to respond to primarily, political and economic crises of their countries. The pressure of the west, particularly the United States of America, on the various Islamic revivalist groups is an attempt to forestall a possible spontaneous spiritual rebirth of a united powerful and organized Islamic revolutionary movement.

According to the perspective of the Muslims, especially Al-Harakatul-Islamiyyah [The Islamic Movement(TIM)] website, Islamic Movement is seen as “the principle, formal and informal process and practice of organizing and engaging conscious Muslim Du‘aat (callers) in conscious spiritual, intellectual, political, social, moral, emotional, physical and cultural efforts towards the ultimate goal of attaining goodly living in this world and Allah’s pleasure in the hereafter”<sup>14</sup>. “This is usually pursued through established institutions in which all the activities carried out are under competent and upright leadership which directs followers’ efforts/striving in consonance with the divine revelation and the Prophetic methodology”<sup>15</sup>. As its cardinal worldly objective, “this effort is expected to manifest as pre-constructive, constructive and post-constructive stages of government”<sup>16</sup>.

## Why the Islamic Theocracy Movements?

As reflected in their own definitions of Islamic theocracy movements, the views of some social scientists are as follow: For example, Firth in one of the American Anthropology titled: Spiritual Aroma: Religion and politics says:“Islamic movements have some common roots (essence). These movements in different Muslim countries are partly a reaction against indigenous corruption, the politics of tyranny and repression which – in the minds of many citizens – have reached intolerable level in their societies”.<sup>19</sup> “Despite great economic gains in many oil-rich Middle-Eastern countries, the benefits have been unevenly distributed making material inequalities and social imbalances greater and more visible than ever before. The governments of the oil-rich countries are often run by small clique of insiders, such as the military regime of Algeria or the family regimes of the Arabian peninsula, which benefit only a handful of people. In fact, the vast majority of the people in the Muslim countries are among the most impoverished people in the world”.<sup>20</sup>

“Growing economic difficulties, including rising expectations, increased unemployment and lack of educational and occupational opportunities have embittered large number of people, particularly the young who constitute the vast majority of the population”<sup>21</sup>. Merriem Verges notes that the “young adult who is barred from the productive sector and excluded from global society has become a generic feature of Algerian urban space and is the primary target of the Islamist campaign”<sup>22</sup>. “The distressed and alienated have chosen Islam as a means to express their disenchantment with political leadership and the ideological alternatives over the past few decades”.<sup>23</sup>

As the editor of the Middle East Report wrote in a recent special issue on democracy in the Middle East, “The high profile of Islamist groups owe more to the character of state repression in the past than to the exceptional religiosity of Muslim societies”.<sup>24</sup> “The current Islamic revival is also the result of failed secular ideologies. A generation of Muslims have been numbed by a series of successive ideologues – founded on Marxism and nationalism – which inspired them to dream of unity and strong and prosperous societies that never were realized. Experiments in Arab socialism were utter failures”.<sup>25</sup>

Genuine Islamic Movement workers consider their effort as a religious duty of inviting and liberating humanity from man-made laws to the divine law or way of life. Primarily, the original essence of human existence on earth is to worship Allah, and this means conducting all life affairs in accordance with the Sharii‘ah of Islam in order to live a good life in this world and attain divine pleasure in the hereafter. Allah says:

***“Whoever does righteous deeds, whether male or female provided he is a believer, We shall surely grant him to live a good life, and We will certainly reward such people according to the noblest of their deeds (in the hereafter)”<sup>17</sup>.***

At any moment living in accordance with the Shar‘iiah of Islam is threatened which also means uncertainty in the attainment of the goal of good life in this world and divine pleasure in the hereafter, it becomes mandatory for them to strive against the obstacle and ensure that the divine will is accomplished. Allah says:

***Permission to fight back is hereby granted (to believers) against whom war is waged and because they are oppressed; certainly Allah has power to grant them victory- those who have been unjustly expelled from their homes only because they said “Our Lord is Allah”. Had not Allah repelled some people by the might of others, the Monasteries, Churches, Synagogues, and Mosques in which Allah’s praise is daily celebrated, would have been utterly demolished. Allah will certainly help those who help His cause, most surely, Allah is Mighty, Powerful. These are the people who, if we give them authority in the land, will establish Salah (prayers) and Zakah (obligatory charity), enjoin justice and forbid evil, the final decision of all affairs is in the hand of Allah.<sup>18</sup>***

In Nigeria, citizens have been denied of, fundamental human rights, especially the right to worship Allah, conscious Muslims will have no option than to agitate to implement the fore-going divine directives. Fulfillment of this divine mission is what Islamic theocracy movement workers’ struggle is all about.

