

أَلَدِيمَقْرَاطِيَّة دِينٌ

THE DEMOCRACY RELIGION

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ
فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

“And who ever seeks a Religion other than Islam, it will not be accepted from him, and he will be a loser in the world to come”

شيخ أبي محمد المقدسي

Sheikh Abu Mohammad Asem Al- Maqdesi

TABLE OF CONTENTS

Introduction To Revised Edition	3
Translator’s Note	4
Preface	6
Origins And Purposes Of Divine Creation, Revealed Books, Millah Of Prophet Abraham, And The Firmest Handhold Of Survival	8
Democracy Is An Innovated Religion, Where Its Parents Are Gods And Its Followers Are Slaves	20
Some Refutations On Some Sophisms (Shubuhaat) And Vanities That Promote Democracy	28
The First Sophism:	30
Joseph’S Working For The King Of Egypt	30
The Second Sophism:	47
Although The Negus (Najaashee) Did Not Apply God’s Decree, He Was Muslim	47
The Third Sophism:	54
Naming Democracy With Shoorah (Islamic Consultation) To Prove It	54
The Fourth Sophism:	64
The Participation Of Prophet Mohammad صلى الله عليه وسلم - In Al- Fodhoul Alliance	64
The Fifth Sophism:	69
The Interest Of The Call	69
Parliamentary Facts	78

Consider, Oh, Men Of Understanding 078

**Appendix I: A Concise Fatwā On The Ruling On Participating In
Elections.....84**

Participating In The Legislative Elections In The Lands Of
Disbelief.....84

**Appendix Ii: The Ruling Upon Those Who Participate In The
Democratic Elections.....87**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION TO REVISED EDITION

This is a revised edition of the translated book, which came across the internet. May Allah reward the brother **Abu Mohammad Al-Maleki**, who initially translated this beneficial work!

I revised the translation as I found some parts did not give the full meaning of the original author. Especially some words which in Arabic, does not provide the full meaning in the translated form... this includes the word *taaghoot*, *tawagheet* and *kufir shirk mukallaf* etc... etc. so I tried my best to provide the original meaning of these words as much as I can –for the better understanding of the work, *inshaAllah*.

Likewise the Quran translation, I have changed where necessary to the well known translation by Taqi-u-din al Hilali and Muhsin Khan, and also to Yusuf Ali's translation, I have tried best to provide the best meaning. As I always advice the full meaning of Quran and also Arabic cannot be expressed in English or any other language the readers are advised and encouraged to learn and refer Arabic language –which is without doubt the language of the sources of this *deen*.

The original Arabic booklet maybe referred from www.almaqdesi.com

Praise is to Allah, I ask Allah for forgiveness for any of my errors and Allah Knows Best...

*One other change in this revised edition is the addition of some extra footnotes, which I have included as **“Note:”**

Abu Rauda Muhammad bin Ibrahim
9 *Shanwal* 1425H¹

¹ **Note:** 12 *Muharram* 1426H, with the inclusion of Quranic-Arabic text, some grammatical corrections and two appendixes have been included

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TRANSLATOR'S NOTE

Praise be to God, the Eternal, the Creator, the One, and I testify that there is no god but Allah, the One Who does not accept that anyone should be a partner with Him... Who does not accept that any one be worshipped with Him... Who makes belief in monotheism a characteristic of His believing servants... I testify that our leader and example is Mohammed, the seal of Prophets and Messengers, *صلى الله عليه وسلم*, along with his family, his Companions, and every one who follows him till the Last Day.

Now then: -

I had read the book of (Democracy, Religion) by the monotheist brother (Abu Mohammed Al-Maqdesi), which gratified my desire to inform people about this dangerous disaster; the disaster which spoiled the minds, monotheism, and doctrine of many people, after many sophisms and speeches had been used by them to prove this obvious disbelief (*kufir*). I was also very happy because of the comprehensiveness of the refutation on every one who believes that... for example, the *tawagheet's* helpers, and the followers of the positive laws and the void constitutions... Our dear brother depended - through out his refutation - on the Quran the Sunnah, and the logical evidences, which the mind can comprehend without any contradiction or disagreement. I have searched for along time for a comprehensive refutation, as that of our dear *sheikh's*, to refute this *kufir* (disbeliever) innovation and these *mushrik* (polytheistic) parliament councils. I found all of that in this valuable book, which discussed the very important matter of the monotheistic principles and the right doctrine. I was very happy with this book, so I decided to translate this book into the English language, to make it possible for those who are not the Arabic speaking portion of mankind, to separate the Truth from falsehood, the guidance from error, to be a path of guidance to every one who wishes to follow the Truth, and to be a pretext upon those who disagree.

DEMOCRACY A RELIGION

I depended on (Al- Qur'an - a contemporary translation, by Ahmad Ali)² for the translation of the Quran verses into English. I hope that Allah accepts this work for the sake of Him... And Praise Be to Allah, first and last.

The Translator,
Abu Mohammad Al- Maleki

² **Note:** This revised work also includes Yusuf Ali and Muhsin-Khan / Hilali translations.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PREFACE

Praise Be to God. We resort to Him, ask His forgiveness and ask Him to save us from the evils of ourselves and the offences of our works. He whom Allah guides, will be guided, but He whom Allah misguides none can guide him. I testify that there is no god but Allah alone, who has no partner. He is our Sufficient Trustee. And I testify that Mohammad is His servant and Messenger *صلى الله عليه وسلم*. He is our leader, and example., along with his companions and followers till the Last Day

Now then:

These are some papers that I wrote quickly before the polytheistic, legislative parliamentary elections, when people were becoming fascinated with Democracy, after the defenders and *tawaagheet*, who have no religion, defended it for the sake of it, and mixed the falsehood with the Truth. Sometimes they call democracy a freedom, or a consultation, and sometimes they argue for it, using the judgement of Joseph-peace be upon him- with the King as an example. Sometimes they use the judgement of the Negus as an example, to serve their own interests and motives. They distort the truth with falsehood upon the people, and mix the light with the darkness, and the polytheism with the monotheism and Islam. But we, with the help of Allah, replied on all of these sophisms, and showed that **Democracy is a religion**, but it is not God's religion. It is not the religion of monotheism, and its parliamentary councils are just places of polytheism, and refuges of paganism. All of these must be avoided to achieve monotheism, which is God's right upon His servants. We have to destroy those who follow democracy, take their followers as enemies, hate them, and perform the Jihad against them. We also showed that it was a matter about which we can not exercise any judgement of our own, as they wanted to make it. It is an obvious *shirk* (polytheism) and a clear *kufr* (disbelief) that Allah warned, in His Book, to avoid. And that his Messenger - *صلى الله عليه وسلم* - attacked through out his whole life.

DEMOCRACY A RELIGION

So, be bent - my monotheistic brother - on being one of the prophet's followers and helpers who attacks polytheism and its people. Set out through -out this life to follow the sect that applies God's Decree. The Chosen - صلى الله عليه وسلم - said about this: **"A sect of my people will still apply God's Decree and they will not be harmed by any one who abandoned or contradicted it, till the predestination comes"**.

I hope, Allah will make me and you to be one of them, and I thank Allah first and last.

Written by:
Abu Mohammad Asem Al – Maqdesi

ORIGINS AND PURPOSES OF DIVINE CREATION, REVEALED BOOKS, MILLAH OF PROPHET ABRAHAM, AND THE FIRMEST HANDHOLD OF SURVIVAL

One should know that Allah is the Head and Origin of everything and every being. The firmest thing that Allah ordained for Adam's son to learn and to do, before Praying, paying Zakat, or any other act of worship, is to believe in the oneness of Allah and to avoid and disbelieve in *taaghoot*. It was for this reason Allah created the creatures, sent the prophets, revealed the Books, and ordained the Jihad and martyrdom. Because of this, there is enmity between Al- Rahman's followers and those of Satan, and because of this the Islamic nation and the right caliphate will be established. Allah said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“I have not created the jinns and men but to worship Me.”⁽³⁾

that means to worship Me alone. He also said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ

“To every nation we have sent an apostle saying: worship Allah, and Keep away from *taaghoot*.”⁽⁴⁾

This belief, that there is no God but Allah, is basic to Islam. No call, no jihad, no prayer, no fasting, no Zakat, no pilgrimage will be accepted without it. One can not be saved from Hell fire without believing in it,

³ Adh-Dhâriyât 56 (Chapter of Winds): verse 56

⁴ An-Nahl 16 (Chapter of Bees): verse 36

because it is the only handhold that Allah guaranteed His followers not to split. The other handholds of the religion will not be sufficient for safety from the hell fire without it. Allah said:

قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى
لَا انْفِصَامَ لَهَا

“Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Taaghoot* and believes in Allah, then he has grasped the most trustworthy handhold that will never break.”⁽⁵⁾

Allah also said:

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ
الْقِيَامَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ

“Those who avoid At-Taaghoot (false deities) by not worshipping them and turn to Allah in repentance, for them are glad tidings; so announce the good news to My slaves.”⁽⁶⁾

Behold how Allah talks about disbelief in *taaghoot*, before He talks about belief in Himself. This shows us how He began with a negation of all false deities, before an affirmation of belief in Allah. Allah ordained monotheism with the words (no god but Allah) which point to this great principle of the firmest handhold; therefore there is no sincere belief in Allah, without extreme denial of every *taaghoot*.

The *taaghoots* which one must disbelieve in and avoid worshipping, to follow the handhold of the firmest safety, are not only stones, idols, trees or graves that are worshipped through prostration or invocation or vow. It

⁵ Al-Baqarah 02 (Chapter of Heifer): verse, 256

⁶ Az-Zumar 39 (Chapter of the Crowds): verse 17

DEMOCRACY A RELIGION

encompasses more than this. It contains (*every worshipped being (or thing) who accepts to be worshipped except Allah, by any act of worship*)⁽⁷⁾.

Taaghboot is derived from tyranny, which is the exceeding of the limits by the created. Acts of worship include prostration, bowing down, invocation, making vows, and slaughtering.

Obedience in legislation is also an act of worship, Allah said about the Christians:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ

“They took their rabbis and their monks to be their lords besides Allah.”⁽⁸⁾

Although they did not prostrate, or bow down to their priests, they followed them and agreed with them in the forbiddance of the licit and with the permission of the illicit. Allah therefore considered that as making them lords and gods, because the obedience in legislation is a form of worship, and must not be for any one except for Allah, since Allah is the only One who can enact legislation.

Therefore, anyone who seeks to implement a legislation created by someone other than Allah is in fact a polytheist.

As an evidence for that is the incident which took place at the time of the prophet - صلى الله عليه وسلم - between Al-Rahman’s followers and those of Shaytan over a dead goat. The polytheist people wanted to persuade the Muslims that there was no difference between the goat, which Muslims slaughter, and the goat which dies alone (naturally). They claimed that the dead goat was slaughtered by Allah. Therefore Allah descended His

⁷ This does not include the Angels, prophets, or righteous men who were worshipped but refuse the right to be worshipped or to be called a deity, such as Jesus.

⁸ At-Taubah 09 (Chapter of Repentance): verse 31

judgement and said: “and if you obey them, then you would indeed be *Mushrikun* (polytheists).”⁽⁹⁾

So the word – *taaghoot* - includes any one who makes himself a legislator with Allah, ruler or ruled, a representative in the parliament (the legislative authority), or the persons who select him, because he exceeded his limits. Man was created to be a servant of Allah and Allah ordered him to accept His legislation, but man rejected and exceeded the limits. He wanted to equate himself with Allah, and to participate in the legislation of Allah, which is not allowed to anyone except Allah. If any one exceeds the limits and does that, he makes himself a legislator god, and he will be one of the heads of *Tawaagheet*. His Islam and his monotheism will not be accepted, unless and until, he disbelieves in what he did and avoids it, and fights to get rid of its slaves and helpers. Allah said

مَنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ

“... (yet) they desire to turn for judgement to the *taaghoot*, even though they have been commanded to disbelieve in them.”⁽¹⁰⁾

Mojahid said: “The *taaghoot* ...is a Satan in the shape of a human whom people turn to for judgement, and they follow him”.

Sheikh-ul-islam- Ibn Taimeyah -said: “...for this reason the one who judges without referring to the Holy Book (Qur’an) is a *taghoot*”.⁽¹¹⁾

Ibn Al-Qayyem said: “Every one who exceeded his limits -worshipped, followed or Obeyed -so, the *taaghoot* of any people is the one who they make a judge besides Allah and His prophet, or worship him except Allah, or follow him without taking any consideration of Allah, or obey him in a matter that they do not Know it is an obedience for Allah”.

⁹ Al-An’âm 06 (Chapter of the Cattle): verse 121

¹⁰ An-Nisa’ 04 (Chapter of Women): verse 60

¹¹ *Majmo’ Al- Fatawi*, part 28 page 201

He also said: “whosoever does not judge or turn to what the messengers of Allah brought for judgement is eventually following a *taaghoot*”⁽¹²⁾

One of the worshipped *tawaagheet* nowadays, that every monotheist must disbelieve in it ,and its followers, in order to follow the firmest handhold and to be saved from the Hell fire, are the transitory man made gods and goddesses of the so called legislature.

Allah said:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ

“Have they other associates (with Allah) who have prescribed another law for them which have not been dispensed by God? But for the decisive word (of God) a sentence would have been passed amongst them ...”⁽¹³⁾

People have followed these legislators and agreed to make the legislation as a right and characteristic for them, for their parliaments, and for their local, regional, and international ruling faculties. They showed through their laws and constitutions, that it is the people who in fact provide legislation...⁽¹⁴⁾ Therefore, they became gods to every one who obeyed and followed them, or agreed with them in this *kufr* and *shirk*, just as Allah said about the christians, when they followed the priests and the monks.

The followers of today’s democracy are worse and more impure than such priest and monks, because the priests did that, but they did not claim to make it a law or a legal system, and they did not make constitutions, or

¹² The signers’ information about Allah .part 1 ,page 50(*E’lam Al- Mowage’ean*)

¹³ Ash-Shûra 42 (Chapter of Consultation): verse 21

¹⁴ Article (51) of Kuwait constitution says: (The legislative authority is led by the prince and the parliament council, according to the constitution). And the article (25) of the Jordanian constitution says: (The legislative authority is in charge of the king and the parliament council) and the article (86) of the Egyptian constitution (the parliament is posted to be in charge of the legislative authority.)

books. They also did not punish any one who did not accept or practice that. They also did not use it to adjust Allah's Book as these *tavaagheet* did.

If you come to understand this, you should know that the greatest step of adherence to this firmest handhold and the highest step of disbelief in this man-made deity is the Climax of Islam. By this I mean -The Jihad-. The Jihad against the *taaghoot*, his followers, and helpers; to try to damage this man-made system; and to try to get the people to turn away from worshipping it: and to return to the worship of Allah alone. There must be a declaration and a coming out openly with the truth, just as the prophets did, and in the same way. A way which Allah showed us clearly, when He ordained us to take Abraham's religion and his call as a model.

He said:

لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

“you have an excellent model in Abraham and those who were with him ⁽¹⁵⁾ when he said to his people: “we are clear of you and, those you worship other than Allah. We reject you. Enmity and hatred have come between you and us for ever, unless you believe in Allah alone.”⁽¹⁶⁾

So the meaning of this saying has become obvious. Consider how Allah started with the enmity before the hate. Enmity is more important, because a human may hate the *taaghoot's* helpers and followers, but may not consider them enemies. So a human will not be doing his duty or obligation, unless he hates them, and takes them as enemies.

