

Special Edition

Democracy: A Religion!

الديمقراطية دين

By
Abu Muhammad al-Maqdisi

الديمقراطية دين

DEMOCRACY: A RELIGION!

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

"And whosoever seeks a way other than Submission to Allah, it will not be accepted from him, and he will be a loser in the hereafter" (Qur'an 3:85)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Indeed, all praise is due to Allah, the Eternal, the Creator, the One, and I bear witness that there is nothing worthy of worship except Allah, the One who does not accept that anyone should be a partner with Him. The One who does not accept that anyone be worshipped with Him. And the One who has made belief in One God a characteristic of His believing servants. I bear witness that our leader, and example is Muhammad, the seal of the Prophets and Messengers, may Allah bestow upon him peace and blessings, and also upon his family, his Noble Companions, and everyone who follows him until the Last Day.

To proceed;

After having read the book entitled Democracy: A Religion - written in the Arabic language - by our brother in Islaam, Abu Muhammad al-Maqdisi, I felt a great need to inform the non-Arabic speaking Muslims of this dangerous disaster. The disaster that has polluted the minds, and the monotheism and the doctrine of many of the believing people.

With regards to this clear cut form of disbelief, many of the disbelievers have been active in deceptive rhetoric, to try to prove this form of disbelief as not being a religion. I was pleased with the fact that our dear brother, Abu Muhammad al-Maqdisi, provided a comprehensive refutation of those who believe in the void constitutions and the false laws of democracy. Our dear brother also used

many authentic evidences from the Qur'an and the Sunnah, with the addition of logical intellectual evidences, to prove his arguments - and thus wrote an essay which the mind could easily comprehend, without there being any contradictions or nonsensical statements.

I had searched for a long time to obtain a comprehensive refutation of the disbelievers innovation of democracy, and of the polytheistic parliamentary councils - and our dear Shaykh has provided this. I found all of these things in this valuable book, so I decided to translate the book into English, so that the rest of mankind who may not be able to comprehend Arabic, would be able to distinguish the Truth from falsehood, the guidance from the error, and to be an evidence against those who believe in democracy.

All translations of the Qur'an that have been used were used from Al-Qur'an - a contemporary translation, by Ahmad Ali. I hope that Allah accepts this work for His sake, and all praise is due to Allah, the First and the Last.

The Translator

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allah. We repent to Him, ask for His forgiveness and we ask Him to protect us from the evil of our own selves, and from the evil of our deeds. Whomsoever Allah guides, none can misguide, but whomsoever Allah leads astray, then none can guide him. I bear witness that there is none worthy of worship except Allah, and I bear witness that Muhammad is His slave and final Messenger. He is our leader, and our perfect example. May Allah bestow His peace and blessings upon the Prophet Muhammad, his family and his Noble Companions, and upon those who follow the Straight Path, until the Last Day.

To proceed:

These are a selection of papers that I authored just before the start of the polytheistic, legislative, parliamentary elections - at a time when people were becoming fascinated by democracy. Their fascination was arisen after the defenders of democracy and the defenders of other such false ideologies (who have no religion) defended democracy simply for the sake of it, and they mixed the falsehood with the Truth.

Sometimes they call democracy a freedom, or a 'consultation' (this term is explained further on). Sometimes they bring forth arguments that apparently make democracy a valid concept, and they use the story of the judgement of Yusuf عليه السلام with the King as an example. Other times they use the judgement of the Negus as an example - simply to serve their own interests and motives, and to fulfil their own personal agendas. They distort the Truth with Falsehood, and

mix the Light with the Darkness, and the Polytheism of democracy with the Monotheism of Islam. But we, with the help of Allah, replied to all of these fallacies, and showed that democracy is a religion, and it is not Allah's religion.

It is not the religion of monotheism, and its parliamentary councils are just places of polytheism, and safe havens for paganistic beliefs. All of these must be avoided to achieve monotheism, which is Allah's right upon His servants. We must destroy those who follow democracy, and we must take their followers as enemies and wage a great Jihad against them.

Democracy is an obvious polytheism and thus a clear disbelief that Allah has warned us against, in His Book. And His Messenger (ﷺ) attacked such taghut(false deities) throughout his life.

So, be firm - my monotheistic brother - on being one of the Prophet's followers and helpers who attacks polytheism and its people. Set out throughout your life to follow the path of those that apply Allah's decree. The Messenger (ﷺ) said about this path: "A group of my people will still apply Allah's decree and they will not be harmed by anyone who abandoned or contradicted it, until the predestination arrives".

I do du'aa that Allah makes both you and me from the people of this group, and I thank Allah, the First and the Last.

Abu Muhammad al-Maqdisi

About the author

He is Abū Muhammad ‘Isām [or ‘Āsim, which the Shaykh prefers to be called by] ibn Muhammad ibn Tāhir al-Burqāwī, known as al-Maqdisī [of Jerusalem, Palestine], al-‘Utaybī in family descent. Originally from the village of Burqā from the districts of Nablus. He was born there in 1378 AH [1959 Christian Calendar]. His eldest son is Muhammad, and then ‘Umar, and then Ibrāhīm.

He left Nablus at the age of 3 or 4, along with his family- and headed for Kuwait, where he had resided until he had completed his high school studies. He then studied the sciences in the University of Mosul in Northern ‘Irāq, in accordance with the wishes of his father. And there, Allāh allowed him to connect with a number of Islāmic groups and movements.

After that, he travelled about Kuwait and the Hijāz. He had a beautiful experience there and a great connection with the students of knowledge, and some of the scholars, from whom he took the keys of knowledge. A few names amongst those with whom he studied, are Ibn Bāz, whose lessons he had attended within his own home; and he also resided in ‘Unayzah for a period of time, where he had also attended the lessons of al-‘Uthaymīn. However, this did not quench his thirst for finding what the Muslim youth search for of understanding regarding the true state of affairs, and applying the correct Sharī rulings upon them, and the correct stance regarding the governments of

today, and clarifying the path by which to change the state of the Ummah today.

So he dedicated himself to the study the books of Shaykh al-Islām Ibn Taymiyyah and his student Ibn al-Qayyim. He also devoted himself for a very lengthy time to the study of the books of the Shaykh Muhammad ibn ‘Abdil-Wahhāb, and his students, his sons, and his grandsons from the Da’wah of Najd. Since then, these books had a great impact in his direction and path. He traveled to Pakistan and Afghanistan several times, and got acquainted with many brothers and many groups from all over the Islāmīc world. Over there, he joined some educational activities and also Da’wah. And over there, the book “Millat Ibrāhīm” was first published, which he had written during that time.

He also had debates and confrontations with some of the extremist Mukaffirah (those who pronounce Muslims to be infidels), which led to the writing of some books, the most important of which is perhaps, “The Thirty-ness Treatise in Warning from Excessiveness in Takfīr”.

Likewise, he had debates and confrontations with some of the groups of Irjā’, which led to the writing of a number of books, amongst them, “Delighting the Sight by Lifting the Doubts the Murji’ah of the Era”, and “The Distinct Difference Between the Excuse of Ignorance and Turning Away from the Dīn.”

And then finally, he came to reside in Jordan, in the year 1992, and came out openly with the Da’wah of the Prophets and Messengers, that “Worship Allah and join none with Him in worship”. He began by giving a number of lessons, and contacting some of the brethren who had joined the Afghan Jihād.

And then this blessed Da'wah began to spread throughout the spaciousness and width of the land. And when the enemies of Allāh from amongst the sects of the Murji'ah and the puppets of the government had become infuriated and constrained, they accused our brethren with 'excessiveness in Takfir' and similar accusations which the groups of Irjā' stir against the People of the Truth. And thus, some of the preachers of the Truth were expelled from there, and some were imprisoned.

And in the year 1994, the Shaykh was imprisoned along with a number of the Muwahhidīn [Pure Monotheists] brethren, those who were given a verdict by the Shaykh regarding the permissibility of carrying out operations against the Zionist occupiers in Palestine with explosives, which he had saved for them to use.

The Shaykh spread his Da'wah within the prisons, and he wrote many of his treatises from there. And one of the first things he wrote in prison was the series of treatises entitled, "O two companions of the prison! Are many different lords better or Allāh, the One, the Irresistible?" (Quran - Surah Yūsuf ayah 39)- and these treatises contained various topics regarding Tawhīd, the Path of Ibrāhīm, 'Ibādah, shirk, and Lā Ilāh Illā Allāh, and its nullifications, its stipulations, and its requisites. And with the Grace of Allāh, the Da'wah spread amongst the prisoners.

The Shaykh remained in the prisons of Jordan for a number of years, and was later released, even though he was still restricted and watched. His writings and Da'wah spread, and as a result, he was imprisoned a number of times by the Jordanian intelligence for a period of time,

and likewise, anytime any activity took place in the country.