## **Khilafah (The True Islamic Caliphate) and Its Fall**

Historically, pristine Islam as practised by the early generation was composed of Ad-Diin wa Dawlah (religion and state). The then Islamic state, the Khilafah (Caliphate) became weakened and dismembered by world wars leaving the Muslim nations to become cannibalized into client states under the influence of major power first in League of Nations and then in the United Nations rather than the Khilafah. Further degeneration of Ad-Dawlah (the Islamic Caliphate) occurred over the centuries due to mutual struggle for territorial expansion by Sultanates, rivalry among the Sultanates, exposure to western nations, growth of racial prejudice (Arab and Turkish nationalism) which eventually led to the defeat and dissolution of Ottoman Caliphate in 1922. The Dawlah was therefore lost but the Diin was allowed as personal affairs with no influence on the social and political lives of the Muslim society.

## **Islamic Revivalism or Islamic Theocracy Movements in Nigeria**

In the pre-colonial period, the prominent effort in this direction was the one led by Shaykh Uthman Ibn Fuudi popularly known as Shehu Usman Dan Fodio. Shaykh Uthman Ibn Fuudi also began around 1774 to note and write against the mix-up of Islam with cultural practices in Hausa land and its periphery. He also engaged in preaching for a period of thirty years with the sole purpose of bringing about reform and revival of the true Islamic practices. This culminated in the 1804 Jihad (striving in the cause of Allah). Uthman Ibn Fuudi was supported by his brother, Abdullahi Ibn Fuudi, his son, Muhammad Bello as well as some scholars of their time until they succeeded in establishing an Islamic Caliphate. This effort has continued to influence Islamic organizations till date.

In an article titled “Introduction to Islamic Movements and Modes of Thought in Nigeria”, Ibrahim Haruna Hassan quoted Sa’ad (1999) to have referred to this struggle as “the Fodio jihad established a confederation of over forty emirates and sub-emirates that still remain intact although it is no longer a sovereign policy (Sa’ad 1999)”<sup>26</sup>. “This created an identity that Paden (1973) identifies as elaborate emirate authority and traditional non-sectarianism, which nurtures a tendency that may be termed non-sectarian Islamic traditionalism. Many scholars on Islam in this region follow the Paden style of identifying the Islam associated with Fodio as simply Islamic traditionalism”<sup>27</sup>.

The so-called Islamic traditionalism gave way to the most prominent post jihad Muslim identity in the northern Nigeria. This was sufism of Qadiriyya and later that of Tijaniyya. Thereafter came the era of the Islamic revivalism championed by the Muslim Students’ Society of Nigeria in the Northern region and now, the current Sunni-inclined and Shi’a-inclined Islamic Movements. Notable among these include the Ibtahim Zakazaky led Islamic Movement of Nigeria (IMN), A.k.A. Zaria- based Shi’a Movement, the Jam’at-at-Tajdiid-al-Islam, the Muslim Mujta ‘ah of Okene, the Hizbullah Movement, An-Nujabau-al-Islamiyyah, The Platform, and Al-Harakatul-Islamiyyah (TIM). Patently Shi’a in ideology and method, while the others are Sunni in creed and method. Other movements to which Islamic theocracy have been ascribed, or that have ascribed Islamic theocracy to their call include the maitatsine group and the late Muhammed Yusuf led Jam’at ahl-al-Sunnah li Da’wah wa al-jahad which transmogrified to Boko Haram under his successor, Abubakar Shekau. These last two have found widespread rejection by both Muslim Scholars and other Islamic Theocracy Movements as well as the general Muslim populace due either to the content of their calls or their methodology, or both.

### **Other Precipitating Events for Islamic Revivalism in Nigeria**

The following constitute the factors that precipitated the Muslim Students and other Muslims that identify with the Islamic Movement efforts in Nigeria.

