

Al-Libi Criticizes Democracy, Calls it 'Corrupt Religion'

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[Please note: Images may have been removed from this document. Page numbers have been added.]

On 5 August, a forum participant posted to a jihadist website several links to a video featuring Abu-Yahya al-Libi, entitled "Democracy, the Modern Idol." The video was produced by the Al-Sahab Media Establishment and published by the Al-Fajr Media Center. Al-Libi deems democracy a "corrupt religion" created by the West and claims that the word "democracy" does not exist in the Arabic language. He maintains that democracy and Islam are incompatible and "will never be paired."

A translation of the statement follows:

"Praise be to God. Prayers and peace be upon the messenger of God, his household, his companions, and his followers.

"Every Muslim, who has accepted God as his Lord, Islam as his religion, and Muhammad, peace be upon him, as his Prophet; realized the meaning of these words. He understood them correctly without hesitation or confusion utterly knows that the religion of Islam, conveyed by Muhammad, prayers and peace be upon him, is a perfect religion that includes no shortcomings that might entail additions.

"It is a comprehensive religion that embraces all aspects and scopes of life. It needs no fabrication or harmonization with other religions in order to create the proper conditions for the life of humans. It is a perfect religion in terms of its creed, Shari'ah, acts of worship, transactions, policies, justice, morals, values, interests, and in the methods used to achieve and reach these interests.

"It needs no external additions to complete any thing of these important matters or, even, other matters in the religion of God the Almighty. God the Almighty says: 'This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion' (Partial Koranic verses; Al-Ma'idah, 5:3).

"The Messenger, prayers and peace be upon him, said: 'I have left among you two things; you will never go astray as long as you hold fast to them: the Book of God and my Sunnah.'

"To perfect the way of guidance and the mean of righteousness and reform, and to dispense with everything except God's Book and the Sunnah of His Messenger, prayers and peace be upon him, we are ordered to refer to them when we are in disagreement or dispute, and to adhere to them to achieve agreement and harmony. If other sources contain benefit or guidance that they do not include, the essence of the religion and the settlement of disagreements will not be limited to referring to them.

"God the Almighty says: ' O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: that is best, and most suitable for final determination.' (Koranic verse; Al-Nisa, 4:59)

"The ulema also said: 'referring to God is to refer to His book and referring to His Messenger, prayers and peace be upon him, is to refer to his Sunnah.'

"God the Almighty says: 'Whatever it be wherein ye differ, the decision thereof is with Allah' (Partial Koranic verse; Al-Shura, 42:10). Without following the Shari'ah, one will follow whims, regardless of the names conferred to them or the improvers or incentives.

"God the Almighty says: 'Then We put thee on the (right) Way of Religion: so follow thou that (Way), and follow not the desires of those who know not' (Koranic verse, Al-Jathiyah, 45:18). He Exalted be He said: ' Now then, for that (reason), call (them to the Faith), and stand steadfast as thou art commanded, nor follow thou their vain desires' (Partial Koranic verse; Al-Shura, 42:15). The Glorified says: ' If they charge thee with falsehood, say: "My work to me, and yours to you! ye are free from responsibility for what I do and I for what ye do!" (Koranic verse; Yunus, 10:41)

"Hence, the leading way to the truth is one, clear, fixed, and decisive; namely, Islam, except which God does not accept any other religions for His servants. There are many leading paths to falsehood and whims that come up, increase, spread, and become various one day after the other in different ways and various names. God the Almighty says: 'Verily, this is My Way leading straight: follow it; follow not (other) paths: they will scatter you about from His (great) Path; thus doth He command you, that ye may be righteous' (Koranic verse; Al-An'am, 6:153).

"Abdallah Bin Mas'ud, may God be pleased with him, said: 'The Messenger, prayers and peace be upon him, drew a straight line (for our comprehension) saying that it is the path of God. Then he drew oblique lines on both the left and right of the straight line, saying that Satan prompts you to follow these paths. He recited part of the Koranic verse: 'Verily, this is My Way leading straight: follow it ' (Partial Koranic verse, Al-An'am, 6:153). (Reported by Ahmad)

"The more the ummah of Islam understands this important matter, fully implements it, and truly and practically sticks to it, the closer to victory it is, the nearer to empowerment it is, and the more venerable it is in the eyes of its enemies. This fact is proved to us through the Shari'ah, history, and reality; and vice versa.

"Thus, the least hesitation or restlessness in grasping this issue, in understanding or practicing it, will lead to misguidance followed by misguidance, falsehood followed by falsehood, deviation followed by deviation, sedition followed by sedition, and so on.

"Therefore, the Prophet, prayers and peace be upon him; commanding us to abide by the path of guidance and the Sunnah of the guiding people and warning against heresies and innovations that lead to misguidance, said: 'Those of you who will live after me will see many differences. Then you must cling to my Sunnah and the Sunnah of the rightly guided Caliphs. Hold fast to it and stick to it. Guard yourself against the newly invented matters as they are considered as innovations and every innovation is a misguidance.'