And consider how Allah mentioned their disavowal of the polytheist people, before the disavowal of what they worshipped, because the first is

¹⁵ Some interpreters said: “those who were with him “means his followers or the prophets who had the same way like his.

¹⁶ Al-Mumtahinah 60 (Chapter of the Examined Woman): verse 4

more important than the second. Many people may show the disavowal to the stones, idols, *tawaagheet*, constitutions, laws, and void religions, but refuse to show the disavowal to the slaves, or the helpers of these *tawaagheet*, and void religions. Therefore, he will not be doing his duty or obligation. If he shows the disavowal to the polytheist slaves of the *tawaagheet*, it means that he shows the disavowal to their void religions, and their worshipped ones. ⁽¹⁷⁾

The lowest obligatory step upon every *mukallif*,¹⁸ that no one can save himself without, is the avoidance of *taaghoot* and avoidance of following him in his polytheism and his falsehood. Allah said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“To every nation we have sent an apostle saying: worship Allah, and Keep away from *taaghoot*” ⁽¹⁹⁾.

And He said:

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

“So shun the abomination (worshiping) of *authaan*,²⁰ and the word that is false.” ⁽²¹⁾

And He said about Abraham’s invocation:

¹⁷ See our book (*Millat* Ibraahim and the prophets’ call and the methods of the transgressing rulers in dissolving it and turning the callers away from it). Printed by Al- Nour for the Islamic mass media. **Note:** *Alhamdulillah*, this beneficial book had been translated by At-Tibyan Publications; may Allah reward them all. www.Tibyan.com / www.at-Tibyan.tk

¹⁸ **Note:** Mature sane man.

¹⁹ An-Nahl 16 (Chapter of Bees): verse 36

²⁰ **Note:** Anything which is worshiped whether a *taaghoot* or an idol or a flag or a tree etc.

²¹ Al-Hajj 22 (Chapter of Pilgrimage): verse 30

وَاجْتَنِبِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

“...And preserve me and my progeny from worshipping idols.” (22)

If any one does not avoid *taagboot* in this world by refusing to worship him now, he will be one of the losers in the hereafter. Nothing of the religion will be useful or advantageous to him, if he wastes and loses this great origin, and he will rue it at the time when the remorse will be useless to him. Then there will be a wish to return to this world to do this great prop and to follow the firmest handhold, and to follow this great religion (by extremely denying these *tawaagheet* and their *kufir* systems). Allah said:

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ * وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنْ لَنَا كَرَّةٌ فَنَتَّبَرَأَ مِنْهُمُ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

“When those who were followed will disclaim those who followed them, and seeing the torment, all ties between them Shall be severed (*) And the followers will say “Could we live but once again we would leave them as they have abandoned us now” God will show them thus their deeds, and fill them with remorse, but never shall they find release from the Fire” (23).

But Oh, it is too late; there is no return to this world. So if you want the safety and hope of Allah’s mercy, that Allah gave the pious people, you must avoid all of the *tawaagheet*. Avoid their polytheism now! Now! No one can avoid them in the hereafter unless he avoids them in this world. But for every one who supported their void religion and followed them there will be a Caller in the Hereafter who says: “*He who worshipped anything will follow it. He who worshipped the sun will follow it. He who worshipped the moon will follow it. He who worshipped the tawaagheet will follow the tawaagheet,*” but those who believed in

²² Ibrahim 14 (Chapter of Abraham): verse 35

²³ Al-Baqarah 02 (Chapter of the Heifer): verses 166-167

Allah will be asked: **“What are you waiting for? Why do you not follow them?”** and they will say: **“We are waiting for our God and we are not following them because we did not follow them in the first life when we were badly in need of their money and authority, so how come you ask us to follow them now?”** (24).

These are some of the road marks that Allah said

احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ

“Gather all the wicked together and their Comrades, and those they had worshipped.” (25)

Comrades means every one who is like them, their helpers, and supporters in falsehood. Then Allah said:

فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ * إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ * إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ

“So, they will become partners in punishment. (*) That is how we deal with criminals. (*) they were those who, when it was said to them “there is no god but Allah” they puffed themselves up with pride.” (26).

Be careful, do not reject and avoid the monotheistic word, do not waste what is being implied in that word, and be ever prideful over the righteous word, the Oneness of Allah. Do not waste the following of the Truth, do not insist on helping the *taaghoot*, because (on the Day of Judgement) you will be with the people of destruction, sharing with them in their end.

²⁴ Agreed upon, it is a part of the (*Hadeeth*) of the believers’ seeing for their God at the Last Day

²⁵ As-Sâffât 37 (Chapter of the Ranged Ranks): verse 22

²⁶ As-Sâffât 37 (Chapter of the Ranged Ranks): verses 33- 35

You should know that Allah made this pure monotheism and this great Origin, the religion of Islam, and that Allah has chosen it for His monotheistic servants. So, every one who follows it -Islam -, his work will be accepted, and whoever follows any other religion, will be rejected and will be one of the losers. Allah said:

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

“And Abraham left this legacy to his son, and to Jacob, and said “O, my son , Allah has chosen the (true) religion for you; then die not except in the faith of Islam²⁷” (28).

And He said:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

“Truly the religion with Allah is Islam (Submission to His will).” (29)

And:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

“And who ever seeks a religion other than Islam, it will not be accepted from him, and he will be a loser in the world to come.” (30)

Be careful not to limit the word -religion-, just to Christianity, or Judaism and so on, because you may follow the other void religions and go astray. It includes every religion, method, judgement system, and law that the

²⁷ **Note:** Some interpreters also interpret Islam: Submission (to Allah alone).

²⁸ Al-Baqarah 02 (Chapter of the Heifer): verse 132

²⁹ Aal-Imran 03 (Chapter of the Family of Imran): verse 19

³⁰ Aal-Imran 03 (Chapter of the Family of Imran): verse 85

creatures follow and adhere to. All of these false religions must be left, and avoided, we must disbelieve in them, avoid their helpers, and supporters, all except the monotheistic religion, the religion of Islam. Allah said, ordering us to say this to all disbelievers (*kuuffar*) with their different religions:

قُلْ يَا أَيُّهَا الْكَافِرُونَ * لَا أَعْبُدُ مَا تَعْبُدُونَ * وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ * وَلَا أَنَا عَابِدٌ مَا
عَبَدْتُمْ * وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ * لَكُمْ دِينُكُمْ وَلِيَ دِينِ

“Say: “O, the disbelievers, I do not worship what you worship, and you do not worship what I worship, and I do not worship what you worship, and you do not worship what I worship, you have your religion, and I have my religion.”

So, every *Millah*³¹ within the *kuufr Millah* that agreed with , met with, or gathered to a system that contradicts with Islam, this will be their religion. This may include Communism, Socialism, Secularism, and the other innovated methods, and principles, which the creatures invented with their minds or ideas, and then satisfied these ideas to be their religions. One of these is -the democracy- which is considered a religion that is a contradictory to Allah’s religion. Here are some quick words that show the error of this innovated, invented religion, which many people are fascinated by, even many people who claim Islam as their religion (claim that they are Muslims). They know that it is a religion different from the monotheistic religion, and they know it is one of the oblique ways, and that shaytan stands at every door of these ways, calling to the Hell fire; to avoid him and to invite all people to avoid him...

³¹ **Note:** Also, *Millat* meaning: religious way, religion or method.

This is -

**A REMINDER TO THE GOOD BELIEVERS,
AND A ROUSING TO THE NEGLIGENT
AND AN ESTABLISHMENT OF *HUJJA* (PROOF)
UPON THE STUBBORN
AND AN APOLOGY TO *ALLAH***

DEMOCRACY IS AN INNOVATED RELIGION, WHERE ITS PARENTS ARE GODS AND ITS FOLLOWERS ARE SLAVES

You should know that the origin of this evil word (democracy) is not Arabic but Greek origin. It is a mixture and abbreviation of two words, (Demos) meaning people and (Cracy) meaning judgement, authority, legislation. That means that the literal translation of this word (Democracy) is (The people's judgement), (The people's authority) or (The people's legislation).

This is the greatest asset of the democracy, according to its people, and because of this, they praise it, and laud it. At the same time, it is one of the most important characters of the unbelief, the polytheism, and the falsehood which contradicts with Islam and the monotheistic religion heartily. Because you knew that the principal origin, for which the creatures were created, and for which the Books were revealed, and for which the prophets were sent, and the greatest handhold of the Islam is monotheism and to declare God to be One, and to make the acts of worship solely for Allah alone, to avoid worshipping any one except Him.

Obedience in legislation is just one of the acts of worship that must be only for Allah; otherwise, the human will be a polytheist with the losers.

If this character was applied in democracy with its facts, and the judgement was for the people or the majority, which is the greatest wish of the democrats, I mean Communists or other people who claim to be Muslims. Or as it is nowadays, the judgement is (in the hands) of judges, or their families, or the big traders, or the rich people, who have the capital and the mass media that enable them to reach to the parliaments (the democracy's palaces), and their god (The king, the prince or the president) who has the authority to dissolve the parliament or not, whenever and however he wants.

So, the democracy is on one side of polytheism and on the other side a disbelief in Allah that contradicts with monotheism, the religion of the messengers, and prophets, for many reasons. We mention:-

* **Firstly:** It is the people's legislation or the *taaghboot's* judgement, but it is not Allah's judgement. Allah Ordered His prophet - صلى الله عليه وسلم - to judge by what Allah revealed unto him, and asked him not to be swayed by people's desires, and not to be lured into leaving what Allah revealed unto him. Allah said:

احْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ

“...judge between them by what Allah has revealed, and don't follow their whims, and beware of them lest they lead you away from the guidance sent down to you by Allah.”⁽³²⁾...

This is in the monotheistic religion of Islam.

But in the democracy, polytheistic religion, it's slaves say: *“Judge between them in the light of what has been accepted by people and follow their whims, desires and be ware of them lest they lead you away from what they want and legislate”*. They say that, and democracy says that, and then decides. This is a clear *kufr*, an obvious *shirk*, if they apply it.

Even though they say all that, their deeds are worse than that. If some one talks about or disagrees with their fact he will say: *“judge between them by what the taaghboot and his special people want, and no legislation, no law, can be decided before his consent, and agreement”*.

* **Secondly:** It is the judgement of the mass or the *taaghboot*, according to the constitution but not according to Allah's Decree. This is included in their constitutions' books ⁽³³⁾, which they sanctify more than the Quran.

³² Al-Mâ'idah 05 (Chapter of the Table): verse 49

³³ In the Kuwait constitution ,article (6) says (the people is the source of the all authorities), article (51) says (the legislative authority is entrusted by the prince and

DEMOCRACY A RELIGION

They prefer the judgement of these constitutions to that in the Quran. Therefore, the legislation and judgement of the people in the democracy religion will not be accepted unless it is included in their constitution, because the constitution is the origin of the laws. There is no consideration in a democracy to the verses of the Quran, or the traditions, or sayings of the Prophet - صلى الله عليه وسلم . It is not possible for them to legislate any law according to the verse of the Quran and the tradition of the prophet - صلى الله عليه وسلم - unless it agrees with their holy book (the constitution). And you can ask the jurists, if you do not believe that.

Allah said:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

“...And if you are at variance over something, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. This is good for you and the best of settlements.”⁽³⁴⁾

But the democracy religion says: *“If you are at variance over something, refer it to the people and their council, and to their king, according to the positive law and constitution.”*!

Allah said:

أَفَ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ

“Fie on you and those you worship besides Allah! Will not you understand?”⁽³⁵⁾

the parliament council according to the constitution) In the Jordanian constitution article (24) says (the people is the source of the authorities) And (people practice its authorities as it is shown in the constitution)

³⁴ An-Nisa' 04 (Chapter of the Women): verse 59

If the masses wanted to apply God's Decree, by the democracy religion, and through its legislative polytheistic councils they could not do it, unless the *taaghoot* permitted it, (or) excepted by the constitution and through its texts, because it is the holy book of the democracy. Or shall I say that it is (democracy's) Tawrat, its Bible which is corrupted according to their desires or whims.

* **Thirdly:** The democracy is the evil result of secularism and its illegitimate daughter, because secularism is a fake doctrine that aims at separating the religion from the government.

The democracy is the judgement of the masses, or of the *taaghoot* but it is not the judgement of Allah at all, it does not take into consideration Allah's Decree, unless it agrees with their constitution's texts, then what agrees with the desires of the masses, and before all of that, (more importantly) comes the desires of the *taaghoot*.

So, if the people as a whole said to the *taaghoot* and to the democracy's lords: "We want to apply God's Decree. We want to prevent any one of the people, the parliament members, and the ruler from being legislators. We want to apply God's Decree to the apostate, the adulterer, the thief, the drunkard. We want to force women to wear the veil. We want to force women and men to have chastity. We want to prevent the dazzling display, the nakedness, the wickedness, the adultery, the sodomy and the other sins, and the other lewdnesses." They would quickly say: "This is contradictory to the democracy religion and its freedom."

So this is the freedom of democracy: to be free from Allah's religion and His legislation and the exceeding of His limits. But the legislation of the positive law, will be preserved in their evil democracy and every one who doesn't agree or doesn't accept these limits, he will be punished.

Know my monotheistic brother; democracy is a religion that is different from Allah's religion. It is the judgement of the *taaghoot*, but not of Allah.

³⁵ Allah told us in the Quran ,that Abraham said that to his people after he had shown them the insolence of their worshiped idols

It is a law of different, separate gods, but not the law of Allah, the One, the Subduer. Everyone who accepts democracy means that he accepts to be ruled by legislation that is written according to the constitution, and accepts that legislation to be preferred to the legislation of Allah, the One, the Subduer.

Even if someone legislated or not, won the polytheistic elections or not, his agreement with the polytheists about the democracy religion, and his agreement to make the legislation, and the judgement to be his, and to make his authority more important than Allah's authority, and His Book, and His legislation, will then be a *kaafir* (disbeliever) himself. Therefore, this is an obvious, clear error, it is the polytheism itself.

The people in the democracy religion, select these representatives, and each group, or tribe will select a god of these disparate gods, to legislate according to their desires and whims, but according to the constitution's texts, Some of them select their god (their legislator), according to their ideology, or way of thinking, so there will be a god for this party and another one for that. Some of them select him according to the tribe, so there will be a god for this tribe and another for that tribe. And some select a religious god, as they claim, or a bearded god ⁽³⁶⁾, or an un-bearded one, and so on. Allah said:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُصِّلَ بَيْنَهُمْ
وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

“Have they other associates (with Allah) who have prescribed another law for them which have not been dispensed by God? But for the decisive word (of God) a sentence would have been passed amongst them. Surely there is a grievous punishment for the ungodly.” ⁽³⁷⁾

³⁶ Unfortunately, this is existed in Kuwait ... and many other lands...