- Cold war and the proliferation of socialist and communist movements/ideologies in Nigerian universities. This led to a reinvigoration of the call for Muslim elites to reject both ideologies and hold on to Islam.
- The exposure of Muslim youths in tertiary institutions to Islamic political literatures from countries such as Egypt, Iran, Saudi Arabia, Pakistan, Turkey, South Africa, etc, into Nigeria. This further enhanced debunking of the theories of the secularist philosophers
- The tendencies of the colonial masters and their heirs in our institutions of learning to influence all aspects of life with Western thoughts and civilization while the Muslims’ rights and religious sensibilities are mocked in the guise of academic objectivity and secularism
- Brazen cultural warfare in the institutions of learning in Muslim dominated areas-this means the West’s condescending view of others that prompts it to impose on its hosts, its own type of morality, culture, dressing and in fact the secular worldview.
- Muslim students’ reaction to the colonialists’, neo-colonialists’ as well as the socialist and communist ideologies in our higher institutions of learning led to the popular “Islam Kawai” (Islam Only) demonstration organized by the Muslim Students’ Society of Nigeria (MSSN) in 1977. During the demonstration, the group called for the adoption of an Islamic government in Nigeria.

▪The 1979 revolution in Iran gave many revivalist movements further impetus and hope of the workability of mobilizing the society for popular uprising and change in the social order.

While it is important to observe that embracement of martyrdom by the Shi'a world was the vehicle for the fruition of several decades of Islamic struggle in Iran, bringing about a change to Islamic social order in the Sunni environment of the Muslims in Nigeria does not have to warrant becoming Shi'a. The attempt to make Shi'ism a condition for the Jihad is indeed responsible for the majority of the Sunni populace being alienated from Shi'ism as an ideology and the Islamic revolution in Iran. It was this factor that further led to the current Shi'a and Sunni factions of the Islamic Movements in the modern Nigeria.

## **The Problem of Classification and Categorization of Islamic Theocracy Movements**

Broadly speaking, the West classify the Islamic Theocracy/Revivalist Movements into two; moderate Islamists and Radical Islamists. Augustus Richard Norton tried to make a distinction between moderate and radical Islamists. "Moderate Islamists are made up of moderate reformers (the majority) who are seeking to return to the basic or fundamental truths of the religion as a means of resolving contemporary political, social, economic and other problems. Its members advocate the use of democratic and electoral means: political organization, mobilization and participation to bring about a non-violent transfer of power within the nation. Reform of both the state and the society is at the heart of their political agenda".<sup>28</sup> "In fact, moderates see no contradiction between Islam and Western philosophies and institutions. The moderates can bridge the East-West cultural gap, deny exclusivity of Islamic thought, and attribute East-West conflicts to historical political factors".<sup>29</sup> "A second group, the Radical Islamists are radical hardliners (the minority) who consider violence central to the political cleansing necessary to establish a new social order. Its members engage in terrorism and assassination to bring about quick transfers of power. This small minority believes that it has a divine mandate to topple the rulers of its country and impose its own interpretation of sharia (Islamic law) on the society. It is to this group that the label "Islamic fundamentalism" best applies".<sup>30</sup>

Due to the way most of the modern forms of Islamic Theocracy Movements have presented themselves and the misconception of theocracy movements by the West and the Nigerian masses in particular, there are so many definitions and varying responses of the people to the operation of the Islamic theocracy movements. It is this same factor that has led to the misconstruing of the Boko Haram Movement as Islamic theocracy movement. Given the correct definition that is backed up by the Qur'an, majority of the movements or Islamist groups do not in actual sense represent the genuine Islamic Theocracy Movements. This difficulty to properly classify them has led to the inappropriate responses from various governments to even the genuine Islamic struggle/movement. For example, "The Journal of Conflicts Studies" puts it that, "The call of Islamic groups for reform and for justice through return to pure Islam has attracted many segments of the population. The usual response to the Islamic challenge to the privilege of the ruling elite has been the policy of inclusion or expulsion. These policies have met with varying success".<sup>31</sup> In countries like Jordan, Algeria, Turkey and Pakistan where the policy of inclusion was adopted, Islamic groups participate in local and international elections leading to Islamist groups becoming part of the formal political structure.

Consequently, while paying attention to moral issues, Islamist groups were discredited by the masses on the basis of their failure in matters relating to bread and butter especially where economic recessions were experienced. The fear of the victory of the Islamic Salvation Front (FIS) in the Algeria 1991 election prompted the military to annul the elections and thereby aborted the possible successful shift to a government that was to be dominated by the Islamists. The Egypt example of the recent time clearly indicated how much secular regime disdains the efforts of the Islamists to clinch power via the so-called democratic process of the secular system. The military did not only deny the Muslim Brotherhood of Egypt of its victory, its members, the Islamists were arrested after the uprising, detained, some killed and some others sentenced to death or life imprisonment.

