

SHEIKH MUQBIL'S SPEECH ON VOTING, ELECTIONS AND DEMOCRACY

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Taken from the books '*Tuhfatul-Mujeeb 'Alaa As'ilat-il-Haadir Wal-Ghareeb*'¹ and '*Nasaaih Wa Fadaaih*'² by The Muhaddith of the lands of Yemen, the great scholar, Sheikh Muqbil Bin Haadee Al-Waadi'ee (may Allah have mercy on him) and '*Ar-Rihlatul-Akheerah Li-Imaamil-Jazeeraah*'³ by Umm Salamah As-Saleefeeyah⁴.

All praise is due to Allah, we praise Him, we seek His Aid and we seek His Forgiveness. And we seek refuge in Allah from the evil of our souls and from the evil of our actions. Whomsoever Allah guides, there is none to misguide him, and whomsoever Allah leaves to go astray, there is none to guide him. And I bear witness that none has the right to be worshipped except Allah and that Muhammad (*sallallahu alaihi wa sallam*) is His slave and Messenger.

To proceed:

The following are excerpts from the works and the speech of the great scholar, Sheikh Muqbil Bin Haadee (may Allah have mercy on him), regarding voting, elections and democracy. In recent times, these aforementioned issues have begun to be discussed with a lot more intensity amongst those who claim adherence to the way of the *Salaf*. It is hoped that the speech of this great scholar will help to clear up so much of the confusion which abounds from different quarters and which makes the ordinary people fall into the trap of blindly following the scholars because of desire, hatred for others and misguided zeal for the betterment of the Islam and the Muslims. I have also decided to translate these sections of the Sheikh's speech because as of recently, there seems to be a trend of just putting up one side of the argument (which is incidentally built upon incomplete questions regarding the situation of the Muslims in the west) by certain brothers at certain websites, and ignoring the arguments of the other side and of this noble scholar in particular. I say 'ignore', for that is what is occurring when brothers translate many other beneficial parts of the above mentioned books and post them on their website, but then conveniently forget the massive chunks related to voting, elections and democracy from the same books !!!!

As the reader will see *inshaa'allah*, the Sheikh has furnished his speech with ample proof to demonstrate the fallacy of taking part in voting, elections and democracy.

May Allah, The Mighty and The Magnificent, give us all the sincerity to accept the truth no matter how bitter it is and save us from the destructive ways of Shaytaan and his allies. *Aameen*.

¹ 1st Edition, Daar-ul-Aathaar, San'aa, 1421/2000

² 2nd Edition, Maktabatus-San'aa Al-Athareeyah, 1425/2004

³ 1st Edition, Daar-ul-Aathaar, San'aa, 142/42003

⁴ Umm Salamah As-Salafeeyah was one of the wives of the Sheikh.

The Sheikh (may Allah have mercy on Him) said:

'The Prophet (*sallallahu alaihi wa sallam*) said:

"Indeed, these mosques were but built for the remembrance of Allah."

So which of the two is greater; calling to democracy in the mosques or asking about a camel, for indeed a camel became lost for one of them during the time of the prophet (*sallallahu alaihi wa sallam*) and he began to say in the mosque: Who has seen a brown camel belonging to me? So the Prophet (*sallallahu alaihi wa sallam*) said:

"May Allah not return it to you, for indeed the mosques were not built for this."

So, they were not built for calling to democracy, and nor (for what) Radio London said, and nor (for what) the magazine *Al-Majalah* said, and nor (for what) the newspaper *Ash-Sharq Al-Awsat* said, and nor (for what) the newspaper *Al-Jamhooreyah* said, or (what) such and such said.

So, this speech should not be listened to, and if you see a speaker on the day of *Jum'ah* calling to democracy or elections, then do not pay attention to the likes of this speech⁵, for Allah, The Mighty and The Magnificent says in His Noble Book:

⁵ From amongst those who regularly legitimise participation in the elections around the time of local and national elections in the UK, is Dr. Suhaib Hasan, the senior Imaam at Masjid Al-Tawhid in Leyton (North-East London). Whilst Dr. Hasan convinces the people to vote from the pulpit (minbar), there is almost always a representative of one of the major political parties standing outside giving out leaflets for his/her cause, with his/her presence being sanctioned by Masjid Al-Tawhid.