³⁷ Ash-Shûra 42 (Chapter of Consultation): verse 21

These representatives, in fact, are erected, graven images and worshipped idols, and claimed gods that are set up and fixed in their temples, at their heathen sanctuaries (the parliaments). These representatives and their followers take the democracy and the constitution legislation as a religion. According to its texts, they legislate and produce laws, and before that they are ruled by their god, the idol, the big pagan, who decides on their legislation or rejects it –that is the prince or the king or the president.

These are the facts of democracy and its religion; the religion of the *taaghboot*, not the religion of Allah, the religion of the polytheist people, not of the prophets, and the legislation of disparate gods, not of Allah, the One, the Subduer.

Allah said:

أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ * مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقِيمَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“...are many different lords (gods) better or Allah, the One, the Irresistible? (*) (What) you worship besides Him is nothing but names that you and your fathers have assigned, for which Allah has sent down no authority” (38).

And He also said:

مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

“.... Is there any other god along with Allah?? He is far too exalted for what they associate with Him” (39)

³⁸ Yusuf 12 (Chapter of Joseph) verses 39-40

³⁹ An-Naml 27 (Chapter of Ants): verse 63

So, you must choose the religion of Allah and His pure legislation, His brilliant light, His straight road. Or the democracy religion, and its polytheism, unbelief, it's closed, curved road. You must choose the judgement of Allah, the One, the Subduer, or the judgement of the man made deity (*taaghoot*).

Allah said:

قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى
لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

“Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Taaghoot* and believes in Allah, then he has grasped the most trustworthy handhold that will never break.” (40).

And said:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفِرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا

“Say: ‘The truth is from your Lord: so believe if you like, or don’t believe if you will’, We have prepared for the sinners a fire ...” (41)

Allah said:

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ
* قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ
مُسْلِمُونَ * وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

⁴⁰ Al-Baqarah 02 (Chapter of Heifer): verse 256

⁴¹ Al-Kahf 18 (Chapter of the Cave): verse 29

“Do they seek other than the Religion of Allah? While to Him submit all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. (*) Say: “We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets, from their Lord: We make no distinction between one and another among them, and to Allah do we bow our will (in Islam).” (*) And who ever seeks away other than Islam, it will not be accepted from him, and he will be a loser in the world to come. (42)

⁴² Aal-'Imran 03 (Chapter of the Family of Imran): verses 83-85

SOME REFUTATIONS ON SOME SOPHISMS (SHUBUHAAT) AND VANITIES THAT PROMOTE DEMOCRACY

Allah said:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا
الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا
اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ *
رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

“He has sent down this book which contains some verses that are categorical and basic to the Book, and others allegorical. But those who are twisted of mind look for verses metaphorical, seeking dissensions by giving explanations to them of their own, but none knows their meaning except God , and those who are steeped in knowledge affirm: “We believe in them as all of them are from the lord”. But only those who have wisdom understand (*) “Let us not go astray, O Lord, having guided us already. Bestow on us your blessings for you are the benevolent” (43).

Allah shows to us through these verses that people of His Decree are divided into two categories:

People of science and stability:

They take it and believe in all of it. They combine the ordinary with the extraordinary, and the unlimited with the limited, and the summarized with the detailed. If they do not know something, they return it to the strengthened principles and the stable bases that agree with the guidance of the decree.

⁴³ Aal-Imran 03 (Chapter of the Family of Imran): verses 7-8

People of deviation and error:

They follow the obscure (those not clearly intelligible passages in the Quran). They take it to spread the tumult. They do not follow the detailed, the obvious.

Here in take part the democracy and the polytheistic parliament councils. Its people follow the road of deviation and people who err. They follow some sophisms (*shububat* or unclear doubts) and events, and take it alone without combining them with the detailed, interpreted, limited principles of the religious bases, to mix the truth with the falsehood, and the darkness with the light.

Now then, we will discuss some of these irrational arguments; to refute them, to reply on them, with the help of the Sovereign, the Granter, the clouds' Maker, and the Defeater of the cliques.

The First Sophism:

JOSEPH'S WORKING FOR THE KING OF EGYPT

You should know that this sophism was affected by the Sectarians (dissenters) who have no evidence.

They said: Did not Joseph work as a minister with a disbelieving King, who did not apply Allah's Decree?? So, According to them participation in the *kufr* governments is permitted, likewise their Parliament council and so on... ..

We say, and God is the Sponsor of the success.

Firstly: - the argumentation by this sophism to participate in the legislative Parliaments, is untrue, and void, because these polytheistic parliaments depend on a religion that isn't Allah's religion , but the religion of democracy, which makes a godhood of the legislation , and the forbidding and permitting for the (sake of) people, and not for (the sake of) Allah, the One.

Allah said:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

“And whoever seeks a religion other than Islam, it will not be accepted from him, and he will be a loser in the world to come.” (44).

So, can any one pretend that Joseph followed a religion that was not Allah's religion??? Or a religion that was not of his monotheist fathers???

⁴⁴ Aal-Imran 03 (Chapter of the Family of Imran): verse 85

Or that he swore to respect it? Or legislated according to it???... As of is done nowadays by those who are fascinated by these parliaments...???) (45)

He (peace be upon him) declared this at his time of weakness, saying:

رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ * وَأَتَّبَعْتُ مِلَّةَ آبَائِي
إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا
وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

“I have given up the religion of people that believe not in Allah and deny the life to come (x) And I follow the ways of my fathers,- Abraham, Isaac, and Jacob; and never could we attribute any partners whatever to Allah (46).

And said:

يَا صَاحِبِي السَّجْنِ أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ * مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا
أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا
تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“(Tell me) O two companions of prison, Are many different lords (gods) better or Allah, the One, the Irresistible? (x) (What) you worship besides Him is nothing but names that you and your fathers have assigned, for which Allah has sent down no authority. The command (or the Judgement) belongs to none but Allah. He

⁴⁵ Their constitution says that the people are the source of the authorities. (see article (6) of the Kuwait constitution, and article (24)(of the Jordanian constitution); and the legislative authority is entrusted by the King or the Prince and the Parliament Council. (see article (51) of the Kuwait constitution and article (25) of the Jordanian constitution)

⁴⁶ Yusuf 12 (Chapter of Joseph): verses 37-38

commands that you worship none but Him, that is the right religion, but most men understand not”. ⁽⁴⁷⁾

How would he come out openly with it (the religion of Allah), at the time of weakness, then hide or contradict with it at the time of the strengthening???

Answer us, O believers of the false claims?

Then, do not know – O, you political leaders – that he ministry is an executive authority, and that the Parliament is a legislative authority, and that there are many differences between them. The comparison can not be made here at all ⁽⁴⁸⁾.

Now, you can be sure that Joseph’s story can not be used as a visible argument to enter into and participate in the parliaments (where they legislate); however, let us carry this a bit further and say that it also can not be used as an excuse to participate in a ministry either, because both of them, parliament and ministry, participate in the disbelief nowadays.

Secondly: The comparison of the participation of many people, who are enthralled with democracy, in a ministry of those *taaghootiyya* countries which legislate with Allah and fight Allah’s followers, and help His enemies. Compare all of that with the work of Joseph - peace be upon him. This is a void and nonviable comparison, for these reasons:-

⁴⁷ Yusuf 12 (Chapter of Joseph): verses 39-40

⁴⁸ Some of people who claim to be *ulema* (scholars) claim that a ministry is more dangerous than Parliament. They think that parliament is a resistance forehead against the government , they struggle through this forehead a constitutional struggle , and they confront a legal fight , and beat a diplomatic strife, they pretend not to see that the legislation is more dangerous than the execution , specifically, their legislation which they call (Jihad) and strife – cannot be exist, except in the Parliament, according to the constitution and the democracy religion – see article (24) part (2) of the Jordanian constitution . The legislative authorities of the people can’t be practiced except as they are shown in the constitution... And the parliament members are just the people’s representatives (the owner of the constitutional – authorities as they think).

1- Anyone who participates in a ministry in these governments, which do not apply Allah's Decree, must respect their positive constitutions and show the loyalty and the sincerity to the *taaghoot*. The *taaghoot*, that Allah ordered him to disbelieve, in the first place. Allah said:

مَنْ قَبْلَكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ

“... (yet) they desire to turn for judgement to *taaghoot*, even though they have been commanded to disbelieve in them...”⁽⁴⁹⁾.

They also must swear to uphold this disbelief, before they may enter this ministry directly, just as it is expressed in the parliament⁽⁵⁰⁾. Any one who pretends that Joseph, the credible, the noble, the son of the noble...was like that, although Allah purified him, and said about him:

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ

⁴⁹ An-Nisa' 04 (Chapter of the Women): verse 60

⁵⁰ Article “43” of the Jordanian constitution says that (the prime minister and the ministers must swear before they practice their work, in front of the king , the following oath (I swear by Allah, the Great , to be loyal, sincere to the king, and to keep the constitution...) And article (79) (Each member of the parliament, before he practices his work, must swear in front of his council, the following oath: (I swear by Allah, the Great, to be loyal to the king and the home country and keep the constitution) and so., in Kuwait constitution articles (126,91). Did Joseph do any thing of that????... Don't be deceived by the deception of the fascinated people who say: (we swear, but our intent is not to do any thing that contradicts with the religion)... You should tell them that the Oath will not be according to the oath taker's intent, because if it is so, the contracts of people will be untrue, will be corrupted, and there will be a big mischief, corruption... as the prophet (Mohammad) - صلى الله عليه وسلم – said in the (*Hadeeth*) that was narrated by (Moslem): (The Oath is according to the one who asks you to swear). So, your Oath won't be according to your intents, it will be according to the deity's intent, who asks you to swear...

“...this was so that We may avert both evil and lechery from him, for he was one of Our chosen devotees.”⁽⁵¹⁾,

He will be a disbeliever, he will be one of the worst people, and will be free from the religion (of Islam). He will be worse than *Iblees*, who assented to Allah when he swore, saying:

قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ * إِلا عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ

“By your power, I will lead them astray other than the chosen ones among your creatures.”⁽⁵²⁾

Joseph - peace be upon him - really is one of God’s chosen servants, and he is one of their masters.

2- Any one who participates in a ministry in these governments, whether he swore the constitutional oath or not, is forced to adhere to the positive *kufr* law, to agree absolutely. He is just a sincere slave, an obedient servant to the ideology of the people who appoint him, the Truth mixed with the falsehood, the impiety, the injustice, and the *kufr*.

Was Joseph, the credible, like that, to compare his work with the participation in the ranks of the disbelievers??? Any one who accuses Allah’s prophet, the son of Allah’s prophet, the grandson of Allah’s prophet, in any part of that, we do not doubt in his *kufr*, he will be free from Islam; he will be an atheist, because Allah said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“To every nation we have sent an apostle saying: worship Allah, and Keep away from *taaghoot*.”⁽⁵³⁾

⁵¹ Yusuf 12 (Chapter of Joseph): verse 24

⁵² Sâd 38 (Chapter of Sad): verses 82-83

⁵³ An-Nahl 16 (Chapter of Bees): verse 36

And this is the principles' origin, and the greatest interest in the world according to Joseph - عليه السلام - and all of the prophets (peace be upon them all).

Therefore is it reasonable, that he invokes people to follow Allah's Decree in the affluence and the ailment, at the time of weakness and strengthening, and then he contradicted Him, to be one of the polytheist people at the time that Allah described of Him as one his purified, chosen servants? Some of the interpreters said that this verse

مَا كَانَ لِأَخِي أَنْ يَأْتِيَ فِي دِينِ الْمَلِكِ

(... for under the law of the king, he couldn't detain his brother...) ⁽⁵⁴⁾, is evidence that Joseph - عليه السلام - did not apply the law and the system of the king, and he wasn't forced to follow it, or to apply it.

Do the ministries of *tawaagheet* or their parliaments behave like that nowadays?? I mean, is the minister's situation like a country within a country?? If it does not exist, no comparison can be made here.

3- Joseph- peace be up on him - participated in the ministry by the strengthening of Allah. Allah said: “

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ

Thus We gave Joseph authority in the land” ⁽⁵⁵⁾.

So, it is the strengthening of Allah, with neither the king nor anyone having the ability or the authority to hurt him or to dismiss him from his office, even though he contradicted the king and his judgement or his jurisdiction.

⁵⁴ Yusuf 12 (Chapter of Joseph): verse 76

⁵⁵ Yusuf 12 (Chapter of Joseph): verse 56

So, How can these vile, depraved people who are in bad positions ,and ranks in the *tawaagheet* governments, who are just like puppets in the *taghoot's* hands , possibly be compared to Joseph , (who was) with his Lord – (even when) given position and ruling authority ???

4- Joseph - عليه السلام - participated in the ministry with the complete authority from the king. Allah said:

فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

“... when he had talked to him, he said ... “Today you are established in a rank of trust with us”⁽⁵⁶⁾.

He was given an unrestricted hand to rule at his ministry.

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُونَ مِنْهَا حَيْثُ يَشَاءُ

(Thus We gave Joseph authority in the land, so that he lived wherever he liked ...) ⁽⁵⁷⁾.

He had no opponent; no one could ask him about his work, or actions.

Do the ministries of *tawaagheet* have anything to compare to that??? Or are they false strengths??? If the minister does anything that disagrees with the Prince's or the king's religion, he will be discharged from his office. The minister, according to them, is just a servant to the king's or the Prince's policies, and he has to obey them. He is not allowed to disobey or disagree with any of the king's orders or that of the constitution, even if it contradicts with God's Decree and his religion.

⁵⁶ Yusuf 12 (Chapter of Joseph): verse 54

⁵⁷ Yusuf 12 (Chapter of Joseph): verse 56

Anyone who pretends that this is similar to Joseph's situation, he will get a great unprecedented thing. He will be considered a disbeliever in Allah, and a disbeliever in Allah's purification of Joseph - عليه السلام.

If you know that Joseph's situation does not exist in the ministries of *tawaagheet* nowadays, you wouldn't do any comparison here. So, these deities have to leave their nonsense, and senselessness here.

Thirdly: One of the destructive refutations of this sophism is what some interpreters mentioned, that the king embraced Islam. Mojahid, the student of Ibn Abbas, narrated this. So, this would cancel and disprove any argumentation using this story.

We believe in Allah, and believe that it is worthier to follow the literal meaning of any verse in the Quran than to believe in the creature's speech, or interpretations which have no evidence, and no proof. This is a certainty established by Allah's saying about Joseph - عليه السلام :-

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ

“... so, We firmly established Joseph in the land.”⁽⁵⁸⁾

There is a summary that Allah showed in another place in the Quran. He described the situation of the believers to whom He establishes them (or gives authority) in the land. Allah said:

الَّذِينَ إِنْ مَكَّنَّا لَهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَاقِبَةُ الْأُمُورِ

(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.⁽⁵⁹⁾

⁵⁸ Yusuf 12 (Chapter of Joseph): verse 21

We have no doubt that Joseph is one of these, he is one of their masters, that to whom if Allah gave them authority in the land, they would enjoin what is good and forbid what is evil and wrong. Every one who knows Islam does not doubt that the greatest good of it is the monotheism, which was the principles' origin in the call of Joseph - عليه السلام - and his fathers -, and that the greatest evil is the polytheism , which Joseph warned of, and hated, and attacked its lords, and gods . There was an obvious indication, that after Allah had given Joseph authority, he followed the religion of his fathers, Jacob and Abraham, calling people to it, and attacking everything that contradicted or disagreed with it. He didn't avoid the judgement of God's Decree. He didn't help any one in not applying God's Decree. He did not help the legislators or the *tawaagheet*. And he did not aid them as the people who are enthralled by their ranks do nowadays.

