

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Illumination of Darkness in Unveiling the Evils and Uncertainties of Elections

A Book By Shaykh Aboo Nasr Muhammad ibn ‘Abdullaah ar-Raymee (nicknamed al-Imaam)

Abridged Translation by Shaakir al-Kanadee

FOREWORD BY ASH-SHAYKH MUQBIL IBN HAADEE AL-WAADI’EE (RAHIMAHULLAAH)

All Praise is due to Allaah. May the Peace and Blessings of Allaah be upon His Messenger Muhammad, upon his family and upon his Companions. I bear witness that there is no one worthy of worship except Allaah and I bear witness that Muhammad (صلى الله عليه وسلم) is His slave and Messenger. To proceed:

It is a sign from the signs of Prophethood that Ahlus-Sunnah’s refutations upon the innovators and deviators attests to the statement of the Prophet (صلى الله عليه وسلم): **((There will always remain from my nation a group upon the truth, being foremost in victory and being victorious, not being harmed by those who abandon and forsake them. Them being upon this until the coming of the Hour))**. So Ahlus-Sunnah are the ones who revealed the faults of the Khawaarij, and Ahlus-Sunnah are the ones who rejected and refuted the falsehood of the Raafidhah, and Ahlus-Sunnah are the ones who ruined and destroyed the lies of the Jahmiyyah, and Ahlus-Sunnah are the ones who put an end to the distortions and doubts of the Mu’tazilah and their idle talk. And if you were to read the history you will find that the ones who confronted [Ahlul-Bid’ah wal-Ahwaa] with refutations were Ahlus-Sunnah. And if you were to read the refutations of the Imaams then your heart would break asunder. And Allaah was ever truthful in His statement:

Verily We: It is We Who have sent down the Dhiker (i.e. the Qur’aan) and surely, We will guard it (from corruption). (Al-Hijr 15:9)

For indeed He has preserved and protected His Deen from change, alterations and distortions. And even if the innovators may distort issues, then verily, Ahlus-Sunnah confronted these distortions with refutations. And how many times has falsehood had the upper hand and edge, remaining for only a short period of time, then its adherents along with its followers and their falsehood dying out. Not being remembered except with rebuke, blame and censorship. And in our day and age, the adherents of deviation from the forefathers of secularism and communism are moving about in the same way. Ahlus-Sunnah being the ones who expose their falsehood. And Glory be to Allaah, whoever Ahlus-Sunnah confront, they burn him and their false ideologies.

And how many times have the Hizbiyyoon have the upper hand, being mentioned with great names and titles, but after the clarification of their conditions by Ahlus-Sunnah, they died along with their ideologies.

And from the current distinguished scholars of Ahlus-Sunnah, opposing and standing in the way of the adherents of falsehood, are the likes of ash-Shaykh Muhammad Naasir-ud-Deen al-Albaanee, and ash-Shaykh ‘Abdul-‘Azeez ibn ‘Abdullaah ibn Baaz, and ash-Shaykh Rabee’ ibn Haadee al-Madkhalee and others, *Rabimabumullaahu Jamee’an*. And in Yemen ash-Shaykh Muhammad ibn ‘Abdul-Wahhaab al-Wasaabee, and ash-Shaykh ‘Abdul-‘Azeez al-Bura’ee, and ash-Shaykh ‘Abdullaah ibn ‘Uthmaan adh-Dhammaaree, and ash-Shaykh ‘Uthmaan ibn ‘Abdullaah al-‘Utamee, and ash-Shaykh Yahyaa ibn ‘Alee al-Hajooree, and ash-Shaykh Ahmed ibn Sa’eed al-Hajooree, and ash-Shaykh ‘Abdul-Aqeef al-Itbee.

And from the scholars of Yemen is ash-Shaykh, the caller, Muhammad ibn ‘Abdullaah ar-Raymee, who is nicknamed as al-Imaam. He has, may Allaah preserve him, combined between knowledge, good works and Da’wah. And he has around 700 to 800 students, and in the summer break, only Allaah knows how many they reach. And his center [in the city of Ma’bar in Yemen] has very good results. He was, may Allaah preserve him, patient with the Hizbiyyoon up until he sensed the jeopardy of his students, that they would be raised up and taught to be fooled by the wealth of the Hizbiyyeen. So he gave up hope for the return and repentance of many of them [i.e. the Hizbiyyeen]. Then undertaking, may Allaah preserve him, the position of warning from the Hizbiyyeen. And his book, this blessed book, in which he objects and criticizes the Hizbiyyoon with excellent arguments, has no equal in this subject to my knowledge.

May Allaah reward our brother Muhammad and grant him success in the defence of this Deen and defence of Ahlus-Sunnah, and repel from him and us every evil and adversity.

**Written By Muqbil ibn Haadee al-Waadi’ee
1417H**

FOREWORD BY ASH-SHAYKH MUHAMMAD IBN ‘ABDUL-WAHHAAB AL-WASAABEE
(HAFIDHAHULLAAH)

Bismillaah ar-Rahmaan ar-Raheem. All Praises are due to Allaah exclusively. And may the Peace and Blessings be upon the last of the Messengers. To proceed:

Indeed I have the read the book of our brother, ash-Shaykh, the distinguished, as-Salafee Aboo Nasr Muhammad ibn ‘Abdullaah ar-Raymee, who is called al-Imaam. And I found it to be a very valuable book speaking in the name of Ahlus-Sunnah wal-Jama’ah. So may Allaah reward him for what he has expended in admonishing the general Muslims, and more specifically, the party leaders. And like this, Ahlus-Sunnah wal-Jama’ah are the advisors of the Muslim Ummah.

May Allaah grant him Tawfeeq in what He loves and is Pleased with.

Written By Muhammad ibn ‘Abdul-Wahhaab al-Wasaabee
1417H

INTRODUCTION [BY ASH-SHAYKH MUHAMMAD IBN ‘ABDULLAAH AL-IMAAM (HAFIDHAHULLAAH)]

Khutbatul-Haajah.

There has occurred in the near history, especially since the thirteenth and fourteenth centuries [Hijree], an attack upon the Muslims using many paths and ways, and using strong ideologies. The Jews and Christians are waging a war upon Islaam in all of its facets. For indeed, they have tried to break the ties of Islaam one by one. Entering distortions with regard to the Qur’aan, the correct, authentic Sunnah, their ‘Arabic language and Islaamic history upon the Muslims. Defaming the Muslims with these attacks when the majority of the Muslims are found to be in a state of negligence, heedlessness, slumber, sleep and amusement.

