



What if Some Scholars Have Permitted Voting in Elections?

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Stated Shaykh Muhammad Ibn 'Abdullaah al-Imaam:

Their Statement: Noble Scholars have issued a Fatwaa about the Legality of Elections:

Indeed, a speaker may say: Noble Scholars from amongst *Ahlu-Sunnah* have issued a *fatwaa* about the legality (*shar'iyah*) of elections (*intikhaabaat*). And these Scholars are not *hizbiyyeen* (bigoted partisans), they are the likes of the *muhaddith* of the era, Shaykh al-Albaanee (d.1420H), his eminence, the Grand *Muftee*, Shaykh 'Abdul-'Azeez Ibn Baaz (d.1420H) - *rahimahullaahu ta'aalaa* - and the Noble Shaykh, al-'Allaamah Ibnul-'Uthaymeen - *hafidhahullaah*. So do we enter these ones into what has preceded?

The Answer:

How can we enter them into that which has proceeded whilst they are the Noble Scholars? They are our Scholars and our leaders. They are the leaders of this blessed *da'wah* and they are the protectors of Islaam. And we have not learned, except at their hands, and we seek refuge with Allaah that they should be *hizbiyyeen*. Rather, they are the ones who warned against *hizbiyyah*. And we were not saved from *hizbiyyah*, except through the success granted by Allaah, and then through their advices and the advices of those like them, such as the honourable Scholar, al-Muhaddith Muqbil Ibn Haadee al-Waadi'ee - *yahfadhuhullaahu ta'aalaa*. And we were guided through their books and cassette-tapes, which were replete with warnings against the *hizbiyyaat*.

So the proponents of *hizbiyyah* do not have any claim to them (i.e. the *Salafee* Scholars) with which they can justify whatever they wish to achieve and thereby deceive the Muslims,

¹ The following is taken from *Tanweerudh-Dhulumaat* (p. 259-262) of Muhammad al-Imaam.

especially the Muslim youth who is holding onto his Religion, pleased with the truth and traversing upon it.

So with regards to the *fatwaa* of these Scholars, then it is restricted by the principles of the *Sharee'ah*. From these principles is bringing about the greater good, or preventing the greater evil by allowing the lesser of the two. This must occur in conformity with the rest of the rules of this principle. However, the callers to elections do not adhere to these rules.

Note:

Why do we not see the *hizbiyyeen* celebrating the *fataawaa* of their own Scholars who have issued verdicts concerning the legality of elections? They only celebrate the *fataawaa* of the Scholars of *AhluSunnah*, such as al-Albaanee, Ibn Baaz and Ibnul'Uthaymeen (*hafidhahullaah*).

The Answer:

Indeed, the *hizbiyyeen* have exasperated usage of the scholars of the sovereign powers and *ahzaab* in the Muslim countries, since this is a deadly disease. So the people are no longer convinced of their *fataawaa*, because they know that these scholars have covered up issues of the Religion from them. And they see that the Scholars of the *Sunnah* have confronted this *hizbiyyah*. Likewise, it is from their deceptions that they utilize certain *fataawaa* from the Scholars of the *Sunnah* for their own benefit whenever they have a need for them. And when they have sufficed with the Scholars of the *Sunnah*, they say, 'These are *juhhaal* (ignoramus) who do not understand the *waaqi*' (current state of affairs),' and they begin to abuse them with accusations.

So as an example, the father, 'Abdul'Azeez Ibn Baaz (d.1420H) - *rahimahullaahu ta'aalaa* - issued a *fatwaa* concerning the affair of a peace treaty with the Jews, stipulating therein conditions and rules. So they became furious and would not be restrained. And who then is capable of silencing them? And who then is capable of convincing them? So everyone from amongst these people began to come out with a *fatwaa*. So the affair did not remain with the Major Scholars only. And they act as if Ibn Baaz - *rahimahullaah* - was a man with no experience, nor did he have any knowledge. Rather, Friday sermons were delivered, favouring and resounding this point. So the praise is for Allaah that the Scholars of the *Sunnah* and the *Jamaa'ah* held a good opinion of the people and they remained patient. And Allaah knows who is seeking harm and who is seeking benefit.

Additionally, if they rely upon the *fatwaa* of al-Albaanee, Ibn Baaz and Ibnul'Uthaymeen, then they are obligated to accept their *fataawaa* concerning the unlawfulness of *hizbiyyah*, the unlawfulness of birthday celebrations, sacrificing for other than Allaah, blindly following the Jews and the Christians and whatever resembles that from amongst the unlawful affairs that they do. And there is no might, nor power, except with Allaah.

Conditions of Applying the Principle: Allowing the Lesser Harm to Avoid the Greater Harm:

It is a must that the expected benefit be real, not a delusion. So we do not allow a real harm in order to try to bring about an imaginary benefit. So if the democratic system were serving Islaam and its *Sharee'ah* with a real service, then it would have succeeded in Egypt, or Syria, or Algeria, or Pakistan, or Turkey, or any country in the world for the last sixty years.

The expected benefit must be greater than the harm that is allowed, in accordance with the understanding of the Scholars who are deeply rooted in knowledge. It is not in accordance with the understanding of those who are madly in love with *hizbiyyah*, or the activists, or those who are organizers for the *ahzaab*.

So it is well known that democracy has many harms, such as abrogating the *Sharee'ah* of Islaam and sufficing without the Messengers (*'alayhimus-salaam*), because the lawful and unlawful is determined by the views of the majority, not by what the Messengers have informed about.

And it is well known that from amongst the harms of democracy is destroying the basis of *al-walaa' wal-baraa'* (allegiance and enmity) based upon the Religion and watering down the clarity of *'aqeedah* in order to win over the hearts, and then to eventually win over the voices, and then to eventually win over the parliamentary seats. Whosoever knows this, then it is not for him to say that entering into such positions is the lesser of two harms. Rather, the opposite is correct. And if we concede that both positions are equal here, then removing the harm takes precedence over bringing about benefit.

Is there no other way to bring about benefit, except by allowing this harm? So if we answer in the affirmative to this question, then we have ruled that the methodology of Muhammad (*sallallaahu 'alayhi wa sallam*) is not beneficial for establishing the rule of Allaah in the earth once again.

As for the people of the truth, then they know that the path of democracy and the pluralism of *hizbiyyah* does not increase the *Ummah*, except in weakness. Due to this, the enemies of Islaam from the Jews, the Christians and other than them desire it and they have set out to guard this idol that has existed throughout time. And Allaah is well acquainted with what they intend.