He also did not participate with them in their legislation, as the fascinated people in the parliaments do nowadays. He denied and rejected their behaviour and work. He changed their evils. He called for monotheism and attacked anyone who disagreed with it, as Allah mentioned. Any one who describes the credible, the noble, and the son of the nobles, with any description that is different from that, he will be an impure *kaafir* –free from the pure religion (of Islam).

Another evidence of that is the interpretation of Allah's saying:

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ اَسْتَخْلِصُهُ لِنَفْسِي

“when the king heard this he said: “Bring him to me, I shall take him in my special service”,

When he had talked to him, he said:

إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

⁵⁹ Al-Hajj 22 (Chapter Pilgrimage): verse 41 trans. Yusuf Ali

“Today you are established in a rank of trust with us.”⁽⁶⁰⁾

What can anyone think about the speech, with which Joseph talked to the king, to love him, to give him authority, and to believe and trust him???

Did he talk about the story of the minister’s wife (Al-aziz’s wife), which ended with the truth being made known? Or might he talk about the national unity and the economic problem, or what???

No one can pretend to have knowledge of the unseen, or to say any thing without proof. If he does that, he will be a liar. But the interpretation of this verse **“... when he had talked to him ...”** is shown in this statement:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“To every nation we have sent an apostle saying: worship Allah, and Keep away from *taaghoot*.”⁽⁶¹⁾

And Allah’s saying:

وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبِطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

“surely you have been commanded, as those before you were: “If you associate (any one with God), wasted will be all your deeds, and you will perish.”⁽⁶²⁾

And through His saying the description of the most important functions of Joseph’s call - عليه السلام -:

⁶⁰ Yusuf 12 (Chapter of Joseph): verse 54

⁶¹ An-Nahl 16 (Chapter of Bees): verse 36

⁶² Az-Zumar 39 (Chapter of the Crowds): verse 65

رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ * وَاتَّبَعْتُ مِلَّةَ آبَائِي
إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ

“...I have given up the religion of people that believe not in Allah and deny the life to come (x) And I follow the ways of my fathers,- Abraham, Isaac, and Jacob; and never could we attribute any partners whatever to Allah (63)

And His saying :

أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ * مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا
أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ
الَّذِينَ الْقِيمَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“...are many different lords (gods) better or Allah, the One, the Irresistible? (x) (What) you worship besides Him is nothing but names that you and your fathers have assigned, for which Allah has sent down no authority. The *hukm* (authority / Judgement) belongs to none but Allah. He commands that you worship none but Him, that is the right religion, but most men understand not” (64)

Therefore, there is no doubt that this is the greatest speech of Joseph - عليه السلام -, because it is the valuable religion, and the principles' origin of his call, his religion and the religion of his fathers. If he forbade an evil, he would not have worse than the evil that contradicted with this origin. If this is decided to be true, and the King's reply to him is:

إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

63 Yusuf 12 (Chapter of Joseph): verses 37-38

64 Yusuf 12 (Chapter of Joseph): verses 39-40

“Today you are established in a rank of trust with us.”

Then this is obvious evidence that the king followed him, agreed with him, left the polytheistic religion, and followed the religion of Abraham, Isaac, Jacob, and Joseph - peace be upon them all.

Let's say, for example, that at least, the king agreed with him on the monotheism and the religion of his fathers. He gave him the freedom of speech, allowed him to call to his religion, and to attack anyone who disagreed with it. And the king did not prevent him from doing all of that. And neither did he order him to do any thing to contradict with it. There is then, a big difference between Joseph's situation - عليه السلام - and the situation of those who are fascinated with the *tawaagheet* and their helpers in the ministries today, along with the participants in the parliamentary legislation. ⁽⁶⁵⁾

⁶⁵ This will not be contradicted by the saying of the one who asserts by His saying that in (chapter of the Forgiver) through a believer of pharaoh's people. : (Joseph) had brought the details to you before that, and you are still in doubt of what he had brought, but when he died, you said : “God will not send a messenger after him” because :

1- This verse is not an obvious indication that the meant one by (Yosuf) is Joseph bin Jacob.. It may be another person. Some interpreters mentioned that it is not (Joseph bin Jacob), they said that: (He is Yosuf bin Afrancem bin Joseph bin Jacob) who also spent (20) Years as a prophet. This was narrated by Ibn Abbas... see the interpretation of Al-Qurtobi, and if the evidence becomes just as a possible thing... the argumentation will still be untrue.

2- Suppose that the implication in this verse is Joseph bin Jacob - peace be upon them-, the verse also is not an obvious indication that the king didn't embrace Islam, but it may concern the children of Israel more than any one else.

3-The verse did not mention the obvious disbelief, but it mentioned the doubt, and the doubt may be hidden in the heart, it, may be hidden for a time, and then it may be shown at another time.

If it was a fact, that Joseph was given authority in the land and he was enjoining every good and forbidding any evil, as we mentioned... he would not agree or accept any one to show the polytheism , but this might be hidden in the heart –a concealed -, and its people showed the belief for fear of the truth's authorization. This is

Fourthly: If you know all of that, then you are sure that the participation of Joseph - عليه السلام - in the ministry did not disagree with monotheism, and did not contradict with Abraham's religion, as does the participation in it nowadays.

Just suppose that the king did not embrace Islam and remained as a *kaafir*. The matter of Joseph's ruling would still be a marginal issue; it would not be a main issue, because it would not disagree with the religion's origin, because Joseph did not show any disbelief or any polytheism. He did not follow the *kuffar*, or any legislation other than Allah's legislation.

He called people to monotheism... Allah said through the judges' branches:

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَا

“To each of you We have given a law and a way and a pattern of life.” ⁽⁶⁶⁾

Even though the prophets' laws may differentiate in the regulatory branches, they will be united in the matter of monotheism. The prophet Mohammad - صلى الله عليه وسلم - said: ***“we (the prophets), are brothers who are sons of a man by different mothers (Wives), our religion is***

hypocrisy, its people in this world are dealt with as they show... Also in the saying (...when he died... a Messenger after him), here is an indication to their belief...

We should say here, that some fascinated people mentioned the believer of pharaoh's people through their sophisms, and said that (*he did hide his belief*)... so, we say: (How can you compare this matter with that believer's story)??, There is a big difference between the hiding of the belief of a weak people and the participation in the disbelief, polytheism, and the legislation agreement, and approval of a religion that is not God's religion. Can you prove that this believer legislated as you do or that he participated in the judgement of what (God has given no power), or that he agreed with democracy or a religion that is not God's religion as you do??? Prove that firstly, then take it as evidence, or else, give up the prattle and the senselessness!!!

⁶⁶ Al-Mâ'idah 05 (Chapter of the Table): verse 48

one."⁽⁶⁷⁾ He means that they agree with the monotheistic origin and with the variety in the religion's branches and its regulations. So, a thing may be illicit according to us in another law, but it will be licit in our law, such as the booty⁶⁸, or the opposite may be true, or it may be restrictive upon the previous people, but not upon us. So, not every former law is a law for us, especially if it conflicts with or contradicts evidence from our law.

The evidence of a contradiction to what was allowed for Joseph - عليه السلام -, is shown in our religion, and its forbiddance is an obvious matter to us. Ibn Habban in his true book and Abu Ya'la and Al-Tabarani narrated that Prophet Mohammad - صلى الله عليه وسلم - said : ***"Mentally deficient rulers will come to you , and make the most evil, worst people near to them, and delay the prayer (not pray it at the fixed time). Every one of you, who realizes that, mustn't be a senior or an officer or a collector, or a treasurer with them."*** What is likely meant by this is that these rulers are not disbelievers, but they are libertine and imbecilic ones.

A warner usually mentions the greatest mischief and vile actions. So, if they were disbelievers, the prophet Mohammad - صلى الله عليه وسلم - would state that. But their greatest crimes that the prophet - صلى الله عليه وسلم - mentions here are making the worst people near to them and delaying the prayer. Because of that, the prophet Mohammad - صلى الله عليه وسلم - did not allow any one to work as a treasurer for them. Therefore if working as a treasurer with the unjust rulers is forbidden and illicit in our law, how can working as the minister of treasury, with the disbelieving kings and the polytheistic rulers (who rule by and for democracy) be allowed???

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمُ

"Appoint me over the granaries of the land", (he said) I shall be a knowledgeable keeper."⁽⁶⁹⁾

⁶⁷ Narrated by Al-Bokhari through Abu – Hurairah

⁶⁸ **Note:** War booty is permitted to our *ummah* only.

⁶⁹ Yusuf 12 (Chapter of Joseph): verse 55

This is a true evidence and an obvious proof that it concerns the religion (law) of the previous people -, and that it is abrogated in our law (religion), and Allah knows best. This should be sufficient to any one who wants the guidance, but he who prefers his reclamation and cultivation , and the men’s speech and talks, to the proofs and evidences,- will absolutely not get the guidance

وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا

“...you cannot intercede with God for him whom God wouldn’t show the way”.⁽⁷⁰⁾

Finally, before we finish talking about this sophism, we want to point out some of the fascinated people, who prove the polytheism and the disbelief, through their actions in the participation of the *kufr* ministries and the polytheistic parliaments. They mix their sophisms, arguments, pretexts with a speech from the *sheikh-ul-islam*, -Ibn Taimeyah –about the participation of Joseph - عليه السلام - in the ministry. This is in fact a mixture of truth with falsehood. This is a slander upon the *sheikh-ul-islam* and a gossip. He did not mention this story to prove the participation in the legislation and the *kufr* or to not apply God’s Decree. No, we trust that this Muslim *sheikh* and his religion, and his mind are free from this evil claim, and that no one could say it except those vile people in late times. We say that, even though we have not read his speech on this topic, because no sensible person would say it.

So, how would a divine scholar such as the *sheikh-ul-islam* says that, even though his speech in this topic was clear and well understood all of it concentrated on the prevention of the most heinous act of the two, and to get the best of the two interests when they are contradicted by one another? You know that the greatest interest in this world is the monotheistic interest and that the most heinous act is polytheism. It was mentioned (by *sheikh*) that Joseph-peace be upon him - did the best of the justice and the doing of good, as in (Al-Hisbah)⁽⁷¹⁾, which means the

⁷⁰ Al-Mâ'idah 05 (Chapter of the Table): verse 41

⁷¹ (The verdicts group) Part 28., page 68 - Majmoa' Al- Fatawi

complete supervision over the execution of the various works. It is known in the Islamic system - He said, through the description of Joseph's work. "He did his best in the justice and the good. He called them to the belief as much as he could", He also said: "But he did the possible of the justice and the doing of good." (72) Allah absolutely did not mention, that Joseph - peace be upon him - legislated with Allah, or participated in the judgement of any decree, except Allah's Decree, or that he followed the democracy or any other religion that contradicts with God's religion. The enchanted people of today mix his speech with their vile evidences, and false sophisms to lead astray the common people (populace). They mix the truth with the falsehood, and the light with the darkness.

Our leader, and guide to whom we return, when we have a difference of opinions is just the inspiration , the revelation - The speech of Allah and the Prophet- صلى الله عليه وسلم -, and the speech of any one after the prophet of Allah - صلى الله عليه وسلم - can be accepted or rejected . Therefore, if this speech, - as they assert - refers to the *sheikh-ul-islam*- God forbid -, or any scholar who is greater than him, we will not accept it , until he shows the proof of the revelation Allah says :

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ

“say: “ I warn you only by the revelation (from Allah and not by the opinion of the religious scholars and others)”(73).

And He says:

قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

“.... Say: “Bring the proof, if you are truthful”.(74)

⁷² (The verdicts group) part 20, page 56- Majmoa' Al-Fatawi

⁷³ Al-Anbiyâ' 21 (Chapter of the Prophets): verse 45

⁷⁴ Al-Baqarah 02 (Chapter of the Heifer): verse 111

So, be careful of that, hold by your monotheism. Take no heed of the misleading and false rumors of the supporters of polytheism and the enemies of monotheism. Take no heed of the incongruity between them. Be one of the people who follow Allah's religion, the people of whom the prophet Mohammad - صلى الله عليه وسلم - described by saying: ***“They will not be affected by those who disagree with them, or abandoned them, till God's predestination comes, at the time when they are on this road”***.⁽⁷⁵⁾

⁷⁵ (The Evolver's assistance) Fath Al-Bare' , Part 13 , page 295

The Second Sophism:

**ALTHOUGH THE NEGUS (NAJAASHEE)
DID NOT APPLY GOD’S DECREE, HE WAS
MUSLIM**

The sectarians used the story of the Negus as a proof, to legitimize the work of their legislator deities (*tawaagheet*), regardless of whether they were rulers or representatives in the parliament or other.

They said: The Negus didn’t apply Allah’s Decree after he had embraced Islam until he died, and in spite of that the prophet - صلى الله عليه وسلم - called him a righteous servant, performed a funeral prayer for him, and asked his companions to do that also.

We say, regarding this, and success is granted by Allah:

Firstly: The holder of this deceptive sophism before anything must prove with a verifiable text, and a cogent proof that the Negus did not apply Allah’s Decree after he had embraced Islam. I have studied their sayings, but I have found only vain allegations, and discoveries, which are not supported by any true evidence, or verifiable proof, and Allah said:

قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

“Say: “Bring the proof if you are truthful”. ⁽⁷⁶⁾

If they can not bring the proof of that, they are not sincere or truthful. They are liars.

Secondly: According to us and our opponents, it is a fact that the Negus died before the completion of the legislation, he died before the descent of this verse:

⁷⁶ Al-Baqarah 02 (Chapter of the Heifer): verse 111

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضَيْتُ لَكُمْ الْإِسْلَامَ دِينًا

“...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.”

(77)

The descent of this verse was during the Farewell pilgrimage, but the Negus died before that, as Al-Hafedh Ibn Kathear, and others - mentioned (78).

So, the application of Allah’s Decree at that time was to judge, follow, and work according to what was known of the religion to him. The warning in these topics concerns the reaching of the Quran. Allah said:

وَأَوْحِي إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرْكُمْ بِهِ وَمَنْ بَلَغَ

“This Qur’an has been revealed to me that I may warn you on its strength and those whom it reaches”. (79)

The means of transportation and communication at that time were not as they are nowadays. Some laws could not be made known to any one before some years had passed, and sometimes he could not have known something at all unless he came to the prophet Mohammed - صلى الله عليه وسلم - himself .

So, the religion at that time was still new and the Quran was still being revealed. Therefore and the legislation was not completed yet. This is obviously, clear by what Al-Bokhari narrated through AbdAllah bin Mas’oud that he said: “*We used to greet the prophet - صلى الله عليه وسلم - in the prayer, and he used to reply, but after we had returned from*

77 Al-Mâ'idah 05 (Chapter of the Table): verse 3

78 See (the beginning and the end) *Al-Bedayah wal Nebayah*, Part 3, Page 277

79 Al-An'am 06 (Chapter of the Cattle): verse 19

the Negus, we greeted him, but he didn't reply. He said: a prayer has a purpose".