And from the greatest of these attacks was the spreading of ideological and separatist differences amongst the Muslims leaders and the areas judges and ministers who were empowered by their enemies. And when the enemies became successful in these attacks upon the previously mentioned, they were able to achieve the dismantling of the Islaamic Khaleefah. This great breach was widened by dividing the lands of the Muslims into sections and groups. And after being successful in this, they tried in every possible way to separate the Muslims from their Deen. Doing all of this with manmade laws, portraying the picture that this is the spirit of the time and the truth of civilization and the advancement of the nation. Thus becoming a calamity to the Muslims in their Deen before everything; following their Dunyaa.

And this calamity has been restored by another path of calamity, which is democracy. And saying about it [i.e. democracy] that this is the way that accords with the present time, and that it is a ruling that provides the protection of rights and grants everyone their rights. 4This ideology and way, democracy, has become a God for those who believe in it. Especially those who participate and oversee its implementation. The Qur’aan and the Sunnah are sufficient in exposing and refuting this terrible crime.

And thus do We explain the Aayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimoon (criminals, polytheists, sinners), may become manifest. (Al-An'aam 6:55)

And this being an explanation of our Lord who knows the secrets and the hidden, and knows the fraud of the eyes and what the heart conceals. This verse making clear, that warning about Kufr, Shirk and wrong-doing, and democracy being from this, is a certain and definite necessity.

Democracy is a criminal path, Islaam not being established except by being separate from it and distinct from this path of wrong. And the most complete of people in knowledge of Allaah and His Deen, and the ones whose knowledge has encompassed the Kitaab and the Sunnah according to the understanding of the Salaf of this Ummah, have knowledge which has encompassed this Kufr which has been disguised in the name of “advancement,” and “progression,” and “preserving human rights,” and “having mercy and compassion for the weaker nations.” And it is upon us to know that the best to fight and battle this deadly attack is by working by the prescribed means and modes, along with knowing that Islaam is sufficient with its rule and its legislations,

which includes knowledge of the reality of Islaam and the reality of Kufr. Our Lord having taken a responsibility of clarification so that we may know the truth from the falsehood. Verily, the truth destroyed falsehood and brought about its downfall, and the Messenger has clarified the conditions of the astray-ones and the wrongdoers to the final end.

And from what adds to the wrong of democracy is that we find those who claim to have knowledge from the writers, and from the educated, and from the evil scholars, those who are panting like dogs after the worldly pleasures, then in the past having executed refutations upon the enemies of Allaah, we sense that their refutations were not based upon strong proofs and deep found belief, and they did not have the proper clarifications. This is because this group yesterday, refuting and trying to convict the Ummah of the wrong that the West calls to in the name of civilization, is now today, agreeing with them in what they used to criticize them for. So every one of them, from the previously mentioned, being a reason for bringing about evil upon the Muslims from different angles. Some of them calling to the exposing of women and their unveiling, and some of them calling to interest and usury, and some of them calling to the imitation of the West by seeking guidance and enlightenment from their constitution. And some of them calling to the leaving off of the past, which is returning all affairs to the Kitaab and the Sunnah. And some of them calling to “equality” in the Sharee’ah. And some of them calling to the unification of the religions. And some of them calling for nearness between the Sunnah and the astray sects, like the Raafidhah and others.

And some of them calling to elections, claiming that democracy is forbidden being a disbelieving ideology, whereas elections are different from democracy. And when they [i.e. the people who used to refute the West in the past and today are calling to it] became distant from the truth, the truth yesterday being the truth, and today being falsehood, distortions have overcome them and have started to command them, so they became after this defenders of these ideologies and theories which have come from the enemies. So they have become strivers in convincing the people that these ideologies and theories do not take the people outside the teachings of al-Islaam. Facilitating and making easy for them forbidden issues, one of them even saying: “It is possible for a Muslim to accept manmade systems while remaining upon his ‘Aqeedah.” And ‘Umar (radiyAllaahu ‘anhu) was truthful when he said to Zayd ibn Hajar: “Do you know what demolishes Islaam? The slipping and the errors of a scholar, and the argumentation of a hypocrite with the Book, and the rulings of the misguiding Imaams. This demolishes Islaam.” Ad-Daarimee and Ibn ‘Abdul-Barr narrated this Athar, and this Athar is authentic. And Imaam Ahmed and Ibn ‘Alee narrated from the Hadeeth of ‘Umar, that the Prophet (صلى الله عليه وسلم) said: **((The most fearful of all things that I fear for my Ummah is the hypocrite with a sharp tongue))**. And Imaam Ahmed and at-Tabaraanee have narrated from the Hadeeth of Abee ad-Dardaa, and at-Tabaraanee and al-Bukhaaree from the Hadeeth of Imraan ibn Hussain, that the Prophet (صلى الله عليه وسلم) said: **((The most fearful of things which I fear for my Ummah is the misguiding Imaam))**.

And the Prophet (صلى الله عليه وسلم) would fear due to the fact that Allaah (subhaanahu wa ta’alaa) informed him of the trials and tribulizations that would take place in his Ummah. Informing him and familiarizing him with those who would embrace these actions, and naming them the “Misguiding Imaams,” those who devote themselves to argumentation and disputes about the Qur’aan, and the spreading of distortions. And indeed the Prophet (صلى الله عليه وسلم) said: **((Argumentation concerning the Qur’aan is Kufr))**.

And they have taken that which is not entirely clear from the Qur’aan to lead the people astray and to deceive them.

So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allaah. (Aali Imraan 3:7)

And because of this category of people, disputes and deviations have increased amongst the Muslims. And verily, our Prophet (صلى الله عليه وسلم) called the Muslims to take caution from these categories of people. From the Hadeeth of ‘Aa’ishah (radiyAllaahu ‘anhaa), which al-Bukhaaree and Muslim and Ahmed have narrated, she said that the Prophet (صلى الله عليه وسلم) recited this verse [i.e. the above mentioned verse 3:7] and said: **((If you see those who follow that which is not entirely clear from the Book, then those are the ones who Allaah has classified. So beware of them and have caution concerning them))**. So permanent caution and continuous fear concerning their opinions and their distortions is required.