It gets worse.

After the recent 'Undercover Mosques' documentary by Channel 4's dispatches (which showed Dr. Suhaib Hasan as being a 'preacher of hate'), an article from the local Waltham Forest Guardian has now been pinned up on the Masjid's notice board near the entrance. Here's a part of the article:

'Shaykh Hassan says, however, that his remarks were taken out of context, and that he has never said Sharia law would be appropriate for Britain.

"Britain is a democracy, and I have said many times that Muslims should participate in elections. It is a good system" he said.

"Why blame a western country for not implementing Sharia law when Muslim states like Pakistan do not?"

This article is from the 25th January and it was still up in the Masjid yesterday (Friday 16th February). For those who are not convinced and perhaps feel that this is some extremist plot to bring down this 'Allamah' (great scholar !!), here is the link to the newspapers story:

http://www.guardian-series.co.uk/archive/display.var.1146248.0.mosque_disputes_claim.php

'O you who believe, when the call is proclaimed for the prayer on the day of Jum'ah, then proceed to the remembrance of Allah' (Surah Al-Jum'ah 9).

The Muslims are in need of those who will teach them their religion...'

(*Tuhfatul-Mujeeb* Pp 300-301)

The Sheikh (may Allah have mercy on Him) said:

'And I say: Are elections not, except the path of democracy? And is voting not, except the path of democracy?'

(*Nasaaih Wa Fadaaih* page 17)

'Democracy is disbelief (*kufir*) because it means that the populace rules itself by itself. It means there is no Book and no Sunnah and no Islam and the allowing of fornication and homosexuality...'

(*Tuhfatul-Mujeeb* Page 303)

The Sheikh (may Allah have mercy on Him) said about his previous opinion on these issues:

'And indeed, since about six or seven years ago I was in the *Ad-Da'wah* mosque in San'aa and I said: If it has to be done (i.e. elections and voting), then let them choose a righteous man. This was a slip, I seek Allah's Forgiveness from it. But then, we were not aware of the *Taaghootee* parliament which has in it the respect of an opinion and the other opinion (against it)...'

(*Tuhfatul-Mujeeb* Page 305)

After mentioning examples of how elections can corrupt and change, the Sheikh (may Allah have mercy on Him) said:

'So, elections have (nothing) in the world and nor in the hereafter. And what did the elections do in Algeria? The prohibitions of Allah were violated and the *da'wah* in Algeria was wiped out, and the *da'wah* in Algeria was amongst the best in the lands of the Muslims. And likewise Sudan, for the elections came to us with (Hasan) At-

The fact that the article was put up in the first place and that it is still there, is a proof that these are indeed the words of Dr. Suhaib Hasan (as the notice board is heavily vetted) and that it's not another case of media lies.

One now wonders, will those brothers who have recently taken the issues of voting and elections to the likes of Sheikh 'Abdul-Muhsin Al-'Abaad (may Allah preserve him), will they now take the speech of Dr. Suhaib Hasan to the Sheikh as well and present it to him? Will they ask the noble Sheikh: 'Here is a man who claims to be upon the *da'wah* of Sheikh Ibn Baaz, yet he praises democracy and says it is a good system. What advice can you give him O noble Sheikh?' Will the brothers in their zeal to aid the Muslim minorities in the west, pose this situation (and Dr. Hasan's many other infringements of the methodology of the *Salaf*) to the Sheikh? I hope so, but let us wait and see...

Turaabee – may Allah cover his face (*tarraballahu wajhahu*) with dust – the one who abuses the Prophet (*sallallahu alaihi wa sallam*) mocks him and says: I take the saying of the Christian about the fly when it falls into the coffee which I pour (and take it out) because it carries germs, and I do not take the saying of the Prophet (*sallallahu alaihi wa sallam*). He said this while he laughed, meaning that he mocks the Prophet (*sallallahu alaihi wa sallam*). And there is also the matter of free mixing, the Hijaab and the call to the unification of the religions.'