The companions who were in Ethiop near the Negus, who were native Arabic speakers, were following the prophet's news - صلى الله عليه وسلم -, but they did not know about the abrogation of the speaking and greeting during the prayer. Even though the Prayer is an obvious matter, and the Prophet - صلى الله عليه وسلم - was leading people in a prayer five times in every day, and night.

So, how could it be in the other acts of worship, legislation, and the fixed penalties, which are not repeated frequently as the prayers are????

Can any one of those, who believe in *shirk* of democracy nowadays, pretend that the Quran, Islam or the religion has not reached him, to compare his false-hood with the situation of the Negus, before the completion of the legislation???

Thirdly: If we agreed with that, it must be known that the Negus applied what he had known of Allah's Decree. And anyone who pretends that he did not have any way to be believed or to make his statement acceptable without a proof.

قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

“Say: “Bring the proof if you are truthful”.

All of the evidences of history show that he was applying what he knew of Allah's Decree at that time.

1- One of the things that he had to follow of Allah's Decree, at that time was: “The realization of the monotheism and the belief in Mohammad's prophecy - صلى الله عليه وسلم -, and to believe that Jesus –Issa- was Allah's servant and His Messenger”. He did that, but do you see that in their

evidences? They use the Negus' letter which he sent to the prophet - صلى الله عليه وسلم - as evidence.

Omar Suleiman Al-Ashgar mentioned that in his booklet *The Councils Judgement of the Participation in the Ministry and the Parliament*.⁽⁸⁰⁾

2- His pledge of allegiance to the prophet - صلى الله عليه وسلم, and the migration. In the previous letter which was pointed to, the Negus Says: "that he gave the pledge of allegiance to the prophet" - صلى الله عليه وسلم -, and that his son gave the pledge of allegiance to Ja'far and his friend, and that he embraced Islam with the help of him. This letter included that he had sent his son (Areiha bin Al-Ashram Ibn Abjar), it also included his saying: "If you want me to come, I will do that - God's Messenger -, because, I testify that your saying is true". So directly after that he died, or the prophet - صلى الله عليه وسلم - may not have wanted him to do that, at that time. All of these matters are not clear, and the story has no real proof, no clear sign. So, the apodictic judgement of anything and taking it as evidence are illicit. Moreover, that will oppose the monotheism and the religion's principles.

3- The helping of the prophet - صلى الله عليه وسلم -, and his religion, and the following of him.

The Negus helped the emigrants who had emigrated to him, and received them as guests. He provided the security and protection for them.

He did not abandon them. He did not give them up to Quraish. He did not allow Ethiopia's Christians to hurt them, although they had shown their true doctrine about Jesus - peace be upon him - . There was also another letter which the Negus sent to the prophet - صلى الله عليه وسلم, (Omar Al- Ashqar mentioned it also through his previously booklet, page73), which included that he sent his son with sixty men of the

⁸⁰ Page 71 of this book exists in (*Zad Al-Ma'ad*) Part 3, Page 60

Ethiopian people, to the prophet - صلى الله عليه وسلم - and all of that means the helping, the following and the corroboration to the prophet - صلى الله عليه وسلم .

Even with all of that, Omar Al-Ashqar was hasty when he said through his previously mentioned booklet (page 73) that the Negus did not apply Allah's Decree, which is a lie, and a deceitful calumny upon that monotheist. But the truth is to say, that he applied what he knew of Allah's Decree at that time.

And anyone who says anything other than that will not be believed unless he shows an obvious proof. Otherwise, he will be a liar:

قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

“say: “Bring the proof if you are truthful”.

He did not bring an obvious proof, an evidence for his claim, but he followed the history's books to show some evidence - or so he thought - , and we all know the situation of these histories. That it is uncertainty at best.

Fourthly: The situation in the Negus' story was that of a ruler who had been a disbeliever, and then embraced Islam at the time of his reign. He showed the truth of that, through the complete submission to the prophet's orders- صلى الله عليه وسلم -, which included the sending of his son, with some of his men to the prophet - صلى الله عليه وسلم - and enlisted them to ask of him the permission for the immigration to the prophet - صلى الله عليه وسلم -. It also included the showing of his helping to the prophet صلى الله عليه وسلم - his religion, and his followers; it also showed the apparent leaving of every thing that contradicted with his doctrine, and followers, fathers' doctrine. He tried to get the truth and to learn the religion till his death - which was before the completion of the legislation and before the

DEMOCRACY A RELIGION

reaching of it completely to him. This is the fact which is proved by the prophet's sayings - صلى الله عليه وسلم - (the Hadeeths), and the true traditions that concern him. We challenge every one, who doesn't agree with us, to prove what he says... but he has to have an overt proof, because the histories cannot be evidences alone.

The situation which, they compare it to, is a completely incorrect, and different one, it is an illustration of a group of people, who consider themselves Muslims, yet do not leave what contradicts with Islam. They affiliate to Islam and to what contradicts with it, at the same time and they boast about that.

They did not leave the democracy religion as the Negus left the Christian religion... No, they were fascinated by the commendation of it and by the proving of it before the people, and they called people to embrace this untrue religion. They made themselves gods that legislate for people in what Allah did not allow. They also participate with anyone who agrees with them in their religion, like the representatives of parliaments or their ministers. They join them in the *kufr* legislation which is done according to the positive constitution's texts. They follow it and hate every one who attacks or refutes it.

All of that was done after the completion of the religion, and the reaching of the Quran and the Traditions (Sunnah) to them...

I adjure you, whoever you are, is it fair to compare this untrue, dark, malodorous situation - with what I gathered of the many differences - with the situation of a man who is not long accustomed to Islam, who asks for the truth and helps it before the completion of the legislation and the reaching of all of it to him .

How different they are!!!!

Yes, they may mean that they are may be equal, but not in the balance of the truth, they may be equal in the balance of the dealers in fraud, in whom Allah did erase their perception, because of their belief in the democracy religion which contradicts with the monotheism of Islam.

وَيْلٌ لِّلْمُطَفِّفِينَ * الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ * وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ
يُخْسِرُونَ * أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ * لِيَوْمٍ عَظِيمٍ

“Woe to those who give short measure (*) who insist on being given full when they take from others (*) whilst when they measure or weigh from them, give less (*) Do they not think they will be raised (to life) again (*) on a grievous days”.⁽⁸¹⁾

⁸¹ Al-Mutaffifin 83 (Chapter of the Dealers in Fraud): verses 1-5

The Third Sophism:

NAMING DEMOCRACY WITH SHOORAH (ISLAMIC CONSULTATION) TO PROVE IT

Some insightful people took Allah's saying about the monotheist believers:

وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ

“...whose affairs are settled by mutual consultation”

and His saying to the prophet - صلى الله عليه وسلم - : “...**And seek their counsel in all affairs**”, as a support for their false religion (democracy). They called their putrid democracy a consultation to show and imbue a legitimate religious tinge upon this *kufr* religion, to approve it and to make it licit and permitted. (i.e. they are saying that democracy is the same as a Shura' - the Islamic method of consultation)

We say, regarding this and may success be granted by Allah,

***Firstly:** there is no value in changing the names, because the facts cannot be changed. Some preaching groups that believe in this *kufr* religion say: “we mean by Democracy - when we call to it, encourage it, do for and by it - the freedom of the word and the *dawa* (propagation of Islamic call)”⁽⁸²⁾ and some other twitters.

⁸² Even the “freedom of the word”, call (*dawa*) as Democracy wants is an un true *kufr* freedom, because when Democracy's people call to the freedom of the word through their religion, they don't mean God's speech alone... they mean also the speech of the *taaghoot*, disbelievers, polytheists, the religious freedom, apostasy... and this disbelief may be applied in the western Democracy... but in the Arab Democracy (or in the Islamic world of the so called Islamic nations), it has the freedom of Every disbelief, every atheism, (that is everything) except Islam – as they think – is imprisoned, expelled.., And the greatest wish of these people is to reach the people with the Democracy of the disbeliever western. And the *kufr* religion is one *millat*, it is descending steps... so, be careful!!!

We say to them : the important thing is not what you mean, or imagine, but what the Democracy is, which the *taaghoot* applies, and calls to, and which the elections are made in the name of, and the legislation, judgement, that you partake in, will be according to it??? You may deceive people, but you can never deceive Allah.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ

“The hypocrites only try to deceive Allah, but Allah will deceive them.” (83)

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

“They (try to) deceive Allah and those who believe, yet deceive none but themselves although they do not know”. (84)

So, changing the names of things does not change their laws. It does not permit the illicit things, and does not forbid the licit things. The prophet - صلى الله عليه وسلم - says: **“A group of my people will permit the wine by naming it with a different name.”** (85)

The scholars and jurists consider every one who insults monotheism or attacks it a *kaafir*. (Likewise) They consider any one who proves the polytheism (*shirk*) or does that while calling it by a different name, (is too) a *kaafir*. (86)... Such as those, who call the religion of the polytheism, disbelief (i.e. Democracy) by “consultation” to permit, prove and to call people to it. To Hell with them!

Secondly: The comparison of the Democracy of polytheist people with the monotheists’ consultation (*sboorah*), and the similitude of the

⁸³ An-Nisa’ 04 (Chapter of Women): verse 142

⁸⁴ Al-Baqarah 02 (Chapter of the Heifer): verse 9

⁸⁵ Al-Imam Ahmad narrated it through Obada bin Al- Samet , the tradition number (22704)In his book (of traditions)

⁸⁶ See the Sunni Jewels in the Helping Answers. part 1 page 145

consultation council, with the disbeliever's, sinful, disobedient councils is a vile similitude and false comparison. You know that the parliamentary council is one of the palaces of idolatry and a castle of polytheism, which has the democrats' goddess, and their disparate lords and partners, who legislate what Allah does not allow, according to their constitutions and positive laws.⁽⁸⁷⁾ Allah said:

أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ * مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“...are many different lords (gods) better or Allah, the One, the Irresistible? (x) (What) you worship besides Him are nothing but names that you and your fathers have assigned, for which Allah has sent down no authority. The command (or the Judgment) belongs to none but Allah. He commands that you worship none but Him, that is the right religion, but most men understand not”⁽⁸⁸⁾,

and He said

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

“Have they other associates (with Allah) who have prescribed another law for them which has not been dispensed by God?”⁽⁸⁹⁾

So, this comparison is like the comparison of *shirk* with *tawheed* (monotheism) and *kufr* with *imaan* (in Allah). It is a falsity upon Allah's religion, and a lie upon Allah. It is a mixture of the true with the untrue

⁸⁷ Article (25) of the Jordanian constitution says (The king and the parliament council are responsible for the legislative authority), and in the Kuwait constitution article(51)says(the prince and the parliament council are in charge of the legislative authority according to the constitution)

⁸⁸ Yusuf 12 (Chapter of Joseph): verses 39-40

⁸⁹ Ash-Shûra 42 (Chapter of Consultation): verse 21

and the darkness with the light. As we have shown. A Muslim must know that the obvious differences between the consultation that Allah legislated for His servants and the putrid Democracy is like the difference between the heaven and the land or you can say, as the difference between the Creator and the creature. So, the consultation is a divine method, and system... and the Democracy is made by the human who has corruptions, and desires.

The consultation is from Allah's Decree, His religion but Democracy is a disbelief in Allah's Decree, His religion. It contradicts with that. The consultation must be in the matter that has no judgement, but when we have a text, evidence, or a judgement, and then there will be no consultation... Allah said:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision.”⁽⁹⁰⁾

Democracy is a gamble on each side and area. And there will be no consultation for the decree's judgements, and God's judgements. The whole consideration on Democracy is for the people's judgement, the people's legislation in each side.⁽⁹¹⁾ So, they identified it through their constitution saying: “The people are the source of all authority. Democracy considers that the highest authority in the existence is people. It is the judgement of the majority, the legislation of the majority, and the religion of the majority. The majority permits and forbids, so, the majority is the god and lord in Democracy.” But in the consultation (*shoora*) the people or the majority is that who is under the obligation, commissioned to obey Allah and His prophet - صلى الله عليه وسلم - then to the Muslims⁹

⁹⁰ Al-Ahzâb 33 (Chapter of the Confederates) verse 36

⁹¹ This is in the disbeliever western Democracy, but in the disbeliever Arab Democracy, the first and the Final consideration is for the king or the prince or the president The people's and parliament representatives' saying has no value without the approval of the king, prince ... he can do what he wants and when he wants -

leader. And the leader is not forced to accept the majority's opinion, or Judgement. The majority is forced to obey the leader even if he is wrong, unless he calls to the disobedience (of Allah) ⁽⁹²⁾.

So, the Democracy's balance and god is the majority. It is the source of all authority. But in the Islamic consultation (*shoora*) there is no balance for the majority. Allah judged upon the majority with an obvious judgement. He said:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

“if you follow the majority of the earth, they will lead you astray from Allah's path, for they follow only conjecture and surmise”.⁽⁹³⁾

And He said:

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

“Many men will not believe how so ever you wish”.⁽⁹⁴⁾

And He said:

وَإِنْ كَثِيرًا مِنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ

“But many men reject the meeting with their Lord.” ⁽⁹⁵⁾

And He said:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ

“Not only do they not believe in God, but also associate others with Him”.⁽⁹⁶⁾

And He said:

⁹² Be careful... this is to Muslims' leaders, who apply God's Decree and attack God's enemies , but not for the disbeliever rulers, or the apostates , the followers , brothers of Jews, Christians

⁹³ Al-An'am 06 (Chapter of the Cattle): verse 116

⁹⁴ Yusuf 12 (Chapter of Joseph): verse 103

⁹⁵ Ar-Rum 30 (Chapter of the Romans): verse 8

⁹⁶ Yusuf 12 (Chapter of Joseph): verse 106

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

“..Only most men are not grateful”.⁽⁹⁷⁾

And He said:

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“...though most men do not know”.⁽⁹⁸⁾

And He said:

وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ

“...but most men are ignorant.”⁽⁹⁹⁾.