Verily, the Salaf used to punish this category of people putting them into their rightful places. This being due to the vast knowledge of the Salaf regarding the great hazard of this category of people, which have not been provided with beneficial knowledge, firmness or sincerity. Indeed doubts have overcome them, and they have become insolent to the nurturing scholars and every caller to the truth. So they make objections against the scholars of the Salaf and their understanding, even against the Messenger (صلى الله عليه وسلم). One of them stating: “If the Prophet was living, he would not rule except by democracy, and he would bless us in this lifestyle.” And every deviator from this category supports his ideology and what his party is upon, even if their deviation becomes clear to the people. Shaytaan saying to them: “You are on the straight path.” And every time their conditions are exposed and made clear, and the people recognize them, they appear in different ways and modes. And no matter how many their numbers reach, and how great their ability to distort, for indeed Allaah has entrusted a people to embarrass them and to clarify their errors and to refute their distortions and to manifest their deviations from the truth, that they are a hazard and harm to Islaam and the Ummah. This blessed group are the people of knowledge, the ones to whom Allaah (subhaanahu wa ta’aalaa) has given Tawfeeq in working according to the Kitaab and the Sunnah upon the understanding of the Salaf of this Ummah in their beliefs, statements and actions. They are the ones Allaah has chosen and picked to defend His Deen. And many Ahaadeeth have come to us from the Prophet (صلى الله عليه وسلم) pointing to the existence of this group along with the passing of time. The Prophet (صلى الله عليه وسلم) said: **((There will always remain from my nation a group upon the truth, being foremost in victory and being victorious, not being harmed by those who abandon and forsake them. They will be upon this until the coming of the Hour))**.

For indeed Allaah has preserved His Deen in the past and the present with this aided group (*Taa’ifah al-Mansoorah*), their being no doubt amongst the scholars that this group are the Ahlul-Hadeeth (the people of Hadeeth), as Ahmed ibn Hanbal, and Ibn Mubaarak, and Ibn Madeenee, and Yazeed ibn Haaroon, and al-Bukhaaree and other scholars have mentioned. And the refutations of today from the scholars of the Ummah upon the followers of deviation, falsehood, and Hizbiyyah is the continuation of this blessed path which the righteous Salaf were upon, may Allaah be pleased with them.

And the issue of elections, which we are in the process of explaining the Islaamic ruling concerning it, is from the issues that the Muslims have been tested with, even those claiming knowledge and understanding. It is therefore mandatory upon us to weigh this issue in the scales of the Sharee'ah, as you will see in this treatise, *inshaaAllaah*. And I have tried only to mention authentic Ahaadeeth, this being what accords to our belief that Islaam is complete and comprehensive, having no shortcomings. This being the teachings of the Prophet (صلى الله عليه وسلم) and the way of the Companions. And this way, the leaving off of the weak (*dha'eef*) and fabricated (*mawdoo'*) Ahaadeeth is mandatory upon us so that we do not enter into Islaam that which is alien to it. This is the way of the Ahlul-Hadeeth. I have divided this book into three sections:

3. The Evils of Parliamentary Elections,
4. The Evils of Presidential Elections, and
5. Distortions and Doubts, and their Refutations,

Along with an Introduction containing a short definition of democracy and finally, Advise to the Muslims, followed by the Conclusion.

Written By Aboo Nasr Muhammad ibn 'Abdullaah al-Imaam

DEMOCRACY AND ITS DEFINITION

‘Abdul-Ghane, who was nicknamed as The Traveller, in his book [*The Islaamists and the Mirage of Democracy*], defined democracy by saying:

“It is ruling of the people by the people.”

Meaning that the people are the source and origin of authority. He mentioned that the first people to use this term, democracy, were the philosophers. This same definition was also mentioned by the author of [*Democracy in Islaam*].

THE STAGES OF DEMOCRACY

When the French Revolution arose using slogans such as “freedom” and “equality,” France then entered into its constitution in the third charter, under the title of Human Rights:

“The people are the source and origin of power and authority and its safekeepers. Every group and organization being in charge and possessing the power of judgment and decision-making, judgment and decision-making coming from the people.”

France entered this into their 1791 ce constitution. This clearly expresses that the rule and the authority is at the sovereignty (power) and the possession of the people. This sovereignty not accepting fragmentation, concessions, or precedence.

Democracy is now clearly expressed in some of the Islaamic and ‘Arabic constitutions. For example, Egypt in its first constitution in 1923 ce, and also in 1956 ce, and in 1971 ce, expressed in its charter:

“The power and rule is for the people. They are the source and origin of jurisdiction, which is to be made entirely clear in the constitution.”

This charter is mentioned in the majority of the Islaamic and ‘Arabic countries’ constitutions. It being found in the fourth charter of the Yemenee constitution:

“The people are the owners of jurisdiction, and are its sources. They apply the jurisdiction directly by exercising the path of consultation and general elections. And indirectly by exercising the legislative, executive and judicial bodies, and by local elections.”

From here we know and understand that democracy is legislation and ruling from other than Allaah. It will not be obscure to any Muslim that this is Shirk Akbar, and Kufr Akbar, and a great wrong. Allaah’s statement, relating the words of Luqmaan to his son:

And (remember) when Luqmaan said to his son when he was advising him: "O my son! Join not in worship others with Allaah. Verily! Joining others in worship (Shirk) with Allaah is a great Dhulm (wrong) indeed. (Luqmaan 31:13)

And what can be greater than Shirk? Shirk is that which nullifies the servant's servitude and enslavement to Allaah (subhaanahu wa ta'aalaa).

DEMOCRACY IS CARRIED OUT ON THREE AXIS'S

The first axis is: Legislation.

There is no legislation except democracy. Allaah, the Best of Judges, the One whose Rule is over everything, and the Order being to Him, the One who has Power over everything, His Ruling in democracy becomes nullified. There being no room for His Legislation and His Ruling for His servants. Legislation being enacted by the constitution, having only been arranged to protect and safeguard democracy.

The second axis is: Jurisdiction.

It is not permissible for any judge to rule except by the legislation of the constitution. And if he does not, then he will be punished and will never be accepted. And the proof of this is what is mentioned in 148th charter of the Yemenee constitution:

“Jurisdiction being at the hand of an independent authority of judges, administrators, and counsel prosecutors, carrying out final decisions in all disputes, crimes and offenses. Judges independent in their rulings having no authority over them in their rulings, except the constitution.”

The third axis is: Execution.

No ruling can be executed except that it is in agreement with the constitution. This means the stagnation (cutting off) of all Islaamic rulings to Allaah. Look at the 104th charter of the Yemenee constitution:

“The executive authorities carry out and practice rulings in representation of the people and the nation, and in representation of the president and the minister of congress, according to the statutes of the constitution.”

We know that democracy is a way of life in the sight of those who practice it and strive in its cause, and thus it becomes clear to us that democracy does not accept any change. It is a fixed global rule, the majority of the countries agreeing upon it, having become a way of life in the world order. In the sight of those who practice democracy, there is no prohibition in changing a charter or certain words of it for the interests of democracy, as long as it does not affect and encompass democracy in its whole, as we see in our day and age.

And here, it becomes clear to us the answer to a very important question, which is:

“What is the ruling in Islaam concerning the one who believes in democracy, and strives to establish it without any objective returning back to Islaam?”