"Hence, every Muslim must stick to God's saying: 'So hold thou fast to the Revelation sent down to thee: verily thou art on Straight Way' (Koranic verse; Al-Zukhruf, 43:43).

"He must preach it, be proud of it, sacrifice for its sake, and endure hardships to promote it. He must guard against any other things that may appear under any pretext. There is nothing after truth except misguidance. He should not be deceived by ornaments of the sayings of the callers for falsehood, the numbers of those who slope in it, or the countries, establishments, and

organizations that promote for it. Falsehood is falsehood, no matter who follows it or who calls for it. Truth is truth, no matter who believes in it or who forsakes it.

"God the Almighty says: 'So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing, the All-Knowing' (Koranic verse, Al-Baqarah, 2:137). And He the Exalted says: 'And this (He commands): judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away, be assured that for some of their crimes it is Allah's purpose to punish them. And truly most men are rebellious' (Koranic verse, Al-Ma'idah, 5:49).

"Whoever understands this fact fairly and escapes the slippery slopes of whims, will find it easy to put every new incoming idea, policy, and system in its proper place and to judge it in the way it deserves according to the religion of God the Almighty, without hesitation or perplexity and without compliments or flattery. God says: 'that those who died might die after a clear Sign (had been given), and those who lived might live after a clear Sign (had been given)' (Partial Koranic verse; Al-Anfal, 8:42).

"One of disasters of this era, the greatest trials of this religion, and its gravest catastrophes is the infiltration of some of these systems, which were introduced as infidel Western ones, raised as blatant Western ones, and thrived as dissolute Western ones; namely, the so-called democracy. This democracy crept into the ummah of Islam when its people were inattentive and weak, its governments were apostates, its sons were ignorant, and many of its ulema were negligent, except those whom God saves.

"It (democracy) raised its flags in their countries, squirted out its poisons into their limbs, spread its creeds among them, and cast its shadow and falsehood over their countries. Thus, it was embraced by either a deceived fool or a corrupting deceiver. They 'caused their people to descend to the House of Perdition' (Partial Koranic verse; Ibrahim, 14:28).

"They drove their ummah to the agonies of dying. Thus, this obvious greatest infidelity prevailed under the guise of Shura. Indecency spread under the logo of freedom; heresy excelled and atheism appeared under the guise of freedom of belief. The ignorant and mean ones dared to slander the religion under the guises of freedom of speech; and the ummah was divided into sects and parties under the guise of plurality and variety of opinions.

"However, we are still hearing calls for this new religion by which pulpits shake, pens are sharpened to promote it, and media outlets, whether heard, read, or watched, are employed to urge the people to participate in it. Armies, including its weapons and equipment, are massed to promote this religion, to impose it, and to put it into effect.

"By God, this is the sedition of the era and the disaster of all times, which scorched the bright face of Islam with its hell, stained its pure image, and profaned its clarity and wholesomeness. Had it not been for a remaining group of the people of knowledge and faith, who forbid vice on earth, this would have nipped the religion from its buds and pulled it out by its roots at the hands of those who are affiliated to the religion. They would have destroyed its bastions by the same instruments they claim to be using in building up the religion.

"Yet, God refuses but to preserve His religion, protect His Shari'ah, and rise people from among His servants who would defend the religion by their tongues, spears, and hands. They fulfill what our Prophet, God's prayers and peace be upon him, had said: 'A group of people from my Ummah will continue to fight in obedience to the Command of Allah, remaining dominant over their enemies. Those who oppose them shall not do them any harm. They will remain in this condition until the Hour overtakes them' (Hadith). This hadith was unanimously agreed upon.

"So, what is this democracy that the politicians of the West want to impose on us and the secularists are propagating for? Some ignorant Muslims are not only hurling after this democracy, but many of them began also to add legitimacy to this strange, decayed, and rotten system. Therefore, we started to hear phrases such as 'the democratic Islam,' 'the democratic Islamists,' 'the democracy of Islam,' 'Islam and democracy are two sides of the same coin' and so forth of mixed, deceiving, and objectionable phrases. Such phrases are uttered out of absolute ignorance even if those who adopt them claim to have astuteness, political awareness, and a clear understanding of reality.

"If we look at democracy as an independent religion exactly like any other religion, which has its concepts, rules, origins, and values, we will realize the ugliness of such phrases and how they should be condemned.

"These phrases are exactly like those who say 'the Jewish Islam,' 'the Christian Islam,' 'the Jewish Islamists,' 'the Judaism of Islam,' 'the Christianity of Islam,' or 'the Magianism of Islam.' Add to this manner whatever you wish of additions and descriptions.

"Is there a single Muslim on the face of the earth, no matter how ignorant or deviant he is, who can accept such names and descriptions for Islam?