Given the right perspective, Islamic parties under secular arrangements do not represent the true Islamic Theocracy Movements. Based on the history of the Prophetic era which serves as the perfect example for the Muslims, such participation in the secular politics is an aberration and in fact can not be justified as the Islamic methodology of reformation or revolution. It was on this basis that the message of Suuratul Kaafiruun (Chapter 109 of the Qur'an); "to you (unbelievers) is your religion and to us (the Muslims) is our religion"<sup>32</sup> was revealed. The Islamic Theocracy Movement is expected to operate independently of the secular arrangement. This is why all efforts by the so-called Islamist groups under the banner of secular political systems have failed. Opponents of the call to Islam as the directive force for the conduct of the affairs of the state and society and regulation of its elements or what is referred to as Islamic theocracy in this context, have canvassed as reason for its rejection, the seeming non-agreement among its proponents on whether the idea is rooted in the doctrine of Islam or its jurisprudence. However, this is either a deliberate distortion of fact or misrepresentation based on ignorance. The order that believers must rule their affairs is legislated in revelation. For instance, Allah says;

***O believers! Obey Allah, Obey the Messenger (Muhammad s a w) and those charged with authority among you. Should you have a dispute in anything, refer it to Allah and His Messenger, if you truly believe in Allah and the Last Day. This (course of action) will be better and more suitable***

Those charged with authority in this verse refer to those in charge in Islamic authority or government. Thus it is Sharii'ah and is classed among the Waajibaat, obligations. Furthermore, when an obligation becomes due, the absolutely necessary means by which the obligation can be attained because of obligation such as ablution becoming an obligation when the performance of Salat becomes due. This is governed by the Sharri'ah principle, Maa laa yatim al-waajib illa bihi, fahuwa waajib (that which is absolutely necessary is an obligation). Therefore, the movement that aggregate their efforts towards realizing governance by the Sharii'ah becomes an obligation. However,, it must be added that this obligation falls under the collective or communal type (Fard Kifaayah) which, when some believers are carrying it out, others are absolved of blame, otherwise, all are sinning.

### **The Boko Haram Uprising and Islamic Revivalism in Nigeria**

Adesoji, Abimbola (2010), "The Boko Haram Uprising and Islamic Revivalism in Nigeria" in: "Africa Spectrum", made assertions such as "the Boko Haram uprising of July 2009 was significant in that it not only set a precedent, but also reinforced that attempts by Islamic conservative elements at imposing a variant of Islamic religious ideology on a secular state".<sup>33</sup> He also said that: whereas the religious sensitivity of Nigerians provided fertile ground for breeding of the Boko Haram sect, the sect's blossoming was also aided by [...] the ambivalence of some vocal Islamic leaders, who though they did not actively embark on insurrection, either did nothing to stop it from fomenting or only feebly condemned it"<sup>34</sup>.

There are arguments over whether the claims of members of groups such as Boko Haram to be Muslims is true or false. Apparently, they claim to be Muslims. This is the basis of all the assertions and the thinking that Boko Haram is an Islamic agenda encouraged by true Muslims. True, thorough and objective research rather refutes these assertions. The basis of the assertions (i.e. mere claims) is wrong and far from the correct teachings of Islam and the understanding of what Islamic Theocracy Movement is all about.

RAND, is a strategic research institute floated by the United States of America to study Islam in the Muslim world with an intent to distort the message of Islam, mislead the Muslims and the non-Muslims alike, provide resources, strategies and as well as partner with their gullible adherents to wage ideological war against Islam and the Muslims. Some of their publications include:

“The End of Faith”, “Building Moderate Muslim Networks”, “Civil Democratic Islam” and particularly “Failed State 2030: Nigeria a Case Study”. These publications clearly indicate long years of plans, predictions and strategies that gave birth to the modern terrorism and insurgency in the Muslim world. For example, in the book, “Building Moderate Muslim Networks”, the writers posit that; “the struggle underway throughout much of the Muslim world is essentially a war of ideas. Its outcome will determine the future direction of the Muslim world and whether the threat of jihadist terrorism continues [...]. It profoundly affects the security of the West. While radical Islamists are a minority almost everywhere, in many areas they hold the advantage. To a large extent, this is because they have developed extensive networks spanning the Muslim world and sometimes reaching beyond it, [...]. Moderate and liberal Muslims though a majority [...] have not created similar networks. Moderate Muslim networks and institutions would provide a platform to amplify the message of moderate as well as some measure of protection from violence and intimidation. Moderates, however, do not have the resources to create these networks themselves: they may require an external catalyst. With considerable experience dating back to the U.S. efforts during Cold War to foster networks of people committed to free and democratic ideas, the United States has a critical role to play in leveling the playing field for moderates”.