The answer:

And whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter he will be one of the losers. (Aali Imraan 3:85)

Allaah has made the one who seeks other than Islaam, even if he does not achieve his goal and nor does he act to achieve it. He has made him from amongst the losers on the Day of Judgement. Allaah has made it clear that there are two rulings; His Ruling and the ruling of His creation. And He has made it clear that other than His Ruling is the ruling of ignorance. It cannot be anything except this. It is a ruling of ignorance, no matter what the people may say, such as “it is progression.” Democracy is ignorance:

And whosoever does not judge by what Allaah has revealed, such are the Kaafiroon (i.e. disbelievers - of a lesser degree as they do not act on Allaah's Laws). (Al-Maa'idah 5:44)

And whosoever does not judge by that which Allaah has revealed, such are the Zaalimoon (polytheists and wrongdoers - of a lesser degree). (Al-Maa'idah 5:45)

And whosoever does not judge by what Allaah has revealed (then) such (people) are the Faasiqoon (the rebellious i.e. disobedient (of a lesser degree) to Allaah. (Al-Maa'idah 5:47)

So if the reason for the revelation of these verses was that the People of the Book denied the ruling of the adulterer, which Allaah prescribed and legislated in their Book, and then accepted the ruling which they themselves made up. So Allaah sent a judgement upon them of disbelief, wrong-doing, and departure. Then what is your opinion of the one who impedes the ruling of Allaah, mocking and denying them, is not his disbelief more extreme and his wrong-doing and departure greater?

And the second question is:

“Is it possible that there can be a mutual approximation (closeness) between Islaam and democracy?”

And the answer is:

No! This being due to several reasons:

3. The Legislator in Islaam is Allaah, exclusively with no partner.

The command (or the judgement) is for none but Allaah. (Yoosuf 12:40)

The meaning of command here is the ruling. Our Prophet (صلى الله عليه وسلم) is also a legislator by the order and will of Allaah, not being independent in this.

But no, by your Lord, they can have no Faith, until they make you (O Muhammad (صلى الله عليه وسلم)) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (An-Nisaa' 4:65)

Verily Allaah has made the Muslim misguided until he obeys the Messenger of Allaah (صلى الله عليه وسلم). Allaah has made it clear that the greatest regret of a person on the Day of Resurrection will be his lack of obedience to the Messenger.

As for democracy, then its legislator is the ignorant creation. And no matter how much knowledge they have, for verily they know some things and they are ignorant of other things.

4. Approximation between Islaam and democracy is not permissible even in minor issues. Islaam being a complete and comprehensive religion in all facets of life.

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islaam as your religion (Al-Maa'idah 5:3)

So if our belief is not complete until we make the Messenger our judge, then this proves that it is upon every Muslim to accept the truth in every issue.

But no, by your Lord, they can have no Faith, until they make you (O Muhammad (صلى الله عليه وسلم)) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (An-Nisaa' 4:65)

This includes every disputed issue. And Allaah's statement: ((...they can have no Faith...)) is a proof that anyone who does not want to take judgment back to the Messenger of Allaah, and to take his dispute back to the Kitaab of Allaah and the Sunnah of His Messenger, then he is a liar in his claim of mandatory belief, which is perfect belief.

5. If we were to approximate with them [i.e. the disbelievers], then we would not be safe from the punishment of Allaah.

Verily, they can avail you nothing against Allaah (if He wants to punish you). (Al-Jaathiyah 45:19)

Meaning that they will not be able to repel from us the anger of Allaah and the embarrassment in front of Him, and the terrible punishment of this world and the Hereafter. And by obeying them we expose ourselves to the anger of Allaah. Safety and goodness is in pleasing our Lord, because the fruits of obeying other than Allaah in His disobedience is disgrace and degradation.

And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allaah, nor you would then be helped. (Hood 11:113)

So if mere inclination towards them leads to the Fire, then what is your opinion of the one who accepts some of their rulings, decisions and opinions?

WHAT IS THE RULING OF THE STATEMENT THAT “DEMOCRACY AND ELECTIONS IS ISLAAMIC CONSULTATION (SHOORAH)?

The Answer:

By Allaah, if it wasn't that we feared for the ignorant people that they would be affected by these words, it would be mandatory for us to refrain from rebuttal. Democracy and elections are not similar to Islaamic Shoorah which Allaah has prescribed. They are not similar in their fundamentals or branches, nor in their entirety or components. And nor are they similar in their meanings or their structures. And the proof of this being several things [i.e. some differences between the two are the following]:

3. Who has legislated democracy? And the answer is the disbelievers. Question: Who has legislated Islaamic Shoorah? And the answer is Allaah (subhaanahu wa ta'aalaa). So is it for the creation to sanction and to legislate? And the answer is no.
1. The majority of Islaamic Shoorah which is associated with politics and the policies of the nation is carried out by people who are in power and the righteous, sincere scholars. Whereas democracy is carried out by the people of disbelief, corruption and ignorance, from both the men and the women. And if they allow a Muslim scholar to participate, then this is just a device to trick the Muslims. Is it allowable to make a righteous, good Muslim Believer, which Allaah has chosen, equal to the wrongdoer and the criminal, which Allaah has humiliated?

Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful. (Al-Hasbr 59:20)

Is then he who is a believer like him who is Faasiq (disbeliever and disobedient to Allaah)? Not equal are they. (As-Sajdah 32:18)

3. The members of Islaamic Shoorah do not make the haraam, halaal, or the halaal, haraam. And they do not make the truth, false, or falsehood, truth, as opposed to the people of democracy. For verily, they make that which is haraam, halaal and that which is halaal, haraam, and invalidate the truth and promote falsehood. The adherents of the Islaamic Shoorah consult amongst themselves in the issues of truth and its execution, that are problematic and ambiguous to them, being followers and not coming with any ruling that goes against the ruling of Allaah. As for the adherents of democracy, then they are innovators enjoining falsehood, being legislators besides Allaah (subhaanahu wa ta'aalaa).
4. Islaamic Shoorah is only in rare issues, and there being no Islaamic Shoorah in the clear and uncontested manifest rulings of Allaah and His Messenger (صلى الله عليه وسلم). As for democracy, then verily it is in complete contradiction to the rulings of Allaah (subhaanahu wa ta'aalaa).
5. Islaamic Shoorah is not incumbent at all times. Its ruling fluctuates according to varying conditions and circumstances, sometimes being Waajib and sometimes not. The Prophet (صلى الله عليه وسلم) using Shoorah in some of the battlefields and excursions concerning strategic manoeuvres, and sometimes not consulting [i.e. not using Shoorah]. Therefore, its ruling fluctuates according to different situations. With democracy, it is mandatory upon its adherents, not being permissible for anyone from the leaders and ministers to depart from it. Being mandatory in its execution and its application on the nation and the people. And whoever imposes on the people that which Allaah has not imposed, then he has definitely enslaved the people.
6. Democracy rejects Islaamic laws, alleging that they are deficient and inappropriate. Whereas Islaamic Shoorah affirms the greatness of Islaam and its practicability in all times and places.
7. Democracy means the ruling of the people by the people. While Islaamic Shoorah is for those issues that have no origin from the Revelation and the Sharee'ah. It is co-operation in understanding the truth and returning particulars to their absolutes, and new affairs to older long-standing issues.