(*Tuhfatul-Mujeeb* Pp 306-307)

The Sheikh (may Allah have mercy on Him) said in a question regarding 'Abdul-Rahmaan 'Abdul-Khaaliq:

'So, 'Abdur-Rahmaan 'Abdul-Khaaliq used to be a *Salafee* and now he has become a *Salfatee* ⁶, because they have adopted elections and elections are from democracy, and the Lord of honour says in His Noble Book:

'Is the one who is a believer like the one who is a transgressor? They are not equal' (Surah As-Sajdah 18)

And He, free is He from all imperfection, says

'Or shall we treat those who believe and do righteous deeds like those who cause corruption in the earth?, or shall we treat the pious like the evil-doers?' (Surah Saad 28)

And He, free is He from all imperfection, The Most High, says about the equality between the man and the woman:

'And the male is not like the female' (Surah Aali-Imraan 36)

.....

And with these casting of votes and elections, the prohibitions become lawful. The people of a country in the lands of disbelief vote for fornication and the majority (of the people) agree to it, for Allah, free is He from all imperfection, The Most High, says:

'And the majority of the people will not believe, even if you desired it eagerly' (Surah Yusuf 103).

And He says:

'And if you were to obey the majority of those on the earth, they would lead you astray from the path of Allah' (Surah Al-An'aam 116)

And He says:

⁶ Meaning he combines between *Salafeeyah* and *democrateeyah* (democracy) as the Sheikh has mentioned in various places in his cassettes and books.

'And a minority of My slaves are grateful' (Surah Saba 13)

Which benefit has occurred for Islam from elections? I want from you that you read the history. Were elections around during the time of the Prophet (*sallallahu alaihi wa sallam*)? For indeed they (the companions) differed in issues (but didn't have elections). And indeed, the Prophet (*sallallahu alaihi wa sallam*) appointed Usaamah Bin Zaid as the leader (of the army) and some of them said: This one is young, how can he be appointed as a leader over us and there is amongst the people the one who is older than him and more virtuous? So, the Prophet (*sallallahu alaihi wa sallam*) did not say: lets carry out elections, so whosoever votes for Usaamah then that is so, and whosoever votes for other him then that it is so. Rather, he said:

"Indeed you attack his leadership and indeed he is suitable for leadership. And indeed you attacked the leadership of his father and indeed he was suitable for leadership".

And likewise during the time of the righteous Caliphs, and in the time of the Umayyads, and in the time of the 'Abbaasids and in the time of the Ottomans. Did they carry out elections or did they come to us by way of the enemies of Islam? And the Prophet (*sallallahu alaihi wa sallam*) was truthful when he said:

"For a surety you will follow those who came before you exactly to the extent that if they entered into lizard hole, you would enter into it"

and he also said:

"Whosoever resembles a people, then he is from them".

...as for this (elections), then the evil fornicating woman, and the one who sells alcohol, and the communist, his opinion is like the opinion of the Qur'an. So, the Qur'an is placed as being an opinion from amongst the opinions and after that there is voting to make alcohol lawful and to make fornication lawful...'

(*Nasaaih Wa Fadaaih* Pp 50-53)

The Sheikh (may Allah have mercy on him) was asked the following question from Sudan:

Question:

I am of the opinion that it is obligatory to enter into elections, and that it is not permissible for the people of goodness to stay away from them, for if they stay away from them, then there will enter into them those who have no goodness in them. And that because the presence of the people of goodness in the circles of government has goodness in it, because there will be an opinion for them by which they can guide in these circles. So, what is your opinion about elections? And how is the one who says they are permissible refuted from the Book and the Sunnah? And what is the proof for their prohibition?

