



The Ruling Concerning Participation In Parliamentary Elections

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[Q]: What is the ruling concerning participating in the elections of parliament and voting therein?

[A]: Indeed, participating in the elections is reliance upon those who have transgressed (i.e. the disbelievers). That is because the electoral system is believed in. So according to what I know, every Muslim who has with him something from correct Islaamic education, every Muslim knows that the electoral system and the parliamentary system is not an Islaamic system. However, at the same time, I think that many of those who have a type of undertaking in something from Islaamic education falsely think that the parliament is like the advisory council (*majlis shooraa*) when the affair is not like that unrestrictedly. Some of them falsely think that it is the parliament, which is introduced as a *majlisul-ummah* (parliament), is like the *majlisush-shooraa*.

The *shooraa* is that which we have been commanded with in the Book of Allaah and in the *hadeeth* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), but the affair is definitely not like that. And that is apparent to every Muslim who has insight into his Religion from many viewpoints. The most important of these viewpoints is that the parliaments have not been established upon the Book of Allaah and the *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). Rather, we are able to say that they have not been established upon a *madhhab* from amongst the Islaamic *madhaahib* that are followed, as was the case during the Ottoman era.

So during the Ottoman era, they would rule by the *madhhab* of Imaam Aboo Haneefah (*rahimahullaah*), and this is despite the fact that we do not follow him or exalt him above what we call the people to from ruling by the Book and the *Sunnah*. However, what a difference there is between that ruling that is ruled by a *madhhab* from amongst the *madhaahib* of the Muslims which were established upon the opinion of one the *mujtahideen* whose knowledge is trusted and between these parliaments which are established upon the

¹ Refer to cassette-tape (no. 660) from the *Silsilatul-Hudaa wan-Noor* series.

systems of the disbelievers who do not believe in Allaah and His Messenger at all. Rather, they are the first of those who comprise the likes of the statement of Allaah the Blessed and Exalted,

“Fight against those who do not believe in Allaah, nor in the Last Day, nor forbid that which has been forbidden by Allaah and His Messenger and those who do not acknowledge the Religion of truth amongst the People of the Book until they pay the Jizyah (protection tax) with willing submission and feel themselves subdued.” [Sooratut-Tawbah 9:29]

So how odd is it that the Muslims want to join the parliament and they want to rule by the laws of these ones whom we have been commanded to fight! So what a difference there is therefore between the system of those who rule by the parliament and those who seek to be parliamentarians (*mutabarmaleen*) – if such an expression is correct – and between the Islaamic *majlisush-shooraa*; this is the first issue.

Secondly, not every Muslim participates in the *majlisush-shooraa*. Only the elite of the *Ummah* participate in the *majlisush-shooraa*. Rather, perhaps we are able to say that only the most elite from the elite of the *Ummah* participate in the parliament and they are the Scholars and the eminent ones. As for the parliament, then everybody and his brother participate in it. Rather, even the polytheists (*mushrikeen*) participate in it. Rather, even the atheists (*mulhideen*) participate in it. This is because the parliament is established upon elections and in the elections anyone from amongst the men who wishes to put himself forth can do so. Rather, recently the women can do so as well; from the Muslim men and the disbelieving men and the Muslim women and the disbelieving women.

So what a difference there is between the *majlisush-shooraa* in Islaam and between what is referred to as ‘parliament’ today. Then, if the affair – the affair of elections comes, as they say, with total and complete freedom – that is, that the nation as they say chooses with their unadulterated freedom and their will who will represent them, in terms of who they raise their issues and problems to; if such an affair is presented to them, then the current reality will be much worse than what it is. So what about the fact that in every country, no Muslim or disbelieving country can be excluded here, the votes there can be sold and the minds can be bought? So how can the Muslims rule by the likes of these elections, which what we have mentioned is only one part of their description?