CHAPTER ONE

ELECTIONS

Meaning: The meaning of elections is choosing, which is a legal execution. Its position and structure being defined by constitution.

Curriculum (*Adab*): To pick a person or more for presidenship, or for a union, or a council, or examples like this. This being unprescribed, as it will become clear in this book *inshaaAllaah*.

THE EVILS OF PARLIAMENTARY ELECTIONS

First Evil: Shirk with Allaah (subhaanahu wa ta'aalaa).

Elections are Shirk with Allaah (subhaanahu wa ta'aalaa), entering into the category of Shirk of Obedience (*Shirkun at-Taa'ah*). This being that elections are from the structures of democracy. And democracy is an ideology which is an invention from the enemies of Allaah (subhaanahu wa ta'aalaa) to distant the Muslims from their Deen. So whoever accepts it, being pleased with it, propagating it and believing in its validness, then verily he has obeyed the enemies of Islaam in opposition to the order of Allaah, and this is the essence of Shirk of Obedience.

Or have they partners with Allaah (false gods), who have instituted for them a religion which Allaah has not allowed. (Ash-Shooraa 42:21)

Are elections from the rulings of Allaah or men? If they say that they are from Allaah, then this is boldness and lying upon Allaah. This will become clear *inshaaAllaah*. And the one who accepts the issue of elections, saying that it is not taking the creation as a legislator, then when does the creation become a legislator, and how are we to understand the previous verse? And the opposer is not satisfied with his allegations that elections are allowable. Verily, he adds to this by saying that it is Waajib [i.e. to participate in elections and to vote]. And that the ones who do no participate in elections are sinners, and departers, and have not fulfilled The Trust.

Allaah has blamed and censored the ones who took their rabbis and monks as lords other than Allaah. Meaning, they took them as legislators for themselves, believing in the validity of what they had legislated for them. And carefully consider this fact that they put into this position of legislation the rabbis and the monks, who are the emblems and high figures of the previous religions. Then what is your opinion of the one who makes the people of legislation from the most ignorant ones and the despicable ones from the Jews, the Christians, and the Mushrikeen (may the curse of Allaah be upon them)?

And if you obey them [by making Al-Maytatah (a dead animal) legal by eating it], then you would indeed be Mushrikoon (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allaah has

made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides Allaah is polytheism]. (Al-An'aam 6:121)

And Ibn Katheer said in the explanation of this verse:

“Meaning that you have deviated from His Ruling to other than it, preferring it over His Ruling (subhaanahu wa ta’aalaa). And this is Shirk.”

And if the one who obeys the Mushrikeen, believing in the correctness of their statements in one issue, and that being the permissibility of eating the slaughter over which the name of Allaah was intentionally not mentioned upon it, so if the doer of this is a Mushrik, then what is your opinion of the one who obeys those who have the most enmity to those who Believe, and the ones who have the most enmity are the Jews, and obeys them in more than one issue, rather, in fatal issues that revolve around the guidance of the Ummah? Is this not greater than obeying them in the sanctioning of impermissible slaughter?

It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allaah and His Messenger, he has indeed strayed in a plain error. (Al-Ahzaab 33:36)

But no, by your Lord, they can have no Faith, until they make you (O Mubammad (صلى الله عليه وسلم)) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (An-Nisaa’ 4:65)

And there are numerous verses warning about opposition to Allaah’s rulings. Is it then allowable for us to make opposition easy for the people by keeping quiet about the truth and things from the Kitaab and the Sunnah? And the following is an explanation and a clarification of the truth, which is absent to the realization of many people concerning the evils of elections. And Allaah’s Aid is sought. And there is no Power nor Might except by Him.

The Second Evil: Worship of the Majority.

Elections are a ladder and a stepping-stone, from amongst the councils and whether these are presidential or parliamentary or other than these, being based upon the worship of the majority. So one must accept the results of an election, even if it is falsehood, and rejecting what elections has rejected, even if it goes against that which is necessarily known to be from the Deen. Therefore, it is a medium to this type of empowerment, which only the Lord of the servants is entitled to or His Messenger (صلى الله عليه وسلم). **And even if the majority were to affirm a ruling that is in**

accordance with the ruling of Allaah, then they will not conform to it because it was the ruling of Allaah, no, rather they will only conform to it because it was in agreement to the majority.

And the Muslims who participate in elections strengthen the order and structure of democracy, and strengthen its followers and its adherents. And Allaah's Aid is sought.

The Third Evil: The Allegation that the Sharee'ah is Lacking and Insufficient.

Those who sanction and allow elections and that which is behind elections have insulted Islaam. And this is because they have given the enemies of Islaam a sanction and a claim and an allegation that the Islaamic Sharee'ah is unable to correct the lives of the people. And if they [i.e. those who allow elections] were certain in the Sharee'ah's effect in all facets of life, then they will never be in agreement and be in conformity with elections. And there being no escape from this, no matter what they may say, that our Sharee'ah is imperfect, without arbitration of their legislation, and this is a false claim. And the proofs for the perfection of the Sharee'ah are numerous.

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islaam as your religion. (Al-Maa'idah 5:3)

And no one can come with any evil except that the Qur'aan and the Sunnah clarify its reality in every time and in every place.

The Fourth Evil: Dilution of Walaa' (Loving for the Sake of Allaah) and Baraa' (Hating for the Sake of Allaah).

Elections are based upon dilution of Walaa' and Baraa'. It will not be hidden to any Muslim that has tasted the sweetness of 'Eemaan that love is for Allaah, His Messenger, and the Believers, while hatred is for those who are in opposition to Allaah, His Messenger, and Allaah's close servants.