While in the “Civil Democratic Islam” it was claimed that over three quarter (3/4) of all the Muslim population in the world have been successfully made to be part of the Moderate Muslim Networks, they have been provided with resources and strategies and also to serve as partners that engage the so-called minority “radical jihadists or terrorist networks” in both overt and covert ideological and physical wars. This forms the basis of the prediction of the U.S. and her allied forces about the failed state of Nigeria in particular in their book, “Failed State 2030 Nigeria a Case Study. “Analogous to a plate of china, Nigeria remains criss-crossed by Myriad of stress, cracks and fissures that are the result of ethnic and religious cleavages spanning the country. If sufficiently stressed, this china plate will split or even shatter. What is frightening is that, stressed in the wrong manner, Nigeria is a nation-state which could conceivably splinter into dozens or even hundreds of independent pieces.”

“Civil Democratic Islam”, “Building Moderate Muslim Networks” and “Failed State 2030 Nigeria a Case Study” were published in 2003, 2007 and 2011 respectively. The source of the Muslims’ problems can therefore be understood.

The preponderance of gullible Muslims and non –Muslims alike serving as agents of the evil agenda is however incontestable. Contrary to Adesoji Abimbola’s view in his article under reference, Islam is definitely not the root of Boko Haram, the 1980 Maitasine Uprising and their likes as their principles and operations are in complete contrast to the teachings of Islam. Linking terrorism and insurgency with The Islamic Movement or Islamic Revivalism is a calculated attempt to discredit Islam and blackmail the Islamic Movement workers.

## Conclusion

It should be appreciated from this discourse that Islamic revivalism is divinely ordained to right the wrong in the human society. While this responsibility rests on conscious Muslims or the Islamic Theocracy Movement members, the evil plots of the enemies of Islam and the Muslims to undermine the genuine Islamic struggle must be jettisoned. The Prophetic methodology of carrying out the religious duty to right the wrong should however be embraced for the salvation of the entire mankind. Allah says:

***“You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad (s a w)] are the best of peoples ever riased up for mankind; you enjoin Al-Ma’ruuf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And has the people of the scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Faasiquun (disobedient to Allah and rebellious against Allah’s command)<sup>35</sup>.*”**

This divine message explicitly convey the fact that Islam is meant for the benefit of the entire mankind. While it is however not to be imposed on those who are unwilling to embrace it, the believers (Muslims) have the obligation to practise it and invite others to it. This is essentially the expected role of The Islamic Theocracy Movements. The Islamic Theocracy Movement is however to go about this in accordance with the divine injunctions on calling others to Islam and the way the Prophet, Muhammad (s a w) carried out the Islamic mission.

## **Recommendation**

while conveying the divine ordinance to his people, Prophet Shuaib (a s) said:

***O my people! Give full measure and weight in all fairness. Do not defraud people of their goods and do not spread mischief in the land. What remains from Allah (through a lawful transaction) is better for you if you are true believers, and I am not set up as a guardian over you. [...] it is not my intension to forbid something for you, while I do the same forbidden thing. I desire nothing but to reform so far as I can manage. ...”***

It is hereby recommended that the ultimate goal of life is acknowledge by all and the right mission towards attainment of the goal is pursued. The goals is worldly peace or good life and the divine pleasure in the hereafter. The mission is to worship Allah by abiding by Islam alone as the way of life.

***“He has ordained for you the same Diin (way of life –Islam) which He enjoined on Nuuh- and which We have revealed to you O Muhammad-and which We enjoined on Ibrahiim and Muusa and ‘Isa: Establish the Diin of Al-Islam and make no division (sects) in it”...***

All Messengers of Allah came to invite to the only one thing under which all other requirement are placed-to recognize and accept Allah as the Creator, the only Being Whose ordinance must hold and be obeyed. When this is done, all aspects of life would have been conducted rightly, all human errors would have been extricated and the ultimate benefits of all action in life attained be it spiritual, intellectual, ideological, political, economic, social, moral, emotional, cultural and what have you. Our division on the truth of Islam today will not do us any good. The earlier we recognized the truth and abide by it, the better for our life in this world and the hereafter.

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