And He said:

فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا

“...and then most men disdain every thing but unbelief”.⁽¹⁰⁰⁾

This is a speech of Allah, which is too much... and from the speech of the prophet Mohammad - صلى الله عليه وسلم - **“people are like the one hundred camels, you may hardly find a female riding one of them.”** This tradition was narrated by (Al- Bokhari) and (Moslem) and others through (Abd-Allah bin Omar)... and in (Al-Bokhari's true book) through (Abu Sa'ead Al- Khodri) through the prophet - صلى الله عليه وسلم - who said: **“Allah says: ...Oh Adam, move out the people of the Hell, And Adam says: “who are the people of hell???” He says: “nine hundred and ninety nine from each one thousand.” So, at this time, the child (little boy) will become white - haired, and every pregnant one will have a miscarriage, and you will see people as drunks, who are not drunks, but God's punishment is hard.”** This is God's Decree, God's Religion, which shows the error of the majority. So, Allah judges and says:

⁹⁷ Al-Baqarah 02 (Chapter of the Heifer): verse 243

⁹⁸ Yusuf 12 (Chapter of Joseph): verse 21

⁹⁹ Al- An'âm 06 (Chapter of the Cattle): verse 111 (verse changed from yusuf 40)

¹⁰⁰ Al-Isrâ' 17 (Chapter of the Night Journey): verse 89

إِن الْحُكْمُ إِلَّا لِلَّهِ

“Authority belongs to Allah a lone”.⁽¹⁰¹⁾

The Democracy and the Democracy’s callers deny the surrender to Allah’s judgement, to Allah’s Decree... They resist saying: “*The judgement is for the majority*”, to Hell with whoever follows them and rejoice for their Democracy, whatever it may be. We say that in this world, when they may still turn back. This will be better than hearing it on the Great Day, when people rise to hear the Judgement when they go toward the prophet’s basin - صلى الله عليه وسلم - and the Angels will prevent them. It will be said them: “*They changed ...*”, then the prophet - صلى الله عليه وسلم - will say: “*To Hell, to Hell, with whoever changed after me*”.⁽¹⁰²⁾

So, the Democracy - construction and meaning - originated in the land of the disbelief and the apostasy. It grew in the hotbeds of polytheism and the corruption in Europe, where there was a separation between the religion and the life. Through this expression was established an atmosphere that carried all of its poisons and imperfections, whose routes have no relation with the belief’s earth or the irrigation of the doctrine and the good-will. It could have existed in the western world before the separation of the religion from life (i.e. secularism), there. Because of that, it permitted the sodomy, the wine, and the lineages mixture, and many other Scandals. Therefore any one who praises it or equates it with the consultation (*shoora*) must be either a disbelieving democrat, or ignorant and stupid. At this time, there is a mixture of the expressions and a meeting of the contrasts. No wonder that the followers of *Shaytan* are fascinated by these *kufr* ideologies, but the wonder is about those who say that they are Muslims, and still encourage this Democracy and give it the legal colour.

¹⁰¹ Yusuf 12 (Chapter of Joseph): verse 40

¹⁰² It means (to Hell, to Hell...) and be repeated to make emphasis... Moslem narrated it (2291) , and Al-Bakhari (6212) with saying of : (to Hell, to Hell to whom changed after me)

Last time, when people were ensnared by Socialism, some people talked about what is called (Islamic Socialism), and before that, Nationalism and Arabism.

Nowadays, many of them are proud and enthralled with the positive constitutions; they are not shy to call and name the slaves of these constitutions with (the law jurists) to compare them with (the jurisprudents of the Islamic law). They use the same expressions which are used in the Islamic law, such as .., the legislator, the divine law (*shareeah*), the licit (*jaaiith*), the illicit, the permissible (*balaal*), the prohibited (*haraam*), and with all of that, they think that they are on right path, guided. So, there is no power and no strength save in Allah. This is just the loss of the knowledge and scholars, and the authorization of unqualified people to be in charge of difficult work. They leave every work, every thing to the vile people.

What a pity upon the knowledge and scholars, what a pity upon the religion and its pure callers. I swear before Allah that it is stranger, no among the general people, but among many people who pretend to be Muslims, that they do not know the meaning of لا إله إلا الله (No god but Allah), they do not know its conditions, and requirements. Many of them contradict with it all of the time, and are stained by the polytheism of today. They pretend that they are monotheistic ones, and that they are the callers to monotheism.

They must sit in the scholarly circles, to learn the meaning and the fact of (لا إله إلا الله), because the first thing that Allah ordained upon Adam's people is to learn it. To learn its conditions and its contradictions before the nullification of the ablution or the prayer, because no ablution, or prayer will be accepted with its contradiction. If they become arrogant, they will be losers alone.

I'll finish with a very important speech of the jurist, scholar - Ahmad Shaker-, replying to the deceivers like those who pervert Allah's speech and invent lie against Allah through their citation of Allah's saying:

وَأَمْرُهُمْ شُورَى بَيْنَهُمْ

“Whose affairs are settled by mutual consultation” ⁽¹⁰³⁾,

to support and apply the *kufri* Democracy.

Ahmad Shaker said in the margin of (*Omdat - Al -Tafseer*) ⁽¹⁰⁴⁾, when he interpreted Allah’s saying: **“and seek their counsel in all affairs”**. ⁽¹⁰⁵⁾ And the other verse: **“whose affairs are settled by mutual consultation”**:

“The mockers of the religion at this time - scholars and others - took them (those verses) as means of misleading others in the symbolic - interpretation to agree with the Europeans on the constitutional system method, which they claim, and cheat people by naming it the “Democratic system”, So, these mockers took these two verses as a motto, or slogan, to cheat the Islamic nations, people, and every one who returns to Islam. They say a right word but they intend a falsehood ... They say: ‘The Islam calls to the consultation’ and expressions like these.

Really!! Islam calls to consultation, but what is the consultation that Islam calls to??? Allah says to his prophet - صلى الله عليه وسلم - : **“and seek their counsel in all affairs. And when you have come to a decision place your trust in God alone.”** The meaning of this verse is very clear, and obvious. It does not need any interpretation, or any symbolic - interpretation. It is an order to the prophet - صلى الله عليه وسلم -, then to the caliph after him: That is, to examine the opinions of his companions, who are the knowledgeable persons, men of the gentleness and intelligence, to examine their opinions on the issues and matters which can be argued and the matters that can have an exercise of judgement in particular cases. He then chooses what he thinks to be right, or in the best or most interest, useful, then to resolve on doing it, unlimited, unrestricted by the opinions of any group, or any limited number, or the majority, or the minority.

¹⁰³ Ash-Shûra 42 (Chapter of the consultation): verse 38

¹⁰⁴ (*Omdat Al-Tafseer*) Part 3, margin of pages (64-65)

¹⁰⁵ Aal-‘Imrân 03 (Chapter of the Family of Imran): verse 159

When he resolves, he trusts in Allah alone. If he resolves, he will trust in Allah, then do what he determines.

It does not need any evidence or proof that the people, who the prophet - صلى الله عليه وسلم - ordered them to consult - and to be models to the caliphs after him - are the righteous men who apply Allah's Decree, perform Prayer, and pay the Zakat. The fighters, for the sake of Allah, that the prophet - صلى الله عليه وسلم - said about them: **“The men of the gentleness, the intelligence of you, must come after me”**. They are not atheists, or fighters against Allah's Decree, and religion. They are not the wicked who do every evil deed. They are not the people who pretend to have the right to legislate, or to put laws that do not agree with God's religion, and destroy the Islamic divine, law. The right place of these and those - disbelievers or perverts - is under the sword or the whip, not in the situation of consultation or the exchange of views.

And yet another verse - the verse of the chapter of consultation - has the same clarity, clearness, and unambiguousness:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

“who obey the commands of their Lord and fulfill their devotional obligations, whose affairs are settled by mutual consultation, who spend of what We have given them”.¹⁰⁶ . (End of sheikh's words)

¹⁰⁶ Ash-Shûra 42 (Chapter of the consultation): verse 38

The Fourth Sophism:

THE PARTICIPATION OF PROPHET MOHAMMAD ﷺ - IN AL- FODHOUL ALLIANCE

Some of their foolish persons lean against the Participation of the Prophet Mohammed - ﷺ - in Al-Fodhoul Alliance before he was assigned the mission - ﷺ -, to permit, and approve the participation in the polytheistic legislative parliaments.

We say, regarding this, and success is granted by Allah.

The one who pretends by this sophism, either does not know what Al-Fodhoul alliance is, and talks about what he does not know. Or he knows the facts and mixes the truth with the falsehood upon the creature, to mix the darkness with the light and the polytheism with Islam.

Because *Al-fodhoul* alliance - as Ibn Ishaq mentioned, also Ibn Kathear⁽¹⁰⁷⁾ and Al-Qurtobi ⁽¹⁰⁸⁾ in his interpretation and others - was formed , when some tribes of (Quraish) met in the house of Abd Allah bin Jad'an - because of his honor and lineage -. There agreed and contracted to help any Oppressed person in Mecca until the oppressor retracts his oppression. So, Quraish called the alliance (*Al-fodhoul* alliance), meaning the alliance of the virtues.

Ibn Kathear also says: “*Al-Fodhoul* alliance was the noblest and the most honorable alliance that the Arab knew. The first one who talked about and called to it was Al-Zubair bin Abd Al-Mottalib . The reason for this alliance was that a man from Zubaid came to Mecca with some merchandise. He was attacked by Al Aas bin Wa'el, who stole his merchandise. Al-Zubaidi then asked some people of Al-Ahlf to help him, but they refused to attack Al-Aas bin Wa'el, and insulted Al-Zubaidi.

¹⁰⁷ The beginning & the end (*Al-bedayal Wal Nebaya*) Part 2, Page 291

¹⁰⁸ The compiler of the Quran's judgements . (*Al-Jame'Le Ahkam Al-Quran*),(33/6), (169/1)

When Al-Zubaidi wanted recompense for the crime against him, he went to Abe-Qubais mountain at the sunrise, when the people of Quraish were at their meetings around Al-Ka’ba . He called for them to help him and recited some poetry. Al-Zubair bin Abd Al-Mottalib then stood up and said: “Does that man not have an equalizer”???

So Hashem, Zuhrah, and Team bin Murrah met in the house of Abd Allah bin Jad’an and he made some food for them. Then they allied at *Thul ge’dah* in a sacred month, and contracted, swearing by Allah, to be as one hand with the oppressed, upon the oppressor, till he gives the oppressed his right. Whenever or until a sea wets a wool, and whenever or until *Thabear* and *Hear’* ⁽¹⁰⁹⁾ stand at their place. And they said: “These people had a bounty of the matter.”, then they went to Al-Aas bin Wa’el and took Al-Zubaidi’s merchandise and gave it to him. Qasim bin Thabet mentioned in an unfamiliar tradition, that a man from Khath’am came to Mecca as a pilgrim or as to perform the umra with his daughter, called Al-Qatoul , she was a very beautiful girl. Nabeah bin Al-Hajjaj kidnapped, raped, and hid her. So, Al-Kath’ami said: “Who can help me?” Some one said: “you have to go to *Al-Fodboul* alliance, then he called: “Oh, *Al-Fodboul* alliance.” After that, the men circled him from each side with their swords saying: “you have the succor, why are you complaining?” ⁽¹¹⁰⁾

He said: “Nabeah raped my daughter and took her compulsorily.” Then they went with him till they reached Nabeah’s house. He went out to them, and they said: “Bring the slave girl!!! You know what we are and what we have contracted to do”. He said: “I will do that, but leave her

¹⁰⁹ They are names of some mountains in Mecca

¹¹⁰ If we consider that an evidence to permit forming an armed group to help the oppressed and to deny the evil by hand at the time when there is no Islamic country or leader according to the praise of the prophet – صلى الله عليه وسلم – for this alliance, although, it was at a time of a disbeliever country and there was no leader. I say: (If we considered that as permitted matter according to their argumentation, they would consider us as innovators, they would attack us, but to argue about it to make it permitted to swear to respect the polytheism and the participating the legislation according to *Ables’s* constitution and the other things this will be allowed according to them ,so, to Hell with them ...

with me just this night “. They said: “No, not even for the time of milking a she-camel.”⁽¹¹¹⁾, then he brought her to them.

This is a translation of a poem by Al-Zubair about Al-Fodhoul alliance:

Al-Fodhoul contracted and allied

not to leave an oppressor at Mecca .

They contracted and agreed this matter

So, the neighbour, and the poor were safe with them.⁽¹¹²⁾

At this alliance, and around these purposes, there is what these people show as an evidence. Al-Baihaqi and Al-Hameadi narrated that the Prophet Mohammad - صلى الله عليه وسلم - said :- ***“I experienced personally in Abd Allah bin Jadan’s house Al-Fodhoul alliance. I prefer it to Humr Al-Ne’am***⁽¹¹³⁾, ***and If I am invited to it in Islam, I will agree to that.”*** and so, Al-Hameadi added, they allied to return *Al-Fodhoul* to its people and not to hurt an oppressed by an oppressor.

So, we will ask these people now, saying: “What is the guidance in this alliance of virtues that it had to participate in a council that legislates with Allah according to the Satan’s constitution ? And the people of this council will begin their council with the Oath to respect the constitution of *kufir*, and its laws, and the loyalty to its slaves and *tawaagheet*, who attack and fight against Allah’s religion and His followers, and who help and follow Allah’s enemies and their disbelief.

Did *Al-Fodhoul* alliance have disbelief, polytheism, legislation with Allah, and a respect of any religion except Allah’s religion... to make your argument true? If you say (yes) . You will pretend that the Prophet - صلى الله عليه وسلم - participated in the disbelief and the legislation and followed a religion that was not Allah’s religion, and if he was called to it in Islam he

¹¹¹ A time of milking , of a she-camel

¹¹² From (the beginning & the end) *Al-Bedayah wal Nebaya* , by Ibn Kathear (Al-Hafedh).

¹¹³ One of the best camels that the Arab have

would agree - as you pretend - !! , anyone who claims, pretends that, he will show his disbelief and apostasy and atheism to the mankind and the *Jinns*.

If you say: It had no disbelief or legislation; not even any evils. It was just to help the oppressed and the troubled and like these virtues....So, how can you compare it with the councils of the disbelief, wickedness, and disobedience??

* Then we ask them an obvious question and we want a pure, clear testimony for the prophet Mohammad - صلى الله عليه وسلم - through the answer of this question

سُتَكْتَبُ شَهَادَتُهُمْ وَيُسْتَلُونَ

“...their testimony will be written, then they will be asked”.⁽¹¹⁴⁾

The question is : If the participant in *Al-Fodhoul* alliance doesn't Participate unless he swears to respect the goddesses Al-Lat and Al-Uzza and Manat and swears loyalty to the *kufr* religion of Quraysh , and its idols , graven images and its ignorance. Then to help the oppressed and the troubled and the like. I say: If the situation was like that, would the prophet- صلى الله عليه وسلم - Participate in it, or would he agree with it, if he was invited to something like it in Islam??? (Verily he - صلى الله عليه وسلم - said “***If I am invited to it in Islam, I will agree to that***”¹¹⁵)

Answer us... oh, the people of the interests and approvals, the people of the parties and festivals!!!!

If they say: “Yes, he would agree and participate in it... and this is what was done”. The Islamic nation will be cleared from him and him from them and they will show their disbelief to the creature. But if they say:

¹¹⁴ Az-Zukhruf 39 (Chapter of Gold Adornments): verse 19

¹¹⁵ Al-Baihaqi and Al-Hameadi

DEMOCRACY A RELIGION

“No, he would not do that”, we will say: “give up these sophistries, caustic arguments and rigmaroles and learn how the argument should be”.

The Fifth Sophism:

THE INTEREST OF THE CALL ¹¹⁶

They said that participation in these councils has many interests. And some of them also pretend that the council is in the best interest, they said: “it is the call to Allah, the saying of the right word”, they mentioned: “the change of some evils, reducing some of the pressures upon the call (Islamic *Dawa*) and callers to Allah”. They mentioned: “not to leave these places and councils for the christians the communists and others”. And some of them exaggerated saying: “We are doing this in the interest of applying Allah’s Decree through the council.” And the other reclamations, dreams and desires of them travel around that interest. ⁽¹¹⁷⁾

We say, regarding this and success is granted by God.

We ask them firstly saying: Who limits the interests of His servants and knows it completely? Allah, the Benignant, the Aware, OR you, with your reclamation’s and approvals????

If they say: “we - who know...”