O you who believe! Whoever from among you turns back from his religion (Islaam), Allaah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allaah, and never afraid of the blame of the blamers. That is the Grace of Allaah which He bestows on whom He wills. And Allaah is All-Sufficient for His creatures' needs, All-Knower. (Al-Maa'idah 5:54)

Verily, your Walee (Protector or Helper) is Allaah, His Messenger, and the believers, - those who perform As-Salaat (Iqaamat-as-Salaat), and give Zakaat, and they bow down (submit themselves with obedience to Allaah in prayer). (Al-Maa'idah 5:55)

And whosoever takes Allaah, His Messenger, and those who have believed, as Protectors, then the party of Allaah will be the victorious. (Al-Maa'idah 5:56)

Carefully consider the promise of Allaah of victory for the Believers over the enemies of Allaah, after mentioning the pillars and fundamentals of Islaam [i.e. Salaah and Zakaah], then what is mentioned is the confirmed Walaa' being for Allaah and His Messenger and those who have believed, along with disassociation and separation from the enemies of Allaah, which is mentioned at the beginning of the verse [i.e. 5:54]. So then what is the value of a Believer who does not have Walaa' for the Believers and does not struggle against the enemies of Allaah? And consider Allaah's statement in conjunction that the Believers never concern themselves about the personalities of leadership, control, influence and wealth, the ones who are in enmity against the Believers. And then He clarified their positions towards the Believers and the disbelievers, Allaah's statement:

Humble towards the believers, stern towards the disbelievers. (Al-Maa'idah 5:54)

Consider how great these attributes are and how far away are the people from them, especially the callers to elections. The Believers are easy and submissive to each other in the things that please Allaah, not being harmful upon their Muslim brother and not belittling him. Being kind and gentle towards him.

And since the coming of Hizbiyyah, especially in elections because it exposes a person's realities and who he is with, these differences have been magnified, and harshness has overcome the Believers amongst themselves. The Islaamic thinkers take the advisor to them as an enemy, no one comes to them explaining their mistakes except that they say: "He is insulting and opposing the scholars." And you will certainly find their leaders [i.e. the leaders of the parties] and the secularists are bosom-buddies. I mean the leader, speakers, and the candidates of these groups, except a rare few. So the party of Allaah has no love for the one who opposes Allaah and His Messenger (صلى الله عليه وسلم). And the party of Allaah does not defend democracy. This is what Allaah requests from the Muslim Jama'ah, that one should clarify the outcomes of those who depart, there being no attachment to anyone and no interest in anyone except being in the cause of Allaah. Competition and glory of fathers, brothers, tribes, wealth and commerce, none of this helps and nor does it save its companion from an evil destruction.

O you callers to Hizbiyyah, where is your hatred and enmity towards the people of Shirk or devilish superstition? Do you not enter them into your party, keeping them upon what they are upon under the excuse that this is what the time necessitates in these affairs? Where is your hatred towards the

Soofiyyah? Where is your hatred and enmity towards the callers of Ba'thiyyah and the companions of communism, who are manifestly satisfied with these systems? Where is your hatred and enmity for the one who abandons the prayer? Do you not associate with him without a rebuke? Where is your advise to the leaders who oppose the Kitaab and the Sunnah? If you are pleased with them, then you execute their statements, even if they are false, under the excuse that this is the rule of the constitution. And if you miss out on your worldly interests, you have strength in encouraging revolt and uprising, reviling the leader in the Masjid! And do you not participate with the callers who call for closeness between the religions, in a tense diluted speech, even if you may call it "love between the religions"? Do you not make agreements with the Western secularist parties, even if you may call it "the ordering and arrangement of curriculum" and not "the ordering of ideologies and methodologies"?

We look for our brothers that they may repent to Allaah and act according to Allaah's Will, it being upon them to wash their sins by the tears of sincere repentance. It is not a shortcoming for a Muslim to repent to His Lord. Washeeyah, the killer of Hamzah (radiyAllaahu 'anhumma), when he embraced Islaam and thought that he had insulted Islaam greatly in his days of disbelief, especially that he had killed Hamzah, he said: "It will not clean my soul except that I help Islaam just like I used to forsake it." So he then carried out the killing of Musaylamah, the liar. We are not saying that our brothers are disbelievers, Allaah's refuge is sought, but we do say that they have insulted Islaam by these actions. And repentance is the act of every sinner and truthful person, and Allaah's Aid is sought.

Note: The following is an excerpt from a book in refutation of democracy by ‘Abdul-Hameed al-Hajooree (hafidhahullaah), who is from the major students of knowledge in Dammaaj. Ash-Shaykh Yahyaa ibn ‘Alee al-Hajooree (hafidhahullaah) mentioned this book which al-Akh ‘Abdul-Hameed has written in refutation of democracy in some of the lessons in Daar-ul-Hadeeth bi Dammaaj.

CHAPTER FIVE

SOME OF THE STATEMENTS OF THE AHLUL-‘ILM (PEOPLE OF KNOWLEDGE)

Statement of ash-Shaykh Muqbil ibn Haadee al-Waadi’ee (rahimahullaah)

ash-Shaykh Muqbil ibn Haadee al-Waadi’ee (rahimahullaah) mentioned in one of his books:

“Democracy is Kufr (disbelief). It is disbelieving in the Deen, that which is apostation. And this is something that is in the midst of the Islaamic nation, no one knows about it and understands it, except those who Allaah (subhaanahu wa ta’alaa) has provided with beneficial knowledge, those who understood the apostation which the Prophet (صلى الله عليه وسلم) mentioned in regards to it that: **((Whoever changes his religion, then kill him))**. And if the Muslims were to establish the punishment of apostation, this clear Kufr would die down and would not be seen in the Muslim communities.

And democracy, its meaning is the ruling of the people by the people, and this is considered Kufr. And whoever calls to democracy, and he knows its meaning, then he is a disbeliever. This is because he calls to making the people partners along with Allaah, and our Lord has said:

So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord. (Al-Kahf 18:110)

And He has said:

Say (O Muhammad (صلى الله عليه وسلم)): "I invoke only my Lord (Allaah Alone), and I associate none as partners along with Him." (Al-Jinn 72:20)

And His statement:

They have no Walee (Helper, Disposer of affairs, Protector, etc.) other than Him, and He makes none to share in His Decision and His Rule. (Al-Kahf 18:26)

The disbelief found in democracy, which makes us partners along with Allaah ...[*up until the Shaykh said*] **Do you know what the meaning of democracy is? It's meaning is elections, on any issue. You can even make an election in some of the disbelieving countries on the topic of homosexuality, and if the majority say that it is allowed, then the country affirms it and establishes it.**

And the radio stations have begun to boast about democracy, so it is upon us to be firm upon our Religion, for verily this issue is very serious and hazardous, and it is clear Kufr. And the statement of Allaah:

Or have they partners with Allaah (false gods), who have instituted for them a religion which Allaah has not allowed. (Ash-Sbooraa 42:21)

And in democracy is destruction of the people, and the destruction of their Deen and the destruction of the world.