"If an aged woman in the most remote parts of the world, whose nature was not soiled by the dirt of civilization and the receptiveness of new ideas or the calls of culture and the philosophies of dialogue, listened to such a description of Islam, she would have immediately sought refuge with God from its evil. She would have condemned the one who said it. Plowing in the sea or even the air would have been more possible than convincing this old woman that these descriptions are true. Experiment is the best proof.

"Therefore, why have we accepted to link Islam with democracy, as a form of praise and flattery, while we strongly condemned linking it to Judaism, Christianity, Magianism, or any other religions that are totally rejected by every Muslim?

"Understanding the reality of democracy and realizing its complete contradictions with the religion of Islam, and the similarities between democracy and all the other religions, which Islam wants to eliminate or overpower, are enough to reveal to everyone, who has been afflicted with any kind of involvement with this new religion. The immense crime that has been brought to the religion of Islam, when its purity was mixed with its profanity, its justice with its injustice; its values with its trifles; its light with its darkness; and its monotheism with its polytheism.

"This mix brought us a very hideous and deformed entity that received this ugly name of 'the democratic Islam.' (As it is said:) 'Birds of the same feather come together.'

"At first, we wish to tell the advocates of democracy or the democratic Islamists, who were taught to love it, and were taken by the number of the people, who hurled behind it: 'Dig deep in

the hearts of the dictionaries, search between the lines of the dictionaries of the language, review the poetry of the Arabs line by line and ask whomever you wish of the people of eloquence, or refer to the Aja'iz al-Bawadi and Arab al-Fiyafi, will you ever find this word, I mean democracy, mentioned in the genuine language of the Arabs? No (you will not find it), not even in their inarticulate language. You will never find it even if a camel goes through the eye of a needle.'

"Therefore, this word is strange to us and is foreign to our language. It was brought to us by its people who used it to describe a precise concept. They chose it for a meaning that is known to them, in which the word was firmly linked to its meaning.

"The word, as they say, is a compound word of two parts. It means in our language 'the rule of the people,' 'the sovereignty of the people,' or 'the authority of the people.' This is the core of democracy and its meaning. There will be no existence for democracy without it, that is the authority of the people and the sovereignty of the people.

"Thus, the democratic systems, even if they adopted different methods to reach this fact, are all based on this meaning, call for this concept, and boast for applying it. They implement it by any means and reject whoever violates it. So, no one, an Islamist or any one else, can take this meaning out of democracy or claim that he calls for a democracy that does not stipulate the sovereignty of the people as a supreme authority.

"He will be like someone who calls for Judaism that is emptied of its content on which it is based. Will any one believe him his claim? Will anyone accept such a call and find it pleasant?

"Therefore, the religion of democracy is such a system that makes the people a sole ruler and a master with no power above them. Its authority rules, its judgment applies, its will is implemented, its regulations are enforced, its laws are respected, and its sovereignty is the supreme.

"According to the democratic system, the judgment of the people is not to be argued and the justice system is not to be overruled. The people in this system are not questioned about what they do.

"I have no doubt that every listener to these words has found them ugly, repulsive, and horrible. By God, these words deserve such impression. However, do not blame me for I am only an informant and a narrator. Instead, you have to blame the democratic Islamists, who did not unveil this fact or uncover this frowning face. On the contrary, they began to improve it, cover its ugliness, and hide its destructive faces by cheap philosophies, evil deception, misleading delusion, and wrong interpretations. They call on people --through their words and their deeds: 'Come to the democracy of Islam.' There is neither might nor power except with God!

"Since bringing the people in one place to express their sovereignty, practice their authorities, and enact their laws is a difficult process, they invented a way for themselves to achieve the democratic aim, through which the people's will can be applied. Thus, they created the so-called the parliament, which is the body that is formed of representatives of the people. Therefore, the responsibility of the people is to choose whom they like to represent them. The task of the parliament is to represent the will of the people, who choose and delegate them. The parliamentarians, with their different colors and affiliations, are a small picture of their people. It is as if each member of the parliament represents a group of people, who choose him to be

their deputy and take their place. His opinion is the opinion of the people, his vision is theirs, and his will is their will.

"In the democratic system, the parliament is a high legislative authority that has the absolute freedom to enact whatever it likes of laws and legislations under one condition, which is not to work outside the constitution of the country or contradict it. If the parliament abides by this condition, there will be no blame on it to suggest and enact what it wants of the legislations. It will not matter whether these legislations were in accordance with the truth or not because the side that legislates, enacts, and passes them is the parliament, which represents the will of the people. The democratic system says that only people rule. So, there is no room for objections or complaints. 'Ah! What an evil (choice) they decide on?' (Partial Koranic verse, Al-Nah, 16:59)

"This is the duty of the parliament, with all the different names that might define it, whether it was called the People's Assembly, the Ummah