We say: “you have your religion, and we have our religion, we do not worship what you worship, and you do not worship what we worship.”

Because Allah says:

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

¹¹⁶ To propagate Islamic *dawa* or to call for the Islamic *sharee’ah* through these councils

¹¹⁷ Sheikh-ul-Islam (Ibn Taimeyah) has a verdict about this side. He invalidates the similarities of these untrue approvals and reclamations on the pretext of the Call’s interest... we actualized it, and put the comments, we put – for it – some important introductions and called it: (The precious saying in *Ibless’s* deception). Any one who wants more about this saying can return to it, it was printed and recorded on auditory tapes by our brothers in (The light for Islamic mass) -Denmark

“There is nothing that We have left out from recording.” (118)

And Allah says, denying these democrats and ones similar to them:

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى

“Does man think that he will be left to himself, alone?” (119)

And He also said:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا

“Do you think We created you for nothing?” (120)

This is in our religion, but in the Democracy religion, there is no consideration for these strengthened verses, because according to them, a human is the legislator for himself. They say: *“yes, man is left in vain, for nothing. He is free to choose and decide, and to accept or not accept what he wants of the legislation and religion. It is not important if this invented legislation agrees with God’s Book or not. The important thing is to be in agreement with the constitution and the law, not to contradict them.”*

أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ

“Fie on you and those you worship besides Allah! Will not you understand?” (121)

If they say: “Allah limits the boundaries and He estimates the interests with the best estimation, because He creates the creature and Knows their interests completely;

¹¹⁸ Al- An’ām 06 (Chapter of the Cattle): verse 38

¹¹⁹ Al-Qiyama 75 (Chapter of Resurrection): verse 36

¹²⁰ Al-Mu’minoon 23 (Chapter Believers): verse 115

¹²¹ Al-Anbiya’ 21 (Chapter of Prophets): verse 67

وَهُوَ اللَّطِيفُ الْخَبِيرُ

“...and He knows all the mysteries, for He is All-Knowing”.⁽¹²²⁾

- We will ask them: “What is the greatest interest in existence that Allah decided in His Book, and sent the Messengers to call to it, and because of it, descended the Books and ordained the Jihad and the martyrdom? The Islamic *khilafah* is established for the sake of it. What is it? ... O, the propagandists of the caliphate???”

(Without doubt it is *tawbeed*, the Oneness of Allah, disbelieving in *tawaagheet* and their system but) If they pretend secondary interests and change the principles’ origin

We say: “Give up this madness, hallucination, and sit to learn the origin of your religion. Learn the meaning of (لا إله إلا الله) without the realization or knowledge of which no call, Jihad or martyrdom, will be accepted.”

If they say: “The greatest interest in the existence is monotheism, and avoiding what contradicts it, like polytheism.”

We will say: “Is it reasonable to destroy this great interest and agree with the *tawaagheet*’s religion –a religion other than Allah’s religion (i.e. democracy), to accept, and respect a decree that is not God’s Decree i.e. (the constitution), and to follow disparate legislator lords (*tawaagheet*) who legislate with Allah, the One, the Subduer??

So you will destroy the greatest interest in existence which is monotheism and the disbelief in the *tawaagheet*, for the sake of secondary, supposed interests??

Which balance, which mind, which decree, which religion can agree to that, except the *kufr* democracy religion???

¹²² Al- An’âm 06 (Chapter of the Cattle): verse 103

How can you pretend that these polytheistic councils are from the uncertain interests, the uncertain interest according to who says that, is that the decree does not witness any consideration or cancellation for it. So do you pretend that the decree does not cancel the polytheism and the disbelief and does not invalidate every religion that contradicts the Islamic religion and the monotheistic religion?

Which call, and which right, that you pretend to have at these polytheistic councils at the time when you buried the origin of the Islamic call and the principles of the manifest truth? Can this origin and this greatest interest be buried to discuss secondary things and minor issues of the religion? When you discuss these minor issues and secondary things such as-Who wants to forbid the wine?- what do you depend on through your call , and what are your evidences?

If you say: “Allah says, the prophet - صلى الله عليه وسلم - says...??” you will lie, because this has no consideration in the democracy religion, and the constitution decrees just what the constitution considers and controls. You’ll say: the second article includes ... and the article (24) ... article (25) ... and the other legislations of the *kufr*, and the error. So, can you have more disbelief, polytheism and atheism than that?? Does the follower of this road have an origin, or religion, or monotheism after that??

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ
يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

“Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, yet desire to turn for judgement to *taaghoot*, even though they have been commanded to disbelieve in them? Satan only wishes to lead them astray, for away”. (123)

¹²³ An-Nisa' 04 (Chapter of the Women): verse 60

Answer us, is it possible to enact a law or a legislation at these pagan abodes without these disbelieving, polytheistic ways???

Answer us, O, people of reclamations, who are teaching this. Even the application of God's Decree which you weep over, will you apply it through this road?? Do you not know that it is a closed disbeliever road?? If it succeeds, for the sake of the argument, it would not be Allah's judgement it would be the constitution's judgement; the judgement of the people of the masses. It would not be Allah's judgement unless you have surrender to Allah's Speech and His Decree, and unless you show humble submission to Him.

But when the surrender is to the Democracy religion and the decree of the constitution and the people's judgement, it will be to the judgement of the *taaghboot*, even if it agrees with Allah's judgement on many things. Allah said:

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ

“*Hukm* (authority /Judgement) belongs to Allah alone”. (124)

He did not say: “*the judgement belongs to people*”. He said

فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ

“...judge between them by what Allah has revealed”. (125) #

He did not say “*like what has been revealed by Allah*”, or “*judge between them by what the constitution and the law include*”. This is the saying of the polytheistic Democracy's slaves, and the men-made constitution's slaves. Where are you? Are you still in your slumber, and your old error? Do you bury your heads in the sand? Do you not see the similarity around you?? There is Algeria and there is Kuwait, there is Egypt, and so on. Are you not sure that it is a *kufr* game yet? A closed, crooked, polytheistic comedy?? Are

¹²⁴ Yusuf 12 (Chapter of Joseph): verse 40

¹²⁵ Al-Mâ'idah 05 (Chapter of the Table): verse 48

you not sure that these councils are games at the disposal of the *taagboot*? He opens and closes it as he wills and desires. ⁽¹²⁶⁾ No law can be enacted before the consent of the *taagboot*. ⁽¹²⁷⁾ So why do you insist on this obvious disbelief and this pure lowness.

And through all that, you will hear them roar and say: “How will we leave these councils to the communists, christians, and the other atheists?”!! So, to Hell with them!

Allah said:

وَلَا يَحْزُنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَصْرِوْا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

“And let not those grieve you; who rush with haste to disbelieve; verily, not the least harm will they do to Allah. It is Allah's Will to give them no portion in the Hereafter. For them there is a great torment.” ⁽¹²⁸⁾

If you are one of the atheists, we hope you will enjoy this partnership, and participation. Share with them their *kufr* and *shirk* if you want, but you must know that this participation does not end at the limits of this world. It will be as Allah said in the chapter of Women, after He had cautioned such councils, and ordered to avoid their people, and not to sit with them,

¹²⁶ Article (34) of the Jordanian Constitution , branch 2 says : (The king calls the parliament council to the meeting and opens, delays , dissolves it, according to the constitution) , branch 3 : (The king has the authority to dissolve the parliament council)

¹²⁷ Article (79) of Kuwait constitution says (no law will be issued before the approval of the parliament council and the consent of the prince). And article (93) of the Jordanian constitution branch (1)says (Every project that is decided by the parliament council must be sent to the king to have the consent) and branch (3) : (if the king doesn't accept a law , he can return it back to the council (through six months after its date) see in Jordan, before the consent of the king , there is the consent and the approval of the senate council , who are appointed by the king... and even with all of that, the people continue with their errors

¹²⁸ Aal-Imran 03 (Chapter of the Family of Imran): verse 176

because any one who sits with them, will be like them as Allah said warning:

إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

“...Surely, Allah will collect the hypocrites and disbelievers all together in Hell”. (129), (130)

So, are you not sure after that, that it is pure *shirk* and an obvious *kufri*? Do you not know that it is not Allah’s religion, and that it is not the monotheistic religion? So, why do you want it? Leave it for them yes, leave it and avoid it. Leave it to the people of its religion, and follow the religion of Abraham, the true believer. Say as his grandson Joseph- peace be upon him- said at the time of his weakness in the prison

¹²⁹ An-Nisa 04 (Chapter of the Women): verse 140

¹³⁰ **Note:** This is a verse to ponder. As Allah says in this verse: **“And it has already been revealed to you in the Book (this Qur’an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell”** For I have witnessed many including those who love this *deen* as they say, and including scholars whom people love; rushing into such councils, where they can “freely” talk and propagate their views. But in these democratic meetings its one side you and the other side *kufri*, where they talk “freely” the *kufri*, the *shirk* and atheism in Allah’s *Deen*. And if you are truthful you warn them. If you are truthful you object it by your hands or by your mouth or at least by your heart – which means to obey this verse **“then sit not with them”**. But never, I say never have these who rush to it have been able to object these *kufri* and these *shirk*, never did they object the *kufri* of democracy and they hid the real Islam –the religion of Allah –a system which is in direct opposition to the *kufri* democracy religion, so I say to these scholars and religious students **“certainly in that case you would be like them”** for how can a person who has *imaan* stay where they witness **“the Verses of Allah being denied and mocked at”**?. And they say they participate in these movements to pronounce and propagate Allah’s *Deen*? Don’t you know; it is the same *Ilaah* who ordered us to give *dawa*, to propagate His religion, it is the same *Ilaah* who also ordered us to leave these *kufri* councils!!? Do you obey part of this *deen* and disobey part of it? Isn’t this pure hypocrisy? Without doubt **“...Allah will collect the hypocrites and disbelievers all together in Hell”** To hell with them!

رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ * وَاتَّبَعْتُ مِلَّةَ آبَائِي
إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا
وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

“I have given up the religion of people that believe not in Allah and deny the life to come (x) And I follow the ways of my fathers, - Abraham, Isaac, and Jacob; and never could we attribute any partners whatever to Allah, this is among God’s favour to us and to all mankind, but most men are not grateful”. (131)

O. People, avoid the *taaghoot* and his councils, leave them and disbelieve in them as long as they remain like that. This is the manifest right, the obvious, clear light, but most people do not know.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“To every nation we have sent an apostle saying: worship Allah, and Keep away from *taaghoot*” Thus some of them were guided by Allah and ruin was justified on some...” (132),

And also:

أَرَأَيْبٌ مْتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ * مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا
أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ
الَّذِينَ الْقِيمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“...Are many different lords (gods) better or Allah, the One, the Irresistible? (x) (What) you worship besides Him are nothing but names that you and your fathers have assigned, for which Allah has sent down no authority. The *hukm* (authority / Judgement) belongs to none but Allah. He commands that you worship none but Him, that is the right religion, but most men understand not” (133)

¹³¹ Yusuf 12 (Chapter of Joseph): verses 37-38

¹³² An-Nahl 16 (Chapter of Bees): verse 36

¹³³ Yusuf 12 (Chapter of Joseph): verses 39-40

Avoid them, leave them, leave their people and their polytheism before it is too late, before the day comes, on which this will be the greatest thing you wish, and hope, but after that it is too late and on that day, there will be no consideration of the grief, and sighs. Allah said:

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ
حَسْرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

“And the followers will say: “could we live but once again we should leave them as they have abandoned us now” Allah will show them thus their deeds, and fill them with remorse, but never shall they find release from the Fire”. (134)

Avoid them now and say to them - if you follow Abraham’s religion and the way of the prophets - as we say at the end of our speech:

O, the men-made law’s slaves ... and the positive constitution’s (slaves)...

O, the companions of the Democracy religion...

O, the legislator lords ...

We leave you and your religion (*millah*) ...

We disbelieve in you and in your polytheistic constitution and your pagan councils,

And enmity and hatred has come between us and you for ever.

Unless you believe in ALLAH alone...

¹³⁴ Al-Baqarah 02 (Chapter of the Heifer): verse 167

PARLIAMENTARY FACTS

CONSIDER, OH, MEN OF UNDERSTANDING (135)

((I did not think that what Allah legislated through His Book and His prophet Mohammed - صلى الله عليه وسلم - needs the approval of Allah's servants . But I found suddenly that the speech of Allah remains at the Quran - with its holiness at our hearts - till God's servants in the parliament agree to make it a law. And if the decision of God's servants is different from God's judgement in the Quran, the decision of God's servants will be the law, and it will be applied by the judicial authority and the carrying out of it will be guaranteed by the executive authority, even if it contradicts with the Quran and the Sunnah. The evidence of this fact is that Allah forbade the wine, and parliament permitted and allowed it. Allah ordered to perform His boundaries, and the parliament wasted them. So the conclusion of all that, was that the parliament's decisions became a law although its contradiction with Islam.))

These words resemble a conclusion of what one of the Islamic scholars found after eight years as a representative in the parliament. That representative realized the necessity of the speech on pulpits, and the writing of it in the newspapers. After his long experience with these ways, he had more conviction of their importance, but he felt that they would not make any change by themselves, so they would not have a continuous effect in the legislative, judicial, executive authorities. Therefore he nominated himself to the membership of the parliament, looking for a new way to elevate God's word by application of the Islamic law. To rescue people from the error, and the falsehood, and to lead them into the vastness of Islam.

This scholar won the membership of the parliament with a motto of [Give me your vote to reform this world by the religion], and the people gave him their votes trusting in him, even though there were all means of falsification, and counterfeiting in the election . This representative continued in the parliamentary membership, through two subsequent

¹³⁵ This is an article for Dr. Ahmad Ibrahim khidhr , which was published in the sixty six number of (Al - Bayan magazine) , that is issued by the Islamic association in London

sessions, and then he said “It is distressing to the Islamic law, that it did not find its logical reverberation through these two sessions”.

One day, this representative went to one of the security directorates to work on some of the interests of his people, but when he arrived he found that there were about thirty women sitting on the floor. He asked: “what is their sin?” and the responsible officer said: “they are the harlots and adulteresses”, so he asked: “where are the adulterers?” It is a crime that cannot be done except by an adulterer and an adulteress. The responsible office told him that the adulterer is just a witness. He committed adultery with her and he gave her a wage, so, she will be punished, not because she did the adultery, but because she took the wage. The one who confessed that he is an adulterer will not be charged because he agreed to be a witness against this adulteress.

The representative became angry for the sake of Allah, and the responsible officer said simply: “*we carry out (apply) a law that you decided in the parliament*”. The representative realized that even though the masses wanted the Islamic law implemented along with the Sunnah of the prophet- *صلى الله عليه وسلم* - hopes of applying the Islamic law would not be achieved except through the parliament, which they call (the legislative authority).

Because the judicial authority applies only the laws that the parliament issues and the executive authority do not protect the Quran and the Sunnah and Islam, except by the amount that the parliament decides of those holy precepts.

So, the representative, the scholar thought that reaching his purpose might be possible, if the parliamentary representatives knew that this was Allah’s saying and His prophet’s saying - *صلى الله عليه وسلم* -, and the judgement of Islam, then they would decide it .