And under this system, your wife can go to the different areas of play, and she can leave without your permission, and she can commit fornication, and you have no power over her.

And many people have been fooled by democracy, believing that the people of democracy are calling to “justice” and to “freedom,” but their freedom is embarrassing and their justice is not justice, verily it is wrongdoing and it is transgressing, and breaking up of justice.

Statement of ash-Shaykh Yahyaa Aboo ‘Abdur-Rahmaan ibn ‘Alee al-Hajooree (hafidhahullaah)

ash-Shaykh Yahyaa ibn ‘Alee al-Hajooree (hafidhahullaah) said in some of his lessons [in Daar-ul-Hadeeth bi Dammaaj]:

“Democracy uproots Islaam from its roots.”

And he said in his well-known book, [*Al-Mabaadee al-Mufeedah fit-Tawbeedi wal-Fiqhi wal-‘Aqeedah*], “Basic Principles on the Subjects of Tawheed, Fiqh and ‘Aqeedah”:

“[45] If someone asks you: “What is democracy?”

Say: It is when the people govern themselves by themselves without a [Revealed] Book or Sunnah.

[46] So if it is said to you: “What is its ruling?”

Say: It is Major Shirk. The proof for this is Allaah’s statement:

The command (or the judgement) is for none but Allaah. (Yoosuf 12:40)

And He says:

And He makes none to share in His Decision and His Rule. (Al-Kahf 18:26)

Statement of ash-Shaykh Muhammad Amaan al-Jaamee (rahimahullaah)

Ash-Shaykh Muhammad Amaan al-Jaamee (rahimahullaah) said in his book [*The Reality of Democracy*]:

“Democracy is a foreign statement and its meaning is the ruling by the people. Meaning that, the people, they are the ones that establish the charter by themselves, and legislate legislation that is appropriate, without looking at the legislation of Allaah. And the people are themselves the source of authority and the legislation. And this is a God which is worshipped. And it is not completed except by the medium of the parliament and the people who are representatives of the parliament for the people.

Statement of Bakr Aboo Zayd ibn ‘Abdullaah

He said in his book, [*The Dictionary of Certain Words*]:

“It is not allowed for a person to mix between the Mu’tazilah and Islaam, and the Ash’ariyyah and Islaam, and Jahmiyyah and Islaam, and also like this, we say that it is not allowed to say secularist Islaam or democratic Islaam or communist Islaam or other than this, so be aware.”

Statement of al-Akh ‘Abdul-Salaam Hasan Qaasim al-Hasanee (hafidhahullaah)

He said in his book, [*The Proofs of the Sharee’ah*], and in this book he is making refutations against the ambiguous affairs of al-Ikhwaan al-Muslimeen:

The Ikhwaanees say:

“The regime of democracy is better than the regime of dictatorship.”

I [i.e. ‘Abdul-Salaam Hasan Qaasim] say:

“This does not necessitate that we take democracy as a way fleeing from the regime of dictatorship.”

And from the writer of the book [*al-Ikhwaan al-Muslimeen in the last 60 years*]:

“Democracy is Shirk with Allaah. And the distinction between democracy and Tawheed is that Tawheed returns the legislation to Allaah, while democracy is the ruling of the people for the interests of the people. And the legislator in democracy is the people and the legislator in Tawheed is Allaah (subhaanahu wa ta’alaa). So, democracy is Shirk with Allaah, because it has taken and removed the right of legislation from Allaah (subhaanahu wa ta’alaa) and has given it to the people.”

SOME OF THE STATEMENTS OF THE AHLUL-BID’AH (PEOPLE OF INNOVATION)

Some of the Ahlul-Bid’ah divide democracy into two categories: 1) Democracy of disbelief, which takes a person outside of the fold of al-Islam and 2) Islaamic democracy, which does not take a person outside of the fold of al-Islam.

And from the people who say this is ‘Abdul-Majeed az-Zindaanee, who is from the major leaders of al-Ikhwaan al-Mufliseen in Yemen, and is head of Jam’iyah al-‘Eemaan, which is in San’aa, and ash-Shaykh Muqbil (rahimahullaah) has called this the “University of the Blind.”

Statement of ‘Abdul-Majeed az-Zindaanee

“The first category of democracy is the democracy of disbelief. And it is the ruling of the people by the people, and this is clear disbelief. And the second category is the picking from the people of their rulers, and this is a legitimate category and is Islaamic.”

Ash-Shaykh Muhammad Amaan al-Jaamee (rahimahullaah) in his book [*The Reality of Democracy*], refuted this by saying:

“Belief in secularism and democracy and other than them from the new ideologies oppose belief in Allaah (subhaanahu wa ta’alaa) and do not come together in the heart of a Believing person. There is no escape from the fact that one of them, either belief in Allaah or belief in these systems enter into the hearts, both of them do not enter the heart together nor do they leave together, rather one of them is in the heart or the other.”

A Clarification: Picking of the rulers in Islaam is done by legal Islaamic Shoorah, and there are various principles surrounding this. And these are from the ambiguous affairs that al-Ikhwaan al-Muflisoon have passed upon the people, fooling them into believing that democracy is alright.

Ash-Shaykh Muqbil ibn Haadee al-Waadi’ee (rahimahullaah) said refuting this saying:

“Is it allowable for us to have Islaamic disbelief?”

So, saying “Islaamic democracy” is the same as saying “Islaamic Kufr.”

Statement of Yoosuf al-Qaradaawee

And Yoosuf al-Qaradaawee is also the major leaders of al-Ikhwaan al-Muslimeen today.

This one said in June of 2004, during Khutbatul-Jumu’ah, and this was mentioned on the Internet:

“And some of them say that democracy is not from Islaam, and some of them say that verily democracy is Kufr, as for me, I say: Democracy is from the spirit of Islaam and from its teachings.”

And this one said in his book, [*Qaradaawee: In the Scales*]:

“Verily the best of parties is the liberal democratic party in my opinion. This is because from the political aspect, they are the representation in establishing a residence of people that are able to pick their representatives, which comprise of authority and power for legislation in the parliament. And this group of people [i.e. the representatives] is only picked through the path of election, and general elections, so whoever wins the majority is in power, from the candidates who are the representatives of political parties, and other than the political parties. And this authority which has been picked is the one that controls legislation for the nation, and with it, it controls the overseeing of the execution of authority for the government.”

So in this one’s opinion, this is the best type of party, the liberal democratic party.

Statement of al-Ustaadh Haamid Aboo Naasir al-Murshid al-Mubtadi’

This Mubtadi’ (innovator) is the General Guidance Counselor of al-Ikhwaan al-Mufliseen. And he said in one his books:

“We want democracy in its entirety and wholeness.”