Answer:

The Lord of honour says in His noble Book:

'Is the one who is a believer like the one who is a transgressor? They are not equal' (Surah As-Sajdah 18)

And the virtuous scholar, and the one who sells alcohol, and the communist, their vote is one. He, free is He from all imperfection, The Most High, says in His noble Book:

'Or do those who earn evil deeds think that we shall hold them equal with those who believe and who do righteous deeds - in their present life and after their death? How evil is the judgement they make'. (Surah Al-Jaatheeyah 21)

And He, free is He from all imperfection, The Most High, says:

'Or shall we treat those who believe and do righteous deeds like those who cause corruption in the earth?, or shall we treat the pious like the evil-doers?' (Surah Saad 28)

And He, free is He from all imperfection, The Most High, says in His noble Book:

'And the male is not like the female' (Surah Aali-Imraan 36)

So, the person of virtue, his vote is the same as the evildoing woman. And He, Free is He from all imperfection, The Most High, says:

'That is indeed a division most unfair' (Surah An-Najm 22)

when they (the pagan Arabs) made the Angels the (as) the daughters of Allah and for themselves they had males (as offspring).

And were elections present during the time of the Prophet (*sallallahu alaihi wa sallam*), or during the time of Abu Bakr or 'Umar, or the Ummayyad state or the 'Abbaasid state etc?

And indeed the state of some of them in the lands of disbelief, with respect to voting, has ended up in the permissibility of homosexuality and that a man can marry a man⁷, and the permissibility of alcohol and banks that deal in usury. Everything is possible to be carried out under voting and elections. And the Lord of honour says in His noble Book:

'Do they seek the ruling of Al-Jaahileeyah (pre-Islamic ignorance)? And who is better than Allah in judgement for a people who have certain faith.' (Surah Al-Maaidah 50)

⁷ With the exception of some far right-wing candidates, the majority of those who seek political office in Britain nowadays consent to homosexuality as being perfectly normal and natural. All of the major political parties endorse this and any candidate for a seat (local or national) who doesn't go along with this is normally suspended or simply not put on a short list to stand as a candidate. It is in this climate and these types of candidates, that people like Abdul-Hadi Umari, Dr. Suhaib Hasan and many others tell us to vote for because they may bring good for the Muslims in Britain!!!!!!

.....and what was the end result of the elections in Afghanistan? And what are the fruits of the elections in many of the Islamic lands? And greater than this, is that elections are a way towards democracy. And this speech is not directed at our Sudanese brothers, for no one is requesting from me speech about the elections after a few days. And indeed I have become tired and I have spoken about elections in the book 'Al-Musaara'ah' and in 'Fatwa Fee Wahdatil-Muslimeen Ma'l-Kuffaar' and in 'Qam'-ul-Mu'aanid' and in 'Gaaratul-Ashritah 'Alaa Ahlil-Jahl Was-Safsatah', and they are all published, with the Praise of Allah.⁸

.....and I say: It is imperative upon the one who is asking for a *fatwa* not to be like the woodcutter at night ⁹ (in that) you say: Sheikh such and such said this, and sheikh such and such said this. Rather, you should be firm in your religion.....

.....and I want from the brother who is asking for a *fatwa* that he be firm in his religion, and that he ask this one and that one for the proof. And if you see that the sheikh gets angry and says: (to you) You do not hold my speech to be reliable, like 'Alawee Maalikee used to do if someone came to him and asked him for proof, he would say: you are a fifth school of thought, get up and leave from me. So (if this happens) then get up and leave from him and ask other than him. So, the scholar is (sometimes) correct and (sometimes) he makes mistakes, (sometimes) he doesn't know and (sometimes) he knows.....

.....So I warn the brothers against blind following, and we have spoken about this before. And likewise is the blind following of the present day scholar, ask him for the proof and ask a scholar other than him and other than him, just as Salmaan Al-Faarisee did. He moved from country to country and from person to person until his situation ended up in him becoming from the companions of Muhammad (*sallallahu alaihi wa sallam*), as Allah knew the truthfulness of his intention.

(*Tuhfatul-Mujeeb* Pp 244-247)

The Sheikh (may Allah have mercy on him) was asked the following question, which if we pay attention to, will *inshaa'allah* resolve the confusion that so many have fallen into:

Question:

The people of elections (i.e. who favour them and call to them) use as a proof (for their view) the saying of Al-Albaanee, Ibn Baaz and Ibn 'Uthaymeen. So what is your saying about that?