And then came the events of the Blessed Tuesday, and the thrones of the kuffār were shaken. And the preachers of the Truth were oppressed... the Shaykh issued a verdict regarding the permissibility of these blessed operations, and he wrote a treatise with the title, “This is What I Take as My Dīn to Allāh”, in which he expounded upon the legality of these operations, and the permissibility of targeting that people with these types of operations, and even operations which are more severe than those. The Shaykh was then imprisoned due to that for a several months, and then he was released, and he gave his Da’wah, and incited the Believers to fight against the kuffār.

Then came several operations against American forces in the region, and he wrote the book, “A Declaration of Disassociation by the Muwahhidīn from the Covenants of the Tawāghīt and Their Security to the Enemy Combatants”. And so the people returned him to prison, and he has not ceased being there, till this day- firmly established upon the Da’wah to Allāh, inciting the Believers.

ORIGINS AND PURPOSES OF DIVINE CREATION, THE REVEALED BOOKS, THE CALL OF PROPHET IBRAHIM, AND THE FIRMEST OF HANDHOLDS

One should know that Allah is the Creator and Originator of everything and every being. The most important 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 belief in any other deity. It was for this reason that Allah created the creatures, sent the Prophets, revealed the Books, and ordained Jihad and martyrdom. Because of this, there is enmity between the followers of Ar-Rahman and those of Shaytan, and because of this, the Islamic State and the Khalifah System will be established. Allah said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"I have not created the jinn and men but to worship Me."¹, meaning that our sole purpose of existence is the worship of Allah, alone. He also said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي

الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ

1 - Surah adh-Dhariyat, ayah 56 (51:56)

"And verily, We have sent among every community a Messenger saying: Worship Allah, and avoid all other deities"².

This belief, that there is none worthy of worship except Allah, is a basic element of Islam. No call, no jihad, no prayer, no fasting, no zakat, no pilgrimage will be accepted without it. One cannot be saved from the fire of Hell without believing in it, because it is the only handhold that Allah has guaranteed His followers, that will lead to Paradise. No other handhold will be sufficient for safety from the fire. Allah said:

قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ^ج فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا^{له}

"Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break." ³.

Allah also said:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ^ج

2 - Surah an-Nahl, ayah 36 (16:36)

3 - Surah al-Baqarah, ayah 256 (2:256)

"Those who avoid at-Taghut by not worshipping them and turn to Allah in repentance, for them are glad tidings; so announce the good news to My Slaves."⁴

Witness how Allah talks about disbelief in false deities (or taghut), 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 (*La ilaaha Illa-Allah*) which points to this great principle of the firmest handhold, therefore there is no sincere belief in Allah, without extreme and total denial of other deities.

The deities which one must disbelieve in and avoid worshipping, are not simply stones, idols, trees or graves that get worshipped through prostration or invocation - indeed, it encompasses far more than this! It contains every worshipped being (or thing) who accepts to be worshipped, other than Allah, by any act of worship⁵.

When the created commits an act of aggression against its own soul, then it exceeds the limits set by Allah, and this includes worshipping deities other than Allah. 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:

4 - Surah az-Zumar, ayah 17 (39:17)

5 - This does not include the Angels, Prophets, or righteous men who were worshipped by people, but who themselves refused the right to be worshipped or to be called a deity (such as Prophet Isa, or Jesus).

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ

"They took their rabbis and their monks to be Lords besides Allah"⁶.

Although they did not prostrate, or bow down to their priests, they followed them and agreed with them in the forbiddance of the permissible and with the enjoining of the forbidden. Allah therefore considered that as making them (their priests) lords and gods, because the obedience in legislation is a form of worship, and must not be for anyone except for Allah, since Allah is the only One who can provide legislation.

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

As an evidence for this is the incident which took place during the time of the Prophet Muhammad (ﷺ) between the followers of *ar-Rahman* and those of *Shaytan* over a dead goat. The polytheist people wanted to persuade the Muslims that there was no difference between the goat that the Muslims slaughter, and the goat that dies alone or 'naturally'. They claimed that Allah had slaughtered the dead goat. But in reply to this, Allah sent down His Judgement and said:

وَإِن أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

"... if you obey them, you will surely become an idolater." ⁷

6 - Surah at-Taubah, ayah 31 (9:31).

7 - Surah al-An'am, ayah 121 (6:121).

So the word 'deity' includes anyone 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 the 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 for anyone except Allah. If anyone transgresses the limits and does that, he makes himself a legislator, and he will be enacting the role of a deity. 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 - i.e. until he knows for certain that democracy is a false ideology. Allah said

يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ

"... and they wish to go for judgement to the Taghut, while they have been ordered to reject them"⁸.

Mujahid said: "*The deity... is a Satan in the shape of a human whom people turn to for judgement, and they follow him*".

Shaykh-ul-Islam Ibn Taymiyyah said: "*... for this reason the one who judges without referring to the Holy Book (Qur'an) is a deity*"⁹.

Ibn Al-Qayyim said: "*Everyone who exceeded his limits either worshipped, followed or obeyed - so, the deity*

8 - Surah an-Nisa', ayah 60 (4:60).

9 - Majmoo al-Fatawa: part 28, page 201.

of any people is the one who they make a judge besides Allah and His prophet, or worship other than Allah, or follow him without taking any consideration of Allah, or obey him in a matter that is a disobedience to Allah". He also said: "Whosoever does not judge or turn to what the messengers of Allah brought for judgement is eventually following a deity"¹⁰

One of the worshipped deities nowadays, that every monotheist must disbelieve in - as well as disbelieving in its followers - in order to hold on to 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 مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ وَلَوْلَا
كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

"Do they have other associates who have prescribed another law for them that has not been dispensed by Allah? But for the decisive word (of Allah) a sentence would have been passed amongst them..."¹¹.

People have followed these legislators and agreed to make their legislation as a right and characteristic for them, for their parliaments, and for their local, regional, and international ruling faculties. They showed through

10 - Ee'lam al-Muwaqe'en: part 1, page 50.

11 - Surah ash-Shura, ayah 21 (42:21).

their constitutions, that it is the people who in fact provide legislation¹².

Therefore, the legislators became gods to everyone who obeyed and followed them, or agreed with them in this disbelief and polytheism, just as Allah said about the Christians, when they followed their priests and the anchorites (or monks). The followers of today's democracy are worse and more impure than such priests and monks. This is because the priests did not claim to make what they said a law or a legal system, and they did not make constitutions, or books. Neither did they punish those who did not accept or practice what they said. Neither did they use Allah's book to provide evidences for their false deities.

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 deity, 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 return to the worship of Allah alone. There must be a

12 - Article (51) of Kuwait's constitution says: (The legislative authority is led by the Prince and the Parliamentary Council, according to the constitution)..And article (25) of the Jordanian constitution states: (The legislative authority is under the charge of the King and the Parliamentary Council) and article (86) of the Egyptian constitution states (the parliament is costed to be in charge of the legislative authority).

declaration and an open speech with the truth, just as the Prophets did - and we must do this in the same way, and upon the same path - a path that Allah clearly showed us, when He ordained us to take Ibrahim's religion and his call as a model. He said:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ
 قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا
 بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا
 بِاللَّهِ وَحَدُهُ^{صلى} إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ
 مِنْ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبَتْنَا وَإِلَيْكَ الْمَصِيرُ

"you have an excellent model in Ibrahim and those who were with him¹³ when he said to his people: ' We are through with you and those you worship other than Allah. We reject you. Enmity and hate have come between you and us forever, unless you believe in Allah, the One' "¹⁴.

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 deity's followers, but may not consider them as enemies. So a human will not be doing his duty or

13 - Some interpreters have said: "those who were with him" means his followers, or the Prophets, who had the same way like Ibrahim's.

14 - Surah al-Mumtahinah, ayah 4 (60:4).

obligation, unless he hates them, and takes them as enemies. Consider how Allah mentioned their disapproval of the polytheist people, before the disapproval of what they worshipped, because the first is more important than the second. Many people show disapproval to stones, idols, deities, constitutions, laws, and void religions, but refuse to show a strong disapproval to the slaves, or the helpers of these deities, and void religions.

Therefore, such a person will not be fulfilling his duty or obligation. If he shows the disapproval to the polytheist slaves of the deities, it means that he also shows disapproval to their void religions, and whatever it is that they worship¹⁵.

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

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ

فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ

**"to every community We have sent an apostle (saying)
'worship Allah, and keep away from all other deities' "**¹⁶.

15 - See our book entitled (Ibrahim's Religion and the Prophets' Call and the Transgressors' Manners to Attack It). Printed by al-Nour for Islamic Massmedia.

16 - Surah an-Nahl, ayah 36 (16:36).

And He said:

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ

"So shun the abomination of idols, and shun lying speech"¹⁷.

And He said about Ibrahim's invocation:

وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

"...And preserve me and my progeny from worshipping idols"¹⁸.

