

## Ruling on Participating in elections & parliaments under the guise of Necessity and Benefit



By the Eminent Sheikh 'Ali ibn Khudayr al-Khudayr  
[May Allah hasten his release]

Translated by: <http://www.muwahhidmedia.wordpress.com>

Can we use the principles of *Idtiraar* [necessity] and *Maslaha* [benefit] as excuse when it comes to acts of Shirk and Kufr?

The answer is: **NO!**

This is what we hear in this age. *Idtiraar* and *Maslaha* does not nullify Shirk [polytheism] and Kufr [disbelief]. Do not go to courts to seek judgement from Man-Made Laws under the pretext of *Idtiraar*, this is not permissible.

Do not enter the parliament under the guise of benefiting the Da'wah, and to give oath of allegiance to [respect] the constitution, we seek refuge by Allah from this, or to legislate laws. This is not allowed. **This is Shirk!** Shirk will not be nullified by *Idtiraar* or *Maslaha*.

Shirk and Kufr will never be nullified only with *Ikraah* [compulsion]. As for *Idtiraar*, that can not nullify Kufr. A person can say: "*I'm Mudtar [in need]*." And i sought judgement with their courts. This is not permissible, no way!!

Closing pacts with the secularists, acknowledging their Kufr and being silent about it, under the guise to "benefit the Da'wah". Falling in Shirk under the guise of benefitting the Da'wah, and falling in to Kufr under the guise of "benefitting the Da'wah." **This is true deviation!!**

There is no benefit! There is no benefit after Shirk!

The biggest *Mafsada* [harm] is Shirk, and the biggest *Maslaha* [benefit] is your Tawheed [Oneness of Allah]. If your Tawheed is gone, what is the benefit? This is a matter of our age [i.e. it wasn't present among the Muslims of the past]

Some people fall into Shirk, we seek refuge by Allah from this, or Kufr under the guise of benefit, or necessity. This is not allowed!

There is not a single reference in the Quran which allows Shirk and Kufr except for *Ikraah* [compulsion]. Allah Ta'ala says:

إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

*"Except him who is forced thereto and whose heart is at rest with Faith."* [an-Nahl: 106]

Sheikh says to student: "*Continue.*"

Allah Ta'ala says:

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

*"Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith."* [an-Nahl: 106]

This is the thing that nullifies Kufr and Shirk, only *Ikraab*. As for *Iḏtiraar*, where is the evidence for this? Or for *Maslaha*?

Yes, so if the benefit contradicts the religious texts it becomes invalid. And if it contradicts the Ijmaa' [consensus] it becomes invalid. The biggest Maslaha [benefit] is to stay away from Shirk and to maintain Tawheed.

Translated Abu Yahya.

Taken from the audio lecture (رُدُودٌ وَشُبُهَةٌ الدُّخُولُ فِي الْبِرْمَانَاتِ الشَّرِكِيَّةِ لِلشَّيْخِ الْخَضِيرِ)

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