Answer:

All praise is due to Allah, and may the peace and blessings be upon the Messenger of Allah and his family, his companions and whosoever supports him. And I bear witness that none has the right to be worshipped except Allah, alone without any partner, and I bear witness that Muhammad is His slave and Messenger.

To proceed:

⁸ The readers are advised to refer back to these works of the Sheikh, as they contain many gems and valuable pieces of advice.

⁹ Meaning doing it in a haphazard way, without any insight.

So, the people of elections, they are the enemies of these Sheikhs. For indeed, yesterday we used to hear in the committee of the institutes of knowledge in San'aa that Al-Albaanee is a freemason when he gave a *fatwa* to those Muslims in Palestine that they leave (from there) because it has become *Daar-ul-Harb* (the abode of war). They launched attacks upon him and declared him to be misguided and declared him to be an innovator.

And likewise Sheikh Ibn Baaz, when he gave a *fatwa* about the affair of the Gulf (i.e. the Gulf war), they attacked him. And when he gave a *fatwa* about peace with the Jews – and we speak about this irrespective of the correctness of this *fatwa* – then they attacked him and from them was Yusuf Al-Qardaawee, may Allah not bless him. They want to harm the people of knowledge and their *hizbeeyah* (partisanship) will not be useful to them except when their questions to them (the scholars) requesting *fataawa* are used as a proof. So, the *hizbeeyoon* (people of partisanship) go to their Sheikhs such as Al-Qardaawee and such and such. As for the scholars, then they do not go to them but rather they want to harm them.

And this *fatwa* (about voting and elections), indeed I phoned Sheikh Al-Albaanee, may Allah preserve him, with respect to it and said to him: How have you made elections permissible? He said: I did not make them permissible but rather it (was said) from the angle of committing the lesser of the two evils.

So we see, did the lesser of the two evils occur in Algeria or did the greater of the two evils occur? And read the biography of Abu Haneefah and you will find our scholars prohibiting opinion and *Istihsaan* (preference of a proof/opinion over another proof/opinion because of circumstances or the situation) and they saw that it was the way towards *'Itizaaal* and the way towards *tajahum*.

As for the *fatwa* of Sheikh Al-Albaanee, then they (the *Hizbeeyoon*) take it from a long time ago. As for Sheikh Ibn 'Uthaymeen, then from the strangeness of his affair is that he prohibits parties and groups and allows that which is greater and more dangerous than them, and that is elections which are a way towards democracy. So I say to these deceivers: If these sheikhs were to turn back (from their sayings) would you turn back from this or not?

And we say: Indeed, we see that blind following is prohibited. So, it is not permissible for us to blind follow Sheikh Al-Albaanee, and nor Sheikh Ibn Baaz, and nor Sheikh Ibn 'Uthaymeen, for indeed Allah The Most High says in His noble Book:

'Follow what has been sent down to you from your Lord and do not follow any allies other than Him, little do you remember' (Surah Al-A'raaf 3)

And He free is He from all imperfection, The Most High, says:

'And follow not that which you have no knowledge' (Surah Al-Israa 36)

So, the people of Sunnah do not blind follow. Then we say to the Sheikhs: Indeed these *fataawa* of yours are very dangerous. Do you not know that Bush¹⁰ – may Allah

¹⁰ i.e. George Bush Senior

humiliate him – when he was the president of America he would say that Saudi and Kuwait have not implemented democracy?

So it is upon the sheikhs to turn back from this *fatwa*. And I call you to witness that I will turn back from any mistake in my books or cassettes or in my call to Allah, The Mighty and The Majestic. I will turn back in good spirit and ease. And there is nothing upon the Sheikhs if they turn back, for indeed it is obligatory upon them because they do not know what is occurring in Yemen and what is circulating in the parliaments and what the corruption is which is occurring because of the elections. Killing and fighting because of the elections, women coming out (of their houses) revealing their beauty and pictures of women because of elections and making the Book and the Sunnah and the religion equal to disbelief because of the elections. And what benefit have these elections brought about?