If anyone does not avoid the deity in this world by refusing to worship him now, he will become one of the losers in the Hereafter. Nothing of the religion will be useful or advantageous to him, and he will regret it at the time when the remorse will be useless to him. Then there will be a wish to return to this world to live again. Then they will say that they will avoid false taghut, and will follow the firmest handhold, and will follow this great religion. Allah said:

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ

بِهِمُ الْأَسْبَابُ (١٦٦) وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ

17 - Surah al-Hajj, ayah 30 (22:30).

18 - Surah Ibrahim, ayah 35 (14:35).

مَنْهُمْ كَمَا تَبَرَّءُوا 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" 19.

But it will be too late, there will be 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 deities. Avoid their polytheism now! Now! No one can avoid them in the hereafter unless he avoids them in this world. But for everyone who supported their void religion and followed them, there will be a Caller in the Hereafter who will say: *"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 deities, will follow them", but those who believed in 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*

19 - Surah al-Baqarah, ayahs (2:166-167).

their money and authority, so how come you ask us to follow them now ?" 20.

These are some of the road marks, that Allah said:

أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ

"Gather all the wicked together and their Comrades, and those they had worshipped"21.

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

فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ (٣٣) إِنَّا كَذَلِكَ نَفْعَلُ

بِالْمُجْرِمِينَ (٣٤) إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ

يَسْتَكْبِرُونَ (٣٥)

"So, they will become partners in punishment. That is how we deal with sinners. They were those who, when it was said to them "there is no god but Allah" behaved with insolence."22.

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: that is the Oneness of Allah. Do not waste the following of the Truth, do not insist on helping the deities, because you will be

20 - Agreed upon. It is part of the hadeeth of the believers' seeing of Allah on the Last Day.

21 - Surah as-Saffat, ayah 22 (37:22).

22 - Surah as-Saffat, ayahs 33-35 (37:33-35).

with the people of destruction, sharing with them in their end, on the Day of Judgement.

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

وَوَصَّىٰ بِهَا إِبْرَاهِيمَ هَيْمًا بَنِيهِ وَيَعْقُوبَ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ
الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

"And Ibrahim left this legacy to his son, and to Yaqub, and said "O, my son, Allah has chosen this as the faith for you. Don't die but as those who have submitted (to Allah)" ²³.

And He said:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

"The true way with Allah is submission" ²⁴

And:

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

23 - Surah al-Baqarah, ayah 132 (2:132).

24 - Surah aal'-Imran, ayah 19 (3:19).

"And who ever seeks a way other than submission to Allah, it will not be accepted from him, and he will be a loser in the world to come." 25

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, judgment system, and law that the 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, and work only for the monotheistic religion: the religion of Islam. Allah said, ordering us to say this to all disbelievers with their different religions:

قُلْ يٰۤاَكْفِرُوۡنَ (۱) لَاۤ اَعْبُدُ مَا تَعۡبُدُوۡنَ (۲) وَلَاۤ اَنْتُمْ عَلٰۤىدُوۡنَ مَاۤ اَعْبُدُ (۳) وَلَاۤ اَنَاۡ عَابِدٌۭ مَّا عَبَدْتُّمْ (۴) وَلَاۤ اَنْتُمْ عَلٰۤىدُوۡنَ مَاۤ اَعْبُدُ (۵) لَكُمْ دِيۡنِكُمْ وَّلِیۡ دِیۡنِ (۶)

"Say: "O, disbelievers! I worship not that which you worship, Nor will you worship that which I worship, and I shall not worship that which you are worshipping, Nor will you worship that which I worship. To you be your religion, and to me my religion."(Qur'an Surah Al-Kafiroon)

So every religious community within the disbelieving communities that agreed with, met with, or gathered to a system that contradicts Islam, that has become their religion. This may include Communism,

Socialism, Secularism, and other such innovated methods, and principles, which men invented with their own minds, and then satisfied these ideas to be their own religions.

One of these religions is democracy. It is a religion that is a contradictory to Allah's religion. Following this text, there are some brief points that outline the errors of this innovated, invented religion, which many people are fascinated by - including those people who claim Islam is their religion (i.e. claim that they are Muslims). They know that democracy is a religion different from the True monotheistic religion of Islam, and they know it is one of the misguided ways, and that Satan (*Shaytan*) stands at every door of these ways, calling to the Hellfire.

*This is a Reminder to the True Believers, and
A Warning to the Negligent, and
A Clear Evidence against the Arrogant.
And this is an Apology to Allah.*

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

You should be aware of the origins of the evil word of democracy, and you should know that it is not Arabic, but Greek in origin. It is a mixture and abbreviation of two words: 'Demos' meaning people, and 'Cracy' meaning judgement, authority, or legislation. That means that the literal translation of this word democracy is the people's judgement, or 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 they give it a high status in societies intellect. At the same time, it is one of the most important characters of the unbelief, the polytheism, and the falsehood which contradicts Islam. Because you know the principal reasons for which the creatures were created, and for which the Books were revealed, and for which the Prophets were sent, you should also know that it is your obligation to declare Allah to be One, and to make acts of worship for Him alone, and to avoid worshipping anyone 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 and will become one of the losers.

This is the truth about democracy, that it's judgement was for the people or for the majority of people (which is the greatest wish of the democrats). But nowadays, the judgement is in the hands of the 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 palaces of democracy), and with their god (the king or the prince of a land) who has the authority to dissolve the parliament whenever and however he wants.

So, the democracy is on one side a 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 shall mention some of these in brief :-

Firstly: It is the people's legislation or the deity's judgement, but it is not Allah's judgement. Allah ordered His Prophet (ﷺ) 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 to him. Allah said:

وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرَهُمْ أَنْ
يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ
اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ

"judge between them in the light of what has been revealed by Allah, and don't follow their whims, and beware of them

lest they lead you away from the guidance sent down to you by Allah." ²⁶

This is in the monotheistic religion of Islam.

But in democracy, the 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 beware of them lest they lead you away from what they want and legislate*". They utter this statement, and democracy utters the same statement, and they decide amongst themselves. This is a clear disbelief, an obvious polytheism, if they apply it.

Even though they produce all their eloquent rhetoric, their deeds are worse. If someone talks about or disagrees with their principles they will say: "*judge between them by what the deity and his special people want, and no legislation and no law, can be used to decide the outcome, except that which has been agreed upon between the people*".

Secondly: It is the judgement of the masses or the deity, according to the constitution but not according to Allah's decree. This is included in their constitutional books²⁷,

26 - Surah al-Maa'idah , ayah 49 (5:49).

27 - In the Kuwaiti constitution, article (6) it states (the people are the source of all the authorities), article (51) states (the legislative authority is entrusted by the prince and the parliament council according to the constitution). In the Jordanian constitution article (24) states (the people are the source of the authority) and (people practice any authority, as is shown in the constitution).

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

Allah said:

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَذُودُوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن 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."²⁸

But in democracy it states: *"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:

أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ

"Curse on you and those you worship besides Allah! Will not you then understand?"²⁹

If the masses wanted to apply God's decree, through a democracy, and through its legislative polytheistic councils they would not be able to do it, unless the deity (i.e. the Kings or the princes) permitted it - unless it was in their constitution, because that is the holy book of democracy. Or shall I say that is democracies Torah, or Bible, which has been corrupted according to their own evil desires and 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 deities but it is not the judgement of Allah at all, since it does not take into consideration Allah's decree, unless it agrees with their constitutional texts. Then what agrees with the desires of the masses, but more importantly the desires of the false deity, will become a part of the constitution.

So, if the people as a whole said to the deity and to the democracy's gods: "*We want to apply Allah's decree. We*

29 - Surah Al-Anbiya (21:67). Allah told us in the Quran, that Ibrahim said that to his people after he had shown them the insolence of their worshiped idols.

want to prevent any of the people, the parliament members, and the rulers from being legislators. We want to apply Allah's decree to the apostate, the adulterer, the thief, the drunkard. We want to force women to wear the veil. We want to force men and women to have chastity. We want to prevent the immoral display, the nakedness, the wickedness, the adultery, the sodomy and other such categories of sin."

Their deities would respond immediately with: *"This is contradictory to the religion of democracy and its principles of 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 misguided democracy and everyone who doesn't agree or doesn't accept these limits, then upon him will be a punishment.

Therefore, democracy is a religion that is different from Allah's religion. It is the judgement of the deity, but not of Allah. 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.

Even if someone legislated or not, won the polytheistic elections or not, his agreement with the polytheists about the principles of democracy, and his agreement to make the legislation, and the judgment to be theirs, and to make their authority more important than Allah's authority, and His Book, and His legislation, will

then be a disbeliever himself. Therefore, this is an obvious, clear error; it is polytheism itself.

The people in a democracy select 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 god³⁰, or an unbearded one, and so on. Allah said:

^ج
 أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ وَلَوْلَا
^ب
 كَلِمَةُ الْفَصْلِ لَفُضِلَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

"Do they have other associates who have prescribed another law for them which has not been dispensed by Allah? But for the decisive word (of Allah), a sentence would have been passed amongst them. Surely there is a grievous punishment for the oppressors."³¹

These representatives, in fact, are erected, engraved 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

30 - Unfortunately , this issue exists in Kuwait, Pakistan, Saudi Arabia, Jordan Egypt... and many other countries.

31 - Surah ash-Shura, ayah 21 (42:21).

their followers take the democracy and the constitutional legislation as a religion. According to its texts, they legislate and produce laws, and before that they are ruled by their god and idol, the big pagan, who decides on their legislation or rejects it. And pagan is the prince or the king or the president.

These are the facts of democracy and its religion. The religion of the deity, 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.

Allah said:

ءَأَرْبَابٌ مُتَّفَقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ (٣٩) مَا تَعْبُدُونَ
 مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ
 بِهَا مِنْ سُلْطَانٍ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ
 الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٤٠)

"....are a number of gods better, or One God? What you worship besides Him are nothing but names that you and your fathers have assigned, for which no sanction has been sent down by Allah"³².

And He also said:

أَعْلَاهُ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

32 - Surah Yusuf, ayahs 39-40 (12:39-40).

"... Is there any other god along with Allah? He is far too exalted for what they associate with Him"³³.

So, you must choose the religion of Allah and His pure legislation, His brilliant light, His straight road. Or the religion of democracy, and its polytheism, disbelief, and its closed, misguided path. You must choose the judgement of Allah, the One, or the judgement of the man made deity.

Allah said:

قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ
 اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا

"... Distinct is the way of guidance now from error . He who turns away from the forces of evil and believes in Allah, will surely hold fast to a handhold that will not break .."³⁴.

And said:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا
 لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ
 يَشْوِي الْوُجُوهُ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا

"Say: "The truth is from your Lord: so believe if you will, or don't believe if you will", We have prepared for the sinners a blazing fire..."³⁵.

33 - Surah an-Naml, ayah 63 (27:63).

34 - Surah al-Baqarah, ayah 256 (2:256)

Allah said:

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ طَوْعًا
 وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ (٨٣) قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ
 عَلَىٰ إِبْرٰهِيْمَ وَإِسْمٰعِيْلَ وَإِسْحٰقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ
 مُوسَىٰ وَعِيسَىٰ وَالنَّبِيِّينَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ
 مُسْلِمُونَ (٨٤) وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي
 الْآخِرَةِ مِنَ الْخٰسِرِينَ (٨٥)

"Do they seek a way other than Allah's? But whosoever is in the heavens and the earth is submissive to Allah and obedient (to Him), by choice or constraint, and will be returned to Him. Say: "We believe in Allah, and in what has been revealed to us, and in what had been sent down to Ibrahim and Ismael and Ishaac and Yaquub and their offspring, and what had been revealed to Musa and to Isa and to all other Prophets by their Lord. We make no distinction between them, and we submit to Him and obey".

And whosoever seeks a way other than submission to Allah, it will not be accepted of him, and he will be a loser in the hereafter"³⁶.

35 - Surah al Kahf, ayah 29 (18:29).

36 - Surah aal'-Imran, ayah 83-85 (3:83-85).

SOME REFUTATIONS ON SOME OF THE ARGUMENTS AND FALLACIES THAT PROMOTE DEMOCRACY

Allah said:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ
 وَأُخَرٌ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ
 ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي
 الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ ۗ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ
 (٧) رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ

أَنْتَ الْوَهَّابُ (٨)

"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 dissension's by giving explanations to them of their own, but none knows their meaning except Allah, 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"³⁷.

³⁷ Surah Aal-Imraan, ayah 7-8 (3:7-8)

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.

People of deviation and error:

They follow the obscure (unclearly intelligible passages in the Quran). They take it to spread chaos. They do not follow the detailed, the obvious. And a perfect example is in those who take the path of democracy and establish parliamentary councils. Its' people follow the road of deviation and are people who err. They follow some verses and surahs, and take them alone without combining them with the detailed, interpreted, limited principles of the religion's basis, to mix the Truth with the Falsehood, and the Darkness with the Light.

To proceed; we will discuss some of these arguments, to refute them and to reply regarding them, with the help of the Sovereign, the Creator, the Resurrector, and the Defeater of the cliques.

The First Irrational Argument: YUSUF'S WORKING FOR THE KING OF EGYPT

You should know that this argument was put forward by the sectarians who had very little other evidences for democracy. They said: Did not Yusuf work as a minister with a disbelieving King, who did not apply Allah's decree?

So, according to them, participation in the disbelieving governments is permitted, as well as participation in parliament councils, voting for such people, and so on.

To this, we reply, and any good is from Allah alone, and all evil is from my own self:

Firstly: the argument used by these people to justify participation 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 of actions for the sake of people, not for the sake of Allah, alone.

Allah said:

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

الْخَاسِرِينَ

"And whoever seeks a way other than submission to Allah, it will not be accepted from him, and he will be a loser in the world to come"³⁸.

So, can anyone pretend that Yusuf followed a religion that was not Allah's religion? Or a religion that was not of his monotheist fathers? Or that he swore to respect it? Or legislated according to it? As is done nowadays by those who are fascinated by these parliaments?³⁹

He declared this at his time of weakness, saying:

إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ
 (٣٧) وَأَتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ
 لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَٰلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى
 النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ (٣٨) يَصْلِحْ بِي
 السِّجْنَءَ أَرْبَابُ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ أَلَوْا حِدَ الْقَهَّارُ (٣٩) مَا
 تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاءُكُمْ مَا
 أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ
 ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٤٠)

38 - Surah aal'-Imran, ayah 85 (3:85)

39 - refer to footnote number 27

"I have given up the religion of those who don't believe in Allah and deny the life to come. I follow the faith of my fathers, of Ibrahim and Ishaac and Yaqub. We cannot associate anyone with Allah"⁴⁰. And he said: O, fellow prisoners, are a number of gods better, or One God? What you worship besides Him are nothing but names that you and your fathers have assigned for which no sanction has been sent down by Allah. Authority belongs to Allah alone. He commands that you worship none but Him. This is the right way, but most men are ignorant"⁴¹.

How would he say this openly at a time of weakness and then hide or contradict this at the time of the strengthening? Answer us, o believers of the false claims!

Then, do you not know, O political leaders - that the ministry (i.e. where the Prime Minister and his ministers have their cabinet) is an executive authority, and that the Parliament is a legislative authority, and that there are many differences between them. The comparison cannot be made here at all⁴².

40 - Surah Yusuf, ayahs 37-38 (12:37-38)

41 - Surah Yusuf, ayahs 39-40 (12:39-40)

42 - Some of people who claim to be scientists 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 exist, except in the Parliament, according to their constitution and democracy – see article (24) part (2) of the

Now, you can be sure that Yusuf's story cannot be used as a viable argument to enter into and participate in the parliaments. However, let us carry this a bit further and say that it also cannot be used as an excuse to participate in a ministry either, because both of them, parliament and ministry, participate in the disbelief.

Secondly: There can be no comparison of the participation of many people, who are enthralled with democracy, in a ministry of those fake countries which legislate with Allah and fight Allah's followers, and help His enemies, against the work of Yusuf عليه السلام. This is a void and nonviable comparison, for these reasons:

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 deity. The deity which Allah has commanded him to disbelieve in, in the first place! Allah said:

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 solely the people's representatives (the owner of the constitutional – authorities as they think).

أَلَمْ تَرِ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ
يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ۗ وَيُرِيدُ
الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

"...yet desire to turn for judgement to taghut, even though they have been commanded to disbelieve in them.."⁴³

They also must swear to uphold this disbelief, before they may enter this ministry directly, just as it is expressed in the parliament⁴⁴. Anyone who pretends that Yusuf, the credible, the noble, the son of the noble, was like that even though Allah purified him and said about him:

43 - Surah an-Nisa, ayah 60 (4:60)

44 - article 43 of the Jordanian constitution states 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.... Did Yusuf do any of this? Don't be deceived by the deception of the fascinated people who say: (we swear, but our intent is not to do anything that contradicts with the religion). You should tell them that the Oath will not be according to the swearer's intent, because if it is so, the contracts of people will be untrue, will be corrupted, and there will be a big mischief and corruption as the Prophet Muhammad (ﷺ) said in the Hadeeth that was narrated by Muslim: (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 has asked you to swear...

وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنَّ رَأَى بُرْهَانَ رَبِّهِ ۗ كَذَلِكَ لِنَصْرِفَ

عَنْهُ الشُّوَّءَ ۖ وَالْفَحْشَاءَ إِنَّهُ ۗ مِنْ عِبَادِنَا الْمُخْلَصِينَ

"...this was so that We may avert both evil and lechery from him , for he was one of Our chosen devotees."⁴⁵ 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 لَأُغْوِيَنَّهُمْ أَجْمَعِينَ (٨٢) إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ (٨٣)

"By your power, I will lead them astray other than the chosen ones among your creatures"⁴⁶.

Yusuf عليه السلام really is one of Allah's chosen servants, and he is one of their masters.

2 - Anyone who participates in a ministry in these governments, whether he swore the constitutional oath or not, is forced to adhere to the positive disbelief law, and to agree to it 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 disbelief.

Was Yusuf, the credible, like that? To compare his work with the participation in the ranks of the disbelievers? Anyone who accuses Allah's prophet, the son

45 - Surah Yusuf, ayah 24 (12:24).

46 - Surah Sad, ayahs 82-83 (38:82-83).

of Allah's Prophet, the grandson of Allah's prophet, in any part of that we do not doubt in his disbelief, and he will be free from Islam. He will be an atheist, because Allah said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ أَعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ

"To every community We have sent an apostle (saying) 'Worship Allah and keep away from all other deities.' "⁴⁷
And this is the greatest duty in the world for Yusuf 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 time of affluence and the ailment, at the time of weakness and strengthening, and then he contradicts Him, to be one of the polytheist people at the time that Allah described Him as one His purified, chosen servants? Some of the interpreters said that this verse (for under the law of the king, he couldn't detain his brother)⁴⁸, is an evidence that Yusuf 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 deities ministries or their parliaments behave like that nowadays? Is the minister's situation like (a country within a country)? If it does not exist, no comparison can be made here.

3 - Yusuf (peace be up on him) participated in the ministry by the strengthening of Allah. Allah said:

47 - Surah an-Nahl, ayah 36 (16:36).

48 - Surah Yusuf, ayah 76 (12:76).

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُونَ مِنْهَا حَيْثُ يَشَاءُ^{٤٩}
 نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ^{٥٠} أَجْرَ الْمُحْسِنِينَ

"Thus We gave Yusuf authority in the land"⁴⁹.

So, it is the strengthening of Allah, with neither the king or anyone else 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. So, how can these vile, depraved people who are in evil positions, and ranks in the deities' governments, and are just like puppets in the deities' hands, possibly be compared to Yusuf, who worshipped Allah - even when he was given position and ruling authority?

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

وَقَالَ الْمَلِكُ أَتُؤْمِنُ بِهِ ۗ أَسْتَخْلِصُهُ لِنَفْسِي 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' "⁵⁰

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

49 - Surah Yusuf, ayah 56 (12:56).

50 - Surah Yusuf, ayah 54 (12:54).

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُونَ مِنْهَا حَيْثُ يَشَاءُ
نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ

(Thus We gave Yusuf authority in the land, so that he lived wherever he liked ...)51. He had no opponent, no one could ask him about his work, or actions.

Do the deities' ministries have anything which can be used in comparison? 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 Allah's decree and his religion.

Anyone who pretends that this is similar to Yusuf'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 Yusuf عليه السلام.

If you know that Yusuf's situation does not exist in the deities' ministries nowadays, you would not have a comparison. So, the deities have to leave their nonsense, and senselessness here.

Thirdly: One of the destructive refutations of this fallacy, is what some interpreters mentioned, that the king

51 - Surah Yusuf, ayah 56 (12:56).

embraced Islam. Mujahid, 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 Yusuf- peace be upon him:

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ
يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ
وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ ۗ وَلَٰكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"So, We firmly established Yusuf in the land"⁵².

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

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

"Those who would be firm in devotion, pay the Zakat, and enjoin what is good and forbid what is wrong, if We gave

52 - Surah Yusuf, ayah 21 (12:21).

them authority in the land. But the result of things rests with Allah"⁵³.

We have no doubt that Yusuf 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. Everyone who knows Islam does not doubt that the greatest good of it is the monotheism, which was the principle origin in the call of Yusuf (peace be upon him and his fathers), and that the greatest evil is the polytheism, which Yusuf warned of, and hated, and attacked its lords, and gods. There was an obvious indication, that after Allah had given Yusuf authority, he followed the religion of his fathers, Yaqub and Ibrahim, calling people to it, and attacking everything that contradicted or disagreed with it. He did not avoid the judgement of Allah's decree. He did not help anyone in not applying Allah's decree. He did not help the legislators or the worshipped deities. He did not aid them as the people who are enthralled by their ranks do today.

He also did not participate with them in their legislation, as the fascinated people in the parliaments do today. 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. Anyone who describes the credible, the noble, the son of the nobles, with any description that is different from that, he will be an impure disbeliever free from the pure religion.

53 - Surah Hajj, ayah 41 (22:41)

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

وَقَالَ الْمَلِكُ أَتْتُونِي بِهِ أَأَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ
 الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ

"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: 'Today you are established in a rank of trust with us' "⁵⁴

What can anyone think about the speech, with which Yusuf 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 anything 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 فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ
 فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ

" To every community, We have sent an apostle (saying) :
'worship Allah, and keep away from all other deities' "⁵⁵.
And Allah's saying:

وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ
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."⁵⁶

And through His saying the description of the most important functions of Yusuf's call عليه السلام:

إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ
(٣٧) وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ
لَنَا أَن نُّشْرِكَ بِاللَّهِ مِن شَيْءٍ ذَٰلِكَ مِن فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى
النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ (٣٨)

" I have given up the religion of those who do not believe in Allah and deny the life to come. I follow the faith of my fathers, of Ibrahim, Ishaac and Yaqub. We cannot associate anyone with Allah."⁵⁷

and His saying:

55 - Surah an-Nahl, ayah 36 (16:36).

56 - Surah az-Zumar, ayah 65 (39:65).

57 - Surah Yusuf, ayahs 37-38 (12:37-38).

ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَلِيُّ الْقَهَّارُ (٣٩) مَا تَعْبُدُونَ
 مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ
 بِهَا مِنْ سُلْطَانٍ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ
 الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٤٠)

"... are a number of gods better, or one God? What you worship besides Him are nothing but names that you and your fathers have assigned for which no sanction has been sent down by Allah. Authority belongs to Allah alone. He commands that you worship none but Him This is the right way, but most men are ignorant."⁵⁸

Therefore, there is no doubt that this is the greatest speech of Yusuf عليه السلام, because it is the valuable religion, and the basis 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 principle. If this is decided to be true, and the King's reply to him is: **"Today you are established in a rank of trust with us."** Then this is an obvious evidence that the king followed him, agreed with him, left the polytheistic religion, and followed the religion of Ibrahim, Ishaac, Yaqub, and Yusuf (peace be upon them all).

58 - Surah Yusuf, ayahs 39-40 (12:39-40).

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 anything to contradict with it. There is then, a big difference between Yusuf's situation and the situation of those who are fascinated with the deities and their helpers in the ministries today, along with the participants in the parliamentary legislation⁵⁹.

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

Just suppose that the king did not embrace Islam and remained as a disbeliever. The matter of Yusuf's ruling

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

would still be a marginal issue, it would not be a main issue, because it would not disagree with the religion's purpose, because Yusuf did not show any disbelief or any polytheism. He did not follow the disbelievers, or any legislation other than Allah's legislation.

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

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا

"To each of you We have given a law and a way and a pattern of life"⁶⁰.

Even though the Prophets' laws may differentiate in the regulatory branches, they will be united in the matter of monotheism. The Prophet Muhammad (ﷺ) said: "*we (the prophets), are brothers who are sons of a man by different mothers (Wives), our religion is one*"⁶¹.

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 booty, 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 an evidence from our law.

60 - Surah al-Maaidah, ayah 48.

61 - Transmitted by Bukhari. Narrated by Abu Hurairah.

The evidence of a contradiction to what was allowed for Yusuf, is shown in our religion, and its forbiddance is an obvious matter to us. Ibn Hibban in his book and Abu Ya'la and At-Tabarani narrated that Prophet Muhammad (ﷺ) 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, must not be a senior or an officer or a collector, or a treasurer with them."* What is likely to be meant by this, is that these rulers are not disbelievers, but they are libertine and imbecilic ones.

A warner usually mentions the greatest mischievous and vile actions. So, if they were disbelievers, the Prophet Muhammad (ﷺ) would state that. But their greatest crimes that the Prophet (ﷺ) mentions here, are making the worst people near to them and delaying the prayer. Because of that, the prophet Muhammad (ﷺ) did not allow anyone 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 be allowed?

قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ^{صلى} إِنِّي حَفِيظٌ عَلَيْمُ⁶²

**"Appoint me over the granaries of the land", (he said) I
Shall be a knowledgeable keeper."**⁶²

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

ج
وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ، فَلَنْ تَمْلِكَ لَهُ، مِنْ اللَّهِ شَيْئًا

"...you cannot intercede with Allah for him whom Allah wouldn't show the way"⁶³.

Finally, before we finish talking about this irrational argument, 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 disbelieving ministries and the polytheistic parliaments. They mix their arguments and pretexts with a speech from Shaykh-ul-Islam Ibn Taymiyyah about the participation of Yusuf in the ministry. This is in fact a mixture of truth with falsehood. This is a slander upon the Shaykh and an evil word. He did not mention this story to prove the participation in the legislation and the disbelief or to not apply Allah's decree. No, we trust that this Muslim Shaykh, and his religion, and his mind are free from this evil claim, and that no one could say it except those vile

63 - Surah al-Maa'idah, ayah 41.

people in later times. We say that, even though we have not read his speech on this topic, because no sensible Muslim person would make such a statement.

So, how would a scholar such as the Shaykh say 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 that Yusuf عليه السلام did the best of the justice and the doing of good, as in Al-Hisbah⁶⁴, which means the complete supervision over the execution of the various works. It is known in the Islamic system - He said, through the description of Yusuf'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"*⁶⁵. Allah absolutely did not mention, that Yusuf عليه السلام 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 bewitched people of today mix his speech with their vile evidences, and false arguments to lead astray the common people. They mix the truth with the falsehood, and the light with the darkness.

64 - Majmoo al-Fatwa: part 28, page 68

65 - Majmoo al-Fatwa: part 20, page 56

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 (ﷺ), and the speech of any one after the Prophet of Allah (ﷺ) can be accepted or rejected. Therefore, if this speech - as they assert - refers to the Shaykh - Allah forbid - or any scholar who is greater than him, we will not accept it, until he shows the proof as Allah says:

قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

"...Say: 'Bring the proof, if you are truthful' "66.

So, be careful of that, hold by your monotheism. Take no heed of the misleading and false rumours 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 Muhammad (ﷺ) described by saying:

"They will not be affected by those who disagree with them, or abandoned them, till Allah's predestination comes, at the time when they are on this road"67.

66 - Surah al-Baqarah ayah 111(2:11)

67 - Sahih Muslim 6/52-53

The Second Irrational Argument:

ALTHOUGH THE NEGUS DID NOT APPLY ALLAH'S DECREE, HE WAS MUSLIM

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

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 (ﷺ) 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 argument before anything, must prove with a verifiable text, and a clear 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 إِنْ كُنْتُمْ صَادِقِينَ

"Say: 'Bring the proof if you are truthful' "68.

If they cannot 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:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ
لَكُمْ الْإِسْلَامَ دِينًا

"... Today I have perfected your system of belief and bestowed My favours upon you in full, and have chosen submission (Al-Islam) as the creed for you "⁶⁹.

The descent of this verse was during the Farewell pilgrimage, but the Negus died before that, as Al-Haafidh Ibn Kathir, and others mentioned⁷⁰.

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 to a people. Allah said:

وَأَوْحَىٰ إِلَيَّ هَٰذَا الْقُرْآنُ لِأُنذِرَ كُومِ بِهِ ۖ وَمَنْ بَلَغَ

"This Qur'an has been revealed to me that I may warn you on its strength and those whom it reaches"⁷¹.

69 - Surah al-Maaidah, ayah (5:3).

70 - refer to al-Biddayah w'al Nihhayah: part 3, page 277.

71 - Surah al-Anaam, ayah 19 (6:19).

The means of transportation and communication at that time were not as they are nowadays. Some laws could not be made known to anyone before some years had passed, and sometimes he could not have known something at all unless he came to the Prophet Muhammad (ﷺ) himself.

So, the religion at that time was still new and the Quran was still being revealed. Therefore the legislation was not completed yet. This is obviously clear by what Al-Bukhari narrated through Abd'Allah bin Mas'ud that he said:

"We used to greet the Prophet (ﷺ) in the prayer, and he used to reply, but after we had returned from the Negus, we greeted him, but he didn't reply. He said: a prayer has a purpose".

The companions who were in Ethiopia near the Negus, who were native Arabic speakers, were following the Prophet's news, 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 (ﷺ) was leading people in a prayer five times in every day, and night.

Can any one of those, who believe in democracy polytheism nowadays, pretend that the Quran, Islam or the religion has not reached him, to compare his falsehood

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, has no way to be believed or to make his statement acceptable without a proof, then all of the evidences of history shows 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 Muhammad's prophecy, and to believe that Isa was Allah's servant and His Messenger". He did that, but do you see that in their evidences? They use the Negus's letter which he sent to the Prophet (ﷺ) as an evidence.

Omar Sulayman Al-Ashqar mentioned this in his booklet '**The Councils Judgement of the Participation in the Ministry and the Parliament**' ⁷².

2 - His pledge of allegiance to the Prophet (ﷺ), and the migration. In the previous letter which was pointed to, the Negus said: "*that he gave the pledge of allegiance to the prophet*", and that his son gave the pledge of allegiance to Ja'far and his friend, and that he embraced Islam with the his help. This letter included that he had sent his son (Areiha bin Al-Ashram Ibn Abjar), it also included his

72 - Page 71 of this booklet can be found in Zaad Al-Ma'ad: part 3, page 60.

saying: *"If you want me to come, I will do that, Allah's Messenger, because, I testify that your saying is true"*. So directly after that he died, or the Prophet (ﷺ) may not have wanted him to do that, at that time. All of these matters are unclear, and the story has no real proof, no clear sign. So, such a judgment of anything and taking it as an evidence are nonviable. Moreover, that will oppose the monotheism and the religion's principle.

3 - The helping of the Prophet (ﷺ), 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 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 Isa عليه السلام. There was also another letter which the Negus sent to the Prophet (ﷺ) (Omar Al-Ashqar mentioned it also through his previous booklet), which included that he sent his son with sixty men of the Ethiopian people, to the Prophet (ﷺ) and all of that meant helping, following and corroboration to the Prophet (ﷺ).

Even with all this, Omar Al-Ashqar was hasty when he said through his previously mentioned booklet 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: **"say: "Bring the proof if you are truthful"**. He did not bring an obvious proof, as 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 (ﷺ) orders, which included the sending of his son, with some of his men to the Prophet (ﷺ) and enlisted them to ask of him the permission for the immigration to the Prophet (ﷺ). It also included the showing of his helping the Prophet (ﷺ), his religion, and his followers. It also showed the apparent leaving of everything that contradicted with his doctrine, and followers, and 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 reaching of it completely to him. This is the fact that is proved by the Prophet's (ﷺ) sayings, and the true traditions that concern him. We challenge everyone, who doesn't agree with us, to prove what he says, but he has to have an overt proof, because 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 at the same time, to what contradicts with it, and they boast about this.

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 disbelievers legislation which is done according to the constitution's texts. They follow it and hate everyone 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 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 religion of democracy which contradicts the monotheism of Islam.

وَيْلٌ لِّلْمُطَفِّفِينَ (١) الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ

(٢) وَإِذَا كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ يُخْسِرُونَ (٣) أَلَا يَظُنُّ أُولَٰئِكَ

أَنَّهُمْ مَّبْعُوثُونَ (٤) لِيَوْمٍ عَظِيمٍ (٥)

"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 day"⁷³.

⁷³ Surah Al-Mutaffifin, ayah (83:1-5)

The Third Irrational Argument: NAMING DEMOCRACY WITH CONSULTATION TO PROVE IT

Some ignorant people took Allah's saying about the monotheist believers: "... whose affairs are settled by mutual consultation" and His saying to the Prophet (ﷺ): "...And seek their counsel in all affairs", as a support for their false religion (democracy). They called their putrid democracy a consultation (i.e. they are saying that democracy is the same as a Shura' - the Islamic method of consultation) - to show and imbue a legitimate religious tinge upon this fake religion - to approve it and to make it permitted.

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 disbelievers 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 call) and other such nonsense.

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

إِنَّ الْمُنَافِقِينَ يُخَلِدُونَ اللَّهَ وَهُوَ خَالِدٌ عَلَيْهِمْ

"The hypocrites only try to deceive Allah, but Allah will deceive them"⁷⁴ and

يُخَلِدُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا 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"⁷⁵

So, changing the name of a thing does not change its laws. It does not permit the illicit things, and does not forbid the licit things. The Prophet says: *"A group of my people will permit the wine by naming it with a different name"* ⁷⁶.

The scholars, and jurists consider everyone who insults monotheism or attacks it a disbeliever. They consider anyone who proves the polytheism or does that at the time he calls it by a different name, a disbeliever. 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.

Secondly: The comparison of the democracy of polytheist people with the monotheists consultation (i.e. Shura), and

⁷⁴ Surah an-Nisa, ayah 142

⁷⁵ Surah al-Baqarah, ayah 9

⁷⁶ Ibn Majah, Al-baihaqi, ibn asaakir, ibn al-Qayyim said sahih

the similitude of the 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' god, and their disparate lords and partners, who legislate what Allah does not allow, according to their constitutions and laws. Allah said:

ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ (٣٩) مَا تَعْبُدُونَ
 مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ
 بِهَا مِنْ سُلْطَانٍ ۗ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ
 الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٤٠)

"...are a number of gods better, or one God. What you worship besides Him are nothing but names that you and your fathers have assigned, for which no sanction has been sent down by Allah. Authority belongs to Allah alone. He commands that you worship none but Him. This is the right way, but most men are ignorant."⁷⁷

and He said:

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

⁷⁷ Surah Yousuf, ayah 39-40 (12:39-40)

"Do they have other associates who have prescribed another law for them which has not been dispensed by Allah?"⁷⁸

So, this comparison is like the comparison of polytheism with monotheism and disbelief with belief (in Allah). It is a falsity upon God's religion, and a lie upon God. It is a mixture of the true with the untrue 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 created. So, the consultation is a divine method, and system ... and 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 and His religion. It contradicts with that. The consultation must be in the matter that has no judgement, but when we have a text, an evidence, or a judgement, then there will be no consultation. Allah said:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ
 الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا^{٧٩}

"NO believing men and women have any choice in a matter Allah and His Apostle have decided it "⁷⁹.

⁷⁸ Surah As-Shura, ayah 21 (42:21)

Democracy is a gamble on each side. And there will be no consultation for the decree's judgements, and Allah's judgements. The whole consideration on democracy is for the people's judgement, the people's legislation in each side. So, they identified it through their constitution saying: *"The people are the source of all authority"*. Democracy considers that the highest authority in existence, is that of 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 a consultation, people, or the majority is that who is under the obligation, commissioned to obey Allah and His Prophet (ﷺ) than to the Muslims' 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.

Democracy and it'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 (ﷺ) basin and the Angels will prevent them. It will be said that: *"They changed"*, then the

⁷⁹ Surah Al-Ahzab, ayah 36 (33:36)

Prophet (ﷺ) will say: *"To Hell, to Hell, with whoever changed after me"*⁸⁰.

So, democracy originated in the land of the disbelief and the apostasy. It grew in the hotbeds of polytheism and 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). Because of that, it permitted the sodomy, the wine, and many other scandals. Therefore anyone who praises it or equates it with the consultation must be either a disbelieving democrat, or ignorant and stupid. At this time, there is a mixture of expressions and a meeting of the contrasts. No wonder that the followers of Shaytan are fascinated by these disbelievers ideologies, but the wonder is about those who say that they are Muslims, and still encourage this democracy and give it a legal colour!

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 constitutions... they are not shy to call and name the slaves of these constitutions as '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, the

⁸⁰ Sahih Al-Bukhari Volume 9, Book 88, Number 174

licit, the illicit, the permissible, the prohibited, and with all of that, they think that they are on right path, guided. So, there is no power and no strength except with Allah. This is just the loss of the science and scientists, and the authorization of unqualified people to be in charge of difficult work. They leave every work, everything to the vile people. What a pity upon the science and scholars, what a pity upon the religion and its pure callers. I swear before Allah that it is stranger, not 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 *Laa ilaaha illa-Allah* (None worthy of worship except Allah). They do not know its conditions and its 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 (*La ilaaha illa-Allah*), 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 of the losers.

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

وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ

"Whose affairs are settled by mutual consultation"⁸¹, to support and apply the disbelievers democracy.

Ahmad Shakir said in the margin of Umdat-at-Tafseer, when he interpreted Allah's saying:

وَشَاوِرْهُمْ فِي الْأَمْرِ

"and seek their counsel in all affairs"⁸²

And the verse:

وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ

"whose affairs are settled by mutual consultation"⁸³

"the mockers of the religion at this time - scientists and others - took them (the 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 everyone who returns to Islam. They say a right word but they intend a falsehood. They say: *"Islam calls to a consultation, and other such expressions".*

⁸¹ Surah ash-Shura, ayah 38 (42:38)

⁸² Surah Al-Imraan, ayah 159 (3:159)

⁸³ Surah As-Shura, ayah 38 (42:38)

Really! Islam calls to consultation, but what is the consultation that Islam calls to? Allah says to His Prophet (ﷺ):

وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ

"and seek their counsel in all affairs. And when you have come to a decision place your trust in Allah alone".⁸⁴

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 (ﷺ), then to the Khalifah after him: That is, to examine the opinions of his companions, who are the knowledgeable persons, men of intelligence - to examine their opinions on the issues and matters which can be argued and the matters in which they can exercise a judgement. 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. 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 (ﷺ) ordered them to consult - and to be models to the khalifahs after him - are the righteous men who apply Allah's decree, perform *Salah*, and pay the *Zakah*. The fighters, for the sake of Allah, that the Prophet (ﷺ) said about them: *"The men of gentleness, and of intelligence from you, must come after*

⁸⁴ Surah Al-Imraan, ayah 159 (3:159)

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 Allah's religion, and destroy the Islamic divine law. The right place of these and those disbelievers is under the sword or the whip, not in the situation of consultation or the exchange of views. And yet another verse - the ayah in surah ash-Shura - has the same clarity, clearness, and unambiguousness:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

"who obey the commands of their Lord and fulfil their devotional obligations, whose affairs are settled by mutual consultation, who spend of what We have given them"⁸⁵.

⁸⁵ Surah As-Shura, ayah 38 (42:38)

**The Fourth Irrational Argument:
THE PARTICIPATION OF PROPHET MUHAMMAD
(ﷺ) IN AL-FODHOUL ALLIANCE**

Some foolish people lean against the participation of the Prophet Muhammad (ﷺ) in Al- Fodhoul Alliance before he was assigned the mission, 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 deceptive argument, 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 creation, to mix darkness with light and polytheism with Islam.

Al-Fodhoul alliance - as Ibn Ishaq, Ibn Kathir and al-Qurtubi mentioned - was formed when some tribes of Quraish met in the house of Abd'Allah bin Jad'an - because of his honour and lineage. They 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 Kathir also says: "Al-Fodhoul alliance was the noblest and the most honourable alliance that the Arabs knew. The first one who talked about and called to it was Al-Zubair bin Abd'Al-Muttalib. 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-Ahlaf to help him, but they refused to attack Al-Aas

bin Wa'el, and insulted Al-Zubaidi. 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-Muttalib then stood up and said: "Does that man not have an equalizer"?

So Hashim, 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' 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 so 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?"* Someone said: *"you have to go to Al-Fodhoul alliance"*, then he called: *"Oh, Al-Fodhoul alliance."* After that, the men circled him from each side with their swords saying: *"you have the succour, why are you complaining?"*.

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 slavegirl! You know what we are and what we have contracted to do"*. He said: *"I will do that, but leave her with me just this night"*. They said: *"No, not even for*

the time of milking a she-camel." 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.

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 Muhammad (ﷺ) said: *"I experienced personally in Abd Allah bin Jadan's house Al-Fodhoul alliance. I prefer it to Humr Al-Ne'am, 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 Shaytan's constitution? And the people of this council will begin their council with the oath to respect the constitution of the disbelief, and its laws, and the loyalty to its slaves and deities, 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 a disbelief, a polytheism, a legislation with Allah, and a respect of any religion except Allah's religion? If you say yes you will pretend that the Prophet (ﷺ) participated in the disbelief and legislation and followed a religion that was not Allah's religion, and if he was called to it in Islam he would agree!

Anyone who claims or pretends such a thing, he will show his disbelief and apostasy and atheism to the humans and the Jinns.

If you say: It had no disbelief or legislation nor even any evils. It was just to help the oppressed and the troubled. 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 Muhammad (ﷺ) through the answer of this question "their testimony will be written, then they will be asked". The question is: If the participant in Al-Fodhoul alliance does not participate unless he swears to respect the gods Al-Lat and Al-Uzza and Manat and swears loyalty to the disbelievers religion of Quraish, and its idols, graven images and its ignorance. Then to help the oppressed and the troubled, and the like, if the situation was like that, would the Prophet (ﷺ) participate in it, or would he agree with it, if he was invited to something like it in Islam?

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 he from them and they will show their disbelief, even to the creation of Allah. But if they say: "No, he would not do that", we will say: "give up these false arguments, irrational thinking and ignorance and learn how the argument should be".

The Fifth Irrational Argument: THE INTEREST OF THE CALL

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"*, and they mentioned: *"the change of some evils, reducing some of the pressures upon the call 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 dreams and desires of them travel around that interest"*.

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

We ask them firstly saying: Who limits the interests of His servants and knows it completely? Allah, 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"⁸⁶.

⁸⁶ Surah Al-Kafiroon 109

Because Allah says:

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

"There is nothing that We have left out from recording"⁸⁷.
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?"⁸⁸,
and He also said:

أَفَحَسِبْتُمْ أَنْ مَا خَلَقْنَاكُمْ عَبَثًا وَأَنْكُمْ إِلَيْنَا لَا تُرْجَعُونَ

"Do you think We created you for nothing"⁸⁹.

This is in our religion, but in the religion of democracy, 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 Allah's Book or not. The important thing is to be in agreement with the constitution and the law, and not to contradict them"*. "Curse on you and those you worship besides Allah! Will not you understand?"