Statement of Hisaam al-Uryaan al-Mubtadi’

“Why do we certify and continue to say that Islaam is against democracy? Verily, this is a great lie! For verily, we are the first ones to call to democracy and practice it, and we defend it until death.”

And it is clear from these statements the extreme misguidance of some of these people and their statements.

Q&A

3. There are some brothers that we know, who attend the universities here, and the universities have a Muslim Students' Association (MSA), and the brothers, they are from amongst us, the Salafiyyoon. So they attend these schools and they run for the MSA, and the way the MSA appoints their members is through elections. So anyone can sign up for this, including women, sisters, and the brothers go campaigning all over the university, and the people vote, and they get elected into a committee of ten people or so, with a president, and a deputy, and a secretary and others. And they justify this by saying that this is for benefit, and if we do not do it, then the Soofiyyah or other than them will take over, so this is how they justify it.

Ans: This is same type of Shubuhaat (doubts) that the people here in the Muslim countries have, and this is their excuse for participating in these types of events. So *inshaaAllaah*, the brothers who are able to give these people advise, and explain to them the ruling in Islaam concerning these affairs [should do so], and that they should [be reminded to] fear Allaah in these affairs. And these objectives that they believe to be valid do not allow them to do the things that they are doing. And we know the Jewish and secularist principle, which states: "The ends justify the means." And ash-Shaykh Yahyaa ibn 'Alee al-Hajooree (hafidhahullaah) has mentioned that this statement is a statement of the Jews, and it is entirely against the Deen of al-Islaam. And it is not true that "the ends justify the means."

And this is not the Manhaj (methodology) of the Prophet (صلى الله عليه وسلم) in going about establishing Islaam and calling the people to Islaam, such as participating in elections. So *inshaaAllaah*, you and the brothers try your best to give these brothers Nasheehah (sincere advise), and that they should clear themselves from this. And if they are role-models, then the people will follow their example. And if they are known to be Salafee brothers and people of religion, and they are seen participating in these types of events, then they become a bad role-model and they become a bad example for the community. wAllaahu Musta'aan (And Allaah's Aid is sought). They have to fear Allaah in these affairs.

And first and foremost, I am sure that they are in universities that have free mixing [i.e. between the sexes], and this is another thing that is not allowed. Allaahu Musta'aan. As for the brothers [i.e. the ones who should advise] rushing out, then we do not rush. After hearing the clear rulings of Allaah and His Messenger, and what the scholars have said about Islaam, it is clear that the ones who are disbelievers for participating in democracy are the ones who believe in its validness, and the ones who call to it, and call to its validness and to its participation, and the clear ruling of Allaah (subhaanahu wa ta'aalaa) has come to them. As for these brothers, then it seems that they understand that democracy is not from Islaam, but they feel that they have no other alternative and no other way of trying to help Islaam.

STATEMENTS OF ASH-SHAYKH YAHYAA IBN ‘ALEE AL-HAJOOREE (HAFIDHAHULLAAH) ON THE RECENT STATEMENTS OF USAAMAH AL-QOOSSE AL-MISREE

Usaamah al-Qoosee is in Egypt. He is from the members of Jam’iyyah al-Birr. And as is well known, he is from those who defend Abul-Hasan al-Misree al-Mubtadi’.

And ash-Shaykh Yahyaa al-Hajooree (hafidhahullaah) mentioned that Usaamah has put out a new tape recently, expressing some of his views and points and new beliefs. And Shaykh Yahyaa has mentioned that this tape is filled with mistakes and things that go against the Manhaj of the Salaf. Shaykh Yahyaa commented on a few of the statements found in this tape, and he said that he really does not have the time to sit and go through the whole tape, as from the get go of this tape to the end of it, every sentence that Usaamah speaks is filled with mistakes that are contrary to the Manhaj of the Salaf-us-Saalih. Some of the major ones that Shaykh Yahyaa mentioned in the circles of knowledge amongst the students in Dammaaj are:

- **Usaamah al-Qoosee’s call to Jaamiyyah al-Azhar.** This is a famous university which is in Egypt. Some of them say that it is the oldest university in the world. And this well-known Jaamiyyah al-Azhar is known to be run by the Ashaa’irah. They are famous for spreading the school of thought of the Ash’ariyyah. And the Ashaa’irah are the ones who affirm only seven (7) attributes of Allaah (subhaanahu wa ta’aalaa). They affirm the names of Allaah and only affirm seven attributes of Allaah (subhaanahu wa ta’aalaa), and they distort (*ta’weel*) and nullify (*ta’teel*) the remaining attributes of Allaah (‘azza wa jall). And they have problems in the chapters of ‘Eemaan, saying that ‘Eemaan is only affirmation [i.e. actions of the limbs do not enter into ‘Eemaan]. And there are other things that are well known of the Ash’aree Madh’hab. And Usaamah al-Qoosee, who is in Egypt, where this university is located, is calling the people that they should attend this university to study.
- **Usaamah has now become a caller to elections.** He is a caller to elections and is encouraging the people to participate in elections. And as we have read from this book of ash-Shaykh Muhammad al-Imaam, we know that elections and democracy are coexistent and go hand in hand.
- **Usaamah said in this tape that in the past he was upon a road, and now he is upon a different road.** And Shaykh Yahyaa was appalled and amazed at this blatant statement that al-Qoosee has made, admitting that he was on a path in the past, and that now he is on a new path and a different direction.
- **Usaamah is calling the people that they participate and merge with their collective societies.** He is encouraging the general Muslims that they participate and blend-in with their respective societies and peoples, with really no detail about how they should go about doing this. And Shaykh Yahyaa mentioned that the call of the Prophets and the call of their people was in opposition, and the call of the Prophets was contradictory to what their people were upon and their beliefs. And a Muslim is a caller to Tawheed, and a Muslim is a caller to Islaam, and the Believers are not callers to this idea that the people should just be diluted amongst their societies and not to be distinct from them. For verily Islaam came to make distinction between belief and disbelief, and the Sunnah has also manifested distinction between Sunnah and the Ahlul-Bid’ah. So Shaykh Yahyaa mentioned that this is a great blundering that Usaamah has made, that the

people, the Muslims, should dilute and merge in with their collective societies at all levels of societies, without any details about how they should go about doing this, and whether this includes giving up a persons Deen or other things like this.

These are some of al-Qoosee's mistakes, and Shaykh Yahyaa mentioned that the mistakes of al-Qoosee in this new tape that he has sent out are numerous. Shaykh Yahyaa (hafidhahullaah) said to keep an eye out, as there will be some new clarity regarding some of the mistakes that al-Qoosee has made.