So, it is obligatory upon these Sheikhs that they turn back (from their *fataawa*) and we will send to them *inshaa'allah*, and if they do not turn back, then we call Allah as a witness that we are free from their *fataawa* because they (the *fataawa*) are in opposition to the Book and the Sunnah. Whether they are pleased (with this) or whether they will get angry, our honour and our blood is a sacrifice for Islam and we do not care (about what is said) with the praise of Allah.....

And we say to the Sheikhs: Did elections take place in the time of the Prophet (*sallallahu alaihi wa sallam*) when they (the companions) differed about Usaamah Bin Zaid (in that) should he be the leader (of the army) or should other than him (be the leader)? Did the Prophet (*sallallahu alaihi wa sallam*) say: Have elections, and whosoever has the most votes, then he will be the leader?! And did elections take place in the time of Abu Bakr? And did elections take place in the time of 'Umar?

And that which has come that (the companion) 'Abdur-Rahmaan Bin 'Awf pursued the people (to consult them for their opinions on the choosing of 'Uthmaan) until (he) even (pursued) the women in their private quarters, then this (report) requires an examination because it is outside of the '*Saheeh*', and without doubt, the routes of transmission need to be gathered together. And I am certain, that if the routes of transmission were gathered together, then it (the report) would be *Shaadh* (odd), and the *Shaadh* is from the category of *Ad-Da'eef* (weak). Then, (afterwards) one of the brothers researched it and found that this addition was of the utmost weakness.

Did elections take place in the time of the Ummayyads or the 'Abbaasids or the Ottomans? Or did they come to us by way of the enemies of Islam? And the Prophet (*sallallahu alaihi wa sallam*) was truthful when he said:

“For a surety you will follow those who came before you exactly to the extent that if they entered into lizard hole, you would enter into it”

So, they (elections) are considered as being a division and a dissolving of unity and enmity and hatred....

So fear Allah O *Mashaayekh*. Do not steer us towards the following of America and to democracy which makes permissible what Allah has prohibited and which has indeed made homosexuality permissible in some of the countries of disbelief and

which has made permissible every prohibited thing. So, we are Muslims and with us we have the Book of our Lord:

'And this is My Straight Path so follow it, and do not follow the (other) paths for they will separate you away from His path' (Surah Al-An'aam 153)

So, do we have a religion of the past and a religion of the present time, or is it one religion up until the establishment of the hour? And the Prophet (*sallallahu alaihi wa sallam*) said:

"There will not cease to be a group from amongst my nation who will be victorious upon the truth. They will not be harmed by those who abandon them until the order of Allah comes and they are like that."

So perhaps the *Mashaayekh* will turn back from this *fatwa* and we will see what the reformers will do. And Allah is the one from whom aid is sought.'

(*Tuhfatul-Mujeeb* Pp 314-318)

Regarding Sheikh Ibn Baaz's statements on these issues, then Sheikh Muqbil says:

'And as we have said: Sheikh Ibn Baaz is (sometimes) correct and (sometimes) he makes mistakes. And in the matter of elections, I have refuted him in some cassettes. And I know his status and virtue and that his mistake does not decrease him in his virtue and in his nobility and in his high rank. And we do not blind follow Sheikh Bin Baaz or Sheikh Al-Albaanee. And if we were their blind followers, then we would have blind followed Ahmed Bin Hanbal and we would have blind followed Abu Bakr As-Siddeeq (because they were greater than these scholars). However, we see that blind following is prohibited.'

(*Nasaaih Wa Fadaaih* Page 31)

'...So why should we welcome (the concept of) respecting an opinion and the other opinion (against it)? And Sheikh Ibn Baaz makes a mistake which is on the verge of not being remembered and they move heaven and earth (regarding it). He is a man and we do not call you to blind follow him. Rather we call you to (the fact) that he is considered as a Sunni scholar from amongst the scholars of the Muslims, (sometimes) he is correct and (sometimes) he makes mistakes, (sometimes) he doesn't know and (sometimes) he knows.'