⁸⁷ Surah An-Naba, ayah 29 (78:29)

⁸⁸ Surah Al-Qiyama, ayah 36 (75:36)

⁸⁹ Surah Al-Mu'minoon ayah 115 (23:115)

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; " and He knows all the mysteries, for He is all-knowing".*

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 country is established for the sake of it. What is it? O, the propagandists of the khalifah?"*

If they pretend secondary interests and change the religions principle basis we say: *"Give up this madness, hallucination, and sit to learn the origin of your religion. Learn the meaning of (no god but Allah) 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 deities' religion that is not Allah's religion i.e. (democracy), to accept, and respect a decree that is not Allah's decree i.e.(the constitution), and to follow disparate legislator lords 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 deities, for the sake of secondary, supposed interests."*

Which balance, which mind, which decree, which religion can agree to that, except the disbeliever's religion of democracy?

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 (ﷺ) says...?", you will lie, because this has no consideration in the religion of democracy, and the constitution decrees just what the constitution considers and controls . You'll say: the second article includes ... and article (24)... article (25)... and the other legislations of the disbelief, 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?

"Have you never seen those who aver they believe in what has been revealed to you and had been to others before you, yet desire to turn for judgement to evil powers, even though they have been commanded to disbelieve in them ? Satan only wishes to lead them astray, far away".

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

Answer us, You people of reclamations, who are teaching this. Even the application of Allah's decree which you weep over, will you apply it through this road? Do you not know that it is a closed disbelievers road? If it succeeds, for the sake of the argument, it would not be Allah's judgement - it would be the constitution's judgment. The judgment, of the people, of the masses. It would not be Allah's judgment unless you have a surrender to Allah's

speech and His decree, and unless you show humble submission to Him. But when the surrender is to democracy and the decree of the constitution and the people's judgment, it will be to the judgment of the deity, even if it agrees with Allah's judgment on many things. Allah said:

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ

"Authority belongs to Allah alone"⁹⁰.

He did not say: "the judgment belongs to people". He said:

فَأَحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ

"So judge between them by what has been revealed by Allah".

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 constitution's slaves. Where are you? Are you still in your slumber, and in 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 disbeliever's game, yet? A closed, crooked, polytheistic comedy? Are you not sure that these councils are games at the disposal of the deity? He opens and closes it as he wills and desires. No law can be enacted before the consent of the deity. So why

⁹⁰ Surah Yousuf ayah 40(12:40)

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 يَحْزُنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزًّا فِي الْأَخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

"And do not grovel by those who rush into disbelief .They are not harm to Allah, and Allah will not give them any share in the life to come, and their torment shall be great"⁹¹.

If you are one of the atheists, we hope you will enjoy this partnership, and participation. Share with them their disbelief and polytheism 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, because any one who sits with them, will be like them as Allah said warning:

إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

⁹¹ Surah Aal-Imran, ayah 176 (3:176)

"..Indeed Allah will put the hypocrites and infidels together in Hell"⁹².

So, are you not sure after that, that it is pure polytheism and an obvious disbelief? 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 Ibrahim, the true believer. Say as his grandson Yusuf said at the time of his weakness in the prison

إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

(٣٧) وَأَتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ

لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَٰلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَىٰ

النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

" ... I have given up the religion of those who don't believe in Allah and deny the life to come. I follow the faith of my fathers, of Ibrahim, and Ishaac, and Yaqub. We cannot associate any one with Allah, this is among Allah's favour to us and to all mankind, but most men are not grateful"⁹³.

O People, avoid the deity and his councils, leave them and disbelieve in them as long as they remain like that.

⁹² Surah An-Nisaa, ayah 140 (4:140)

⁹³ Surah Yousuf, ayah 37-38 (12:37-38)

This is the manifest right, the obvious, clear light, but most people do not know.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ أَعْبُدُوا اللَّهَ وَاجْتَنِبُوا

الطَّاغُوتَ ۖ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ

"To every community We have sent an apostle (saying): 'worship Allah, and keep away from all other deities' Thus some of them were guided by Allah and ruin was justified on some ..."94, and said:

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ 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 a number of gods better, or One God Omnipotent? What you worship besides Him are nothing but names that you and your fathers have assigned, for which no sanction has been sent down by Allah. Authority belongs to Allah alone. He Commands that you worship none but Him. This is the right way, but most men are ignorant"95.

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,

94 Surah An-Nahl, ayah 36 (16:36)

95 Surah Yousuf, ayah 40 (12:40)

and hope, but after that it is too late and on that day, there will be no consideration of the griefs, and sighs. Allah said:

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

"And the followers will say: "Could we live but once again we would 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"⁹⁶

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

*O, the legislations' slaves ... and the constitution's slaves ...
 O, the people of the religion of Democracy ...
 O, the legislator lords ...
 We leave you and your religion ...
 We disbelieve in you and in your polytheistic constitution
 and your pagan councils, and we have enmity and hate
 towards you.
 Unless you believe in ALLAH alone!*

⁹⁶ Surah Al-Baqarah ayah 168 (2:167)

PARLIAMENTARY FACTS: CONSIDER, OH MEN OF UNDERSTANDING!

I did not think that what Allah legislated through His Book and His Prophet Muhammad (ﷺ) needs the approval of Allah's servants. But I found suddenly that the speech of Allah remains in the Quran - with its holiness at our hearts - till Allah's servants in the parliament agree to make it a law. And if the decision of Allah's servants is different from Allah's judgement in the Quran, the decision of Allah'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 protect His boundaries, and the parliament wasted them. So the conclusion of all that, was that the parliament's decisions became a law although it contradicted 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 Allah'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 these were all means of falsification, and counterfeiting in the election. This representative continued in the parliamentary membership, through two subsequent sessions, then he said *"It is distressing to the Islamic law, that I 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 hoars and adulteresses", so he asked: "where are the adulterers?".

It is a crime that cannot be done except by an adulterer and an adulterous. 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 (ﷺ) hopes of applying the Islamic law would not be achieved except through the parliament, which they call the legislative authority.

The judicial authority applies only the laws that the parliament issues, and the executive authority does 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 (ﷺ), 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 Ramadhan and to forbid the publicity stunts undertaken during the fast breaking, 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 God's law in the parliament. Then they travelled by a plane to Medina, and made a contract at the vastness of the Prophet's (ﷺ) mosque 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 remove 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 removed him, and according to the parliament's custom, the removed person is obligated to reply to this removal unless he wishes to be dropped from the membership of the ministry. The representative insisted on the removal of the minister, but the government supported its minister and insisted on the quashing of the removal. When the representative insisted on the removal more and more, the government made a cabinet reshuffle which did not include the minister of justice, which meant that the minister left the ministry to quash the removal. 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 (ﷺ), 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 decreed 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 Allah'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 took 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 parliament can be dissolved by a decision, if the country wants to ordain a matter upon people, even if it is 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 interpellated 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 curriculums (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 anyone, even he is from the Islamic jurists, to enter the building of worship, and did not permit anyone to say, even as a religious advice, anything that contradicted with an administrative decision or a settled law. Everyone who did that, would be imprisoned and forced to pay a fine, and if he resisted, he would have a doubled fine and further 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 time. 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, honoured 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 Allah's decree unless through the party's 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, sorry about its membership".

Then the representative, the scholar returned to his home 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.

الديمقراطية دين أبو محمد عاصم المقدسي

The Author

Abu Muhammad Al-Maqdisi was born in 1378 A.H. (1959 A.D.) in the province of Nablus, Palestine, he left the city with his family when he was about 3 or 4 years old and settled in Kuwait, where he completed his high school studies. He traveled about Kuwait and Hijaz where he had a good affiliation with students of knowledge and Sheikhs who taught him the keys of understanding Islamic knowledge. Thereupon, he devoted himself to study the books of Sheikhul Islam Ibn Taymiyyah and his student Ibnul Qayyim. Furthermore, during his visits to Al-Madinah, he was attracted to the books of Sheikh Muhammad bin Abdul-Wahhab, his students, sons and grandsons, the Imams of the Najdi Da'wah, which enrich the public and private libraries over there. He traveled several times to Pakistan and Afghanistan and there he met many brothers and Islamic groups who came from various regions of the Islamic world. He was involved in some educational and Da'wah activities there. While there, he wrote a book called "*Millat Ibrahim*" (The Denomination and Creed of Ibrahim). He finally settled in Jordan in 1992, two years before his arrest.

Among the author's works translated are "*Millat Ibrahim*", "*This is our Aqeedah*", "... So, Do not fear them", "*Expecting the best from Allah*", "*Between the permissible and what is better*", "*Between fighting for injury and fighting for consolidation*", "*Public addresses on the Da'wah and Jihad: Between Laxity and Extremism*", "*Let the expert sharpen the bow*", "*And He made you as few in their eyes*", "*And so that the way of the sinners may become manifest*", "*Tribalism and the dangers of depending on it*", "*By Allah, it has not lost its value, for even the bankrupt to purchase it*", "*Act Gently with the Women*", "*Abu Anas ash-Shaammi*" etc.