The representative started a project to apply the Islamic boundaries. He offered a project to forbid the Usury with a suggestion of the reserve Solution, and a law project to make the mass media obedient to Allah’s ordinances, and a law project to keep the sanctity of Ramadan and to forbid the publicity of the fast breaking during its daytime, and many other Islamic projects. There were a large number of the parliament members who endorsed these law projects with him.

Then the representative went to perform the Umra, accompanied some members of the parliament. When they reached the Black Stone, they made a contract to support Allah's law in the parliament. Then they travelled by a plane to Medina, and made a contract at the vastness of the prophet's mosque - *صلى الله عليه وسلم* - to speak out in support Allah's Decree and not to support their party memberships .

The representative, the scholar, considered the three authorities in the country to be responsible for the setting of the forbidden things and the disagreement with the Islamic law. He said that he would interpolate the minister of justice, after some months, if he could not show that the finished laws applied the Islamic law. But the minister did not do what the representative had asked him to do, so the representative interpolated him, and according to the parliament's custom, the interpolated person is obligated to reply on the interpellation unless he is dropped from the membership of the ministry, or the interpolated person leaves the government (ministry). The representative insisted on the interpellation of the minister, but the government supported its minister and insisted on the quashing of the interpellation. When the representative insisted on the interpellation more and more, the government made a cabinet reshuffle which did not include anyone except the minister of justice, which meant that the minister left the ministry to quash the interpellation. This action was repeated several times till it became the procedure of dealing with the policies of the parliament. The representative, the scholar, appealed to the parliament's members another time and said to them: "the projects of the Islamic laws were put in the commission's drawers, and you made a contract in the Two Sanctuaries, to make your authorities for Allah and His prophet - *صلى الله عليه وسلم* - , and he asked them to sign the demand, the representative put the document to the parliament secretariat, and demanded to represent all the representatives in a retrial in the laws of Allah's Decree, so the president of the parliament asked for a retrial in Allah's Decree's laws, and said to the representatives : "the government has an enthusiasm for Islam as much as you have, but it wants you to give the political agreements an opportunity also. So, the signing representatives clapped for him.

The representatives who made a contract in the Two Sanctuaries to apply God's Decree agreed to his request. So, the demand of the immediate

implementation of the Islamic law was lost, and the government gained a victory.

The representative, the scholar became a desperate person because his efforts to apply the Islamic law with the members that he called did not get any response. They would agree and then they would change their opinions. Suddenly one day he found a suggestion from the president of the parliament, agreeing to form a public committee to legislate the Islamic law. Then it was shown that this government's sudden decision was made to hide a big scandal that touched the country's dignity and the government did not make any decision in the interest of Islam. The representative agreed with the idea, even though he understood it well. The committee met, but the representative did not see any seriousness in the government to applying Allah's Decree, because if it wanted to satisfy Allah, there were some matters, that did not need any proceeding. For example, the closing of the wine factories could be done simply by writing something quickly with a pen, and the closing of the wine shops could be done simply by writing something with a pen.

There were some things that showed the fact, which was hidden in the profundities, these things came together to leave an impression on the representative, which formed the principle of the dealings of the parliaments, which meaning was, Allah's Decree won't be executed by these people .

The people and the representative, the scholar, were surprised by the dissolution of the parliament, at the time, when he was the president of the committee that was concerned with the demand to apply the Islamic law. When he was working with this committee, the study operation and the law making through thirty meetings.

During the absence of the parliament, a dangerous decision of a question was issued, concerning the people's personal life. The representative, the scholar, disagreed with that decision because it was contrary to Islam and the constitution, but the principle says: ***“all of the parliament can be dissolved by a decision, if the country wanted to ordain a matter upon people, even if it was contrary to Islam”***. The most important rule that the parliament depends on, was summarized by the representative's saying: “However many evidences you have, and however much I depend on the Quran and the Sunnah, one of the parliament's

defects and the oppressive responsibilities is that the democracy makes the decision as a right for the absolute majority, without any reservation, even if that is contrary to Islam”.

The representative, the scholar, felt that there was a restriction by the government, and the parliament president and the majority party upon him. The parliament’s presidency did some revolutions upon him, and accused him of interrupting the committee’s work but he continued working and offered many questions that were not discussed. He asked for many things, but everything was buried.

Then he used the interpellation’s authority, which could not be rejected, so he interpolated the governments ministers about the country’s attack on the Islamic jurisdiction, religious endowments, the religious institutes, and the offices of the inculcation of the Holy Quran, and about its attack of the curriculum’s (the methods of teaching), which they claimed to develop, and about its attack on the mosques, by the issue of a law that would not permit any one, even he is from (Mashayekh) which means Islamic jurists, to enter the building of worship, and did not permit any one to say, even as a religious advice, any thing that contradicted with an administrative decision or a settled law. **Every one who did that, would be imprisoned and forced to pay a fine, and if he resisted, he would have a double fine and imprisonment.**

The representative, the scholar, offered an interpellation to the tourism minister, because some students in the schools of hotels were rejected and separated because they had been forced to taste the wine, so they were moved away.

He offered another interpellation to the information minister to purify the mass media from the quarrelsomeness that blew the morals, values, and the sacred things of the country away.

He offered a third interpellation to the minister of the transport and communication about the negligence and faults through it. The representative felt that he offered one interpellation after another to no avail. The parliament then wanted to question and punish their president. They accused him of deserting the parliament’s motto. So, they engaged the parliament’s president in a stimulating, irritating game that included the offering of three interpellations at one session, although each one needed

some days. Then they called the parliamentary group of the majority party to frustrate these interpellations. When they wanted to ask the minister of tourism, the government resisted on the discussion of this interpellation, and gave a statement saying: ***“The interpellation accused the minister that he had made a rash statement through his replying on the question”***, then it was changed to the representatives, and they decided to frustrate the interpellation, and hindered what is called the constitutional right of the representative to ask the government. Then they called to discuss the second interpellation which was offered to the minister of information, and as the representatives had supported the wine, they also supported the dancing, although they had made a contract to support, help, and do for the sake of the Islamic law.

Then they called the minister of the transport, but the representatives thought that the punishment of the minister would agree with their desire, so, the representative, the scholar, stood at the dais and said to the parliament’s representatives: “O, honored representatives , I’m not a worshipper of a rank, I’m not eager for a position for itself, and my motto with the people of my election district was [Give me your vote, to reform this world by the religion], I thought that the offering of the Islamic laws’ projects was sufficient to achieve this purpose, but I noticed that our council did not think of any application of God’s Decree unless through the party desires. But it is absolutely out of the question that these desires make the word of Allah to be the highest.

I had found that my road to this purposed was closed through you, so I declare my resignation from the parliament, unsorry about its membership“.

Then the representative, the scholar went to his house in April 1981, and the session was finished.

The representative, the scholar, had left the parliament, and after some years, he died, and left this world...

And the parliament continued judging, legislating, and executing with a decree that is *not* Allah’s Decree.

APPENDIX I: A CONCISE FATWĀ ON THE RULING ON PARTICIPATING IN ELECTIONS

Participating in the Legislative Elections in the Lands of Disbelief¹³⁶

In the name of Allāh, the Beneficent, the Merciful

Brother and *Shaykh*, Abū Muhammad Al-Maqdisī, *Hafīṭhabullāhu Ta'āla Wa Ra'āb*,

Assalamu 'Alaykum Wa Rahmatullāhī Wa Barakātuh,

My question is on the ruling on participating in the legislative elections in the lands of *kufr*, and in specific in America, for I have been informed that some of the *Mashāyikh* permit this, nay, some of them even raised the level of this ruling to make it obligatory to participate in the elections that will occur in America, on the basis that this will benefit the Muslims there. And they – i.e. those *Mashāyikh* – differentiate the ruling on those assemblies (parliaments) found in the lands of *kufr* and those found in the land of the Muslims. One of those intending to participate in these elections had informed me that the oath that they take before entering such elections are, “We believe in God” and “In God we trust”, and this clearly differs from the ones done in the assemblies in the lands of the Muslims, and I am unsure of this, but this is what he told me; and if it is as he said, then is it permissible to participate in the elections for these legislative assemblies, and if this isn't permissible then what is the evidence for this?

My other question branches off from the first, and it is, is the *Illah* (cause) of (doing) *Takfīr* of those who participate in the legislative assemblies in

¹³⁶ Arabic obtained from: <http://www.almaqdesi.com/r?i=151&a=p>

the lands of the Muslims, the fact that they take an oath to obey the *Tāghūt*, meaning, if one were not to do that, would he not be a *Kāfir*?

I had read your book, *Ad-Dīmuqrāṭiyyah Dīn* (Democracy: A Religion), and did not find what fills me in on these two questions.

I hope O dear noble *Shaykh* that you clarify this matter for me, and I ask you to hasten in the reply to the first part of the question – the one to do with participating in elections in the lands that were never ruled by *Islām* – I hope your answer is posted on this site slightly before the elections in America, meaning as soon as possible, and may *Allāh* reward you.

Answer:

In the name of Allāh, praise be to Him, and may peace and blessings be upon His final Messenger.

Dear brother,

Assalāmu ‘Alaykum Wa Rahmatullāhī Wa Barakātuh,

What we believe and take as a religion, is that participating in the legislative assemblies is *Kufr*, and *Shirk* in Allāh, whether that be in the states of apostasy that are called “*Islāmi*” or in the lands of original *Kufr*, and this is because these assemblies give the right of legislating unlimitedly to humans, and not their Lord, and the evidences that such an action is from the clear *Mukaffirāt* (actions causing disbelief) and nullifiers of *Islām*, are many, and we had mentioned them in detail in our book *Ad-Dīmuqrāṭiyyah Dīn* (Democracy: A Religion) and *Kashf An-Niqāb* (Uncovering the Veil) and others.

The reason for doing *Takfir* of these assemblies is not only due to the oath that they take, so that if the oath is altered or played with the ruling of *Takfir* is lifted.

Rather, there are several inescapable causes of *Takfir*, and we mentioned these in the aforementioned books; the most dangerous of these is accepting the right that the constitution bestows upon the member, to

DEMOCRACY A RELIGION

legislate limitlessly, and to abide by that, and this is clear-cut *Kufr* whether the member (of parliament) legislates after that or not.

Also, seeking judgement from the *Taghūt* and following in other than the path of the believes, and seeking other than *Islām* as a religion and methodology, and making the *Kufār* have authority over the disbelievers, and sitting with the *Kufār* while they ridicule the *Ayāt* of Allah, without *Ikrāh* (compulsion) and other than these from the *Mukaffirāt*, whose evidences are known from the Book and the *Sunnah*, and we have mentioned them elsewhere.

If you realize this, and (realize) that the greatest of *Masalib* (benefits) in this entire creation is the implementation of *Tawhīd* and *Barā`ah* (disavowal) from *Shirk* and the taking of partners (with Allah) – and it is the holding firmly unto *Al-Urwatul-Wuthqā* (the firm hand hold), *Laa Ilāha Ill-Allāh* – and to repel the harm (*Mafsadah*) of *Shirk*, which Allāh forgives everything other than, then it is not permissible to put forth any benefit ahead of this, of the numerous so-called benefits in the religion and the *Dunyā*.

This is what we believe and take as a religion unto Allāh in this aspect of the religion, and we know that many of the people differ with us, for we advise you and all the Muslims to flee to Allāh from this clear *Shirk* and *Kufr*, and not to fall for the *Fatāwa* of those who permit it, let alone those who obligate it; and whoever Allāh does not grant light (guidance), then there is no guidance for him.

May Allāh facilitate all good for us and you, and all the Muslims.

Was-Salām.

APPENDIX II: THE RULING UPON THOSE WHO PARTICIPATE IN THE DEMOCRATIC ELECTIONS

As for those who participate in this *Shirk*, then there is no doubt that they are committing *Kufr* and that their action is not permitted due to any of the aforementioned doubts and misconceptions listed here. However, what is equally certain is that most of our brothers and sisters who call to and participate in the democratic elections do not know the full reality of what this action implies. This is one point.

Secondly, it is clear that most of those who do participate in the democratic elections only do so intending to bring about some good or to reduce some harm. And although we do not say that the intention of the one who performs *Kufr* or *Shirk* can stop that action from being described as such, what is correct is that the ignorance of the one committing this *Shirk*, while believing it to be a good action and intending obedience with that, is a preventative factor from the preventative factors of declaring them to be disbelievers.

Therefore, we do not stop calling this action *Shirk* and *Kufr*, even if those who perform it intend good and virtue. But since they are ignorant concerning the reality of this action and because the matter becomes confusing due to the verdicts (*Fatāwa*) of scholars who permitted it, based on some of the rules we have refuted, then immediately holding one upon the *Kufr* of this action is an extremist reaction and we do not do so until the matter has been clarified to him and all of his misconceptions are removed.

In his warning to those who go to extremes in the matter of declaring disbelief (*Takfir*) of others, Abū Muhammad ‘Āsim Al-Maqdisī said the following about those who rush to perform *Takfir* of those who participate in the democratic elections:

“And from them are those who are brought and he sees those elaborate (campaign) posters, which have written upon them in bold text: **“*Islām* is**

the Solution”, and the likes of that from the slogans, which the legislating polytheists deceive the general Muslims with. So they vote for them and choose them, due to their love for *Islām* and due to allegiance to its *Shari’ah* and they do not know or do not intend the dead-end street of *Shirk*, which those representatives take to rule with some of the penalties of the (*Islāmic*) legislation in their claim. So this must all be considered with those who do not directly take legislation or take an oath to honor the laws of *Kufr* or take the judgement to them or other than that from the statements and actions of *Kufr*, which the representatives commit. As it is known that the voter does not do all of that, nor does he commit it. Rather, he only elects and delegates on his behalf, the one whom he chooses.”

And then he went on to say, “And due to that, it is not permitted to rush to declare the disbelief (*Takfir*) in the likes of him, except after establishing the clarification and making the reality of the actions of the legislating representatives plain to him, and that what they commit from the actions of *Kufr*, which nullify the religion of *Islām* and the *Tawhid* of the Lord of all the Worlds. Then if he insists on voting for them after that (clarification), then he disbelieves. So it is a must to differentiate regarding the voters, between the one who did not intend that – rather he intended to choose something other than a legislator. So the second one is not made *Takfir* to, except after establishing of the proof, because he; even though outwardly he has committed an act of *Kufr*, according to those who do not know his intention, but the misunderstanding of the situation and the misconceptions (surrounding it) and the fact that Democracy and Parliaments are under titles and names and phrases, which are foreign, some of the people began committing acts, while not being aware of their reality. So it is from the category of the one who issues a statement or utters a saying, which he does not know its meaning.”¹³⁷

So it is obligatory upon those who understand the reality of the ruling of Democracy and in particular, the ruling upon participating in democratic

¹³⁷ “*Ar-Risālah Ath-Thalāthūniyyah Fī At-Tab’thūri Min Al-Ghulūwwi Fī-Takfir*”, Pg.418

elections, to make this issue clear to the people and to clarify and remove these misconceptions.¹³⁸

¹³⁸ Both the appendixes were English excerpts from the book *“Doubts Regarding the Ruling of Democracy in Islam”* an excellent refutation to those who call to vote for democratic elections in the name of Islam, by the brothers in At-Tibyan Publications; refer www.Tibyan.com / www.at-Tibyan.tk