(*Nasaaih Wa Fadaaih* Page 33)

The Sheikh was asked the following questions from the Muslims of America:

Question 114:

There is a man who accuses the people of Sunnah of having *hizbeeyah* (partisanship) and he says: Do they (the people of Sunnah) not love those whom their *Mashaayekh* love? And (do they not) dissociate themselves from those whom their *Mashaayekh* dissociate themselves from? And (do they not) sit with those whom their *Mashaayekh* sit with?

Answer:

'We do not blind follow them, we love the *Mashaayekh* and we do not blind follow them. If they made mistakes (then) we do not follow them in their mistake. The difference between us and those (people who say the above) is that they glorify their companions and then they (their companions) are overlooked (in terms of what they say). We however, when Sheikh Al-Albaanee gave a *fatwa* for the elections for the people of Algeria, I phoned him and said to him: What is this O' Sheikh? He said: I do not make elections permissible, rather it is from the angle of the benefit taking precedence over the harm. Anyhow, we have driven (the people) away from this *fatwa* and from (what) the Sheikh, the Imaam Ibn Baaz, may Allah have mercy on him, (said), for he made it permissible - that's what they come and say - they lie upon them O' brothers. They say: O sheikh, there is nothing between us and that we rule with the Book and the Sunnah except these elections. The people are with us and we will succeed and we will take authority and we will rule with the Book and the Sunnah. And the Sheikh says: No problem - and this is overlooked.

And after that, we refuted the two virtuous Sheikhs and we mentioned both of them in more than one cassette. I ask Allah that He Has mercy on them both and that He forgives them both. However, both of them, their intent was good. And assuming that they both made a mistake, then the people of knowledge say: Indeed the virtuous scholar, if a mistake takes place from him, then it is obscure in relation to what he has of virtue - meaning that which he has of virtue outweighs this mistake and it does not affect him. And Allah is the one from whom aid is sought.....'

Question 115:

Some of the Imaams of the mosques are calling the Muslims in America to enter into elections so that the word of the Muslims can be united, as is their claim. Give us a *fatwa* about that, and may Allah reward you with good.

Answer:

(After bringing similar proofs as already mentioned above for the impermissibility of elections, the Sheikh said:)

'...so it (elections) is blind following of the enemies of Islam, and I advise my brothers (who are so) for the sake of Allah, the people of Sunnah, that they keep far away from these elections...'

(*Ar-Rihlatul-Akheerah* Pp 209-210)

Question 196:

What is your saying about the American elections with proof and detail, for your cassette on elections and likewise the cassette of Muhammad Al-Imaam are present with us. However, when the youth distributed them they said: This is specific for the elections in Yemen and Sheikh Safwat (Noor-ud-deen) said: This is the expression of one who is upon the pulpit (*minbar*). And he said: Indeed the scholars in Yemen have refuted them (i.e. Sheikh Muqbil and Muhammad Al-Imaam). So, we want a word which we can disseminate, not just for now, but rather continuously because we

have presidential elections and vice presidential (elections) and state elections and city elections (with us in the USA).

Answer:

I am amazed at these doubts which they spread, for if they (elections) are prohibited amongst the Muslims, will they be lawful amongst the disbelievers? And the proof is:

'Is the one who is a believer like the one who is a transgressor? They are not equal' (Surah As-Sajdah 18)

Then after that, who is the one who has refuted us from the scholars of Yemen? None has refuted us except the *hizbeeyoon* (people of partisanship), they are the ones who have refuted us because they are the ones who fall into this. Otherwise, with the praise of Allah, the people of Sunnah, they are the ones who know the realities and they know what elections eventually end up in. So, elections are considered as bargaining with Islam...'

Question 197:

Is the issue of elections related to *Walaa Wal-Baraa* (allegiance and dissociation) or *Maslaha Wal-Mafsadah* (benefit and harm)?

Answer:

It is related to *Walaa Wal-Baraa*. And which benefit is there in it? In it is the bargaining with Islam and we are able to say: What is it that the Muslims have profited from elections?

(Ar-Rihlatul-Akheerah Pg. 260-261)

May Allah The Most High have mercy on this man of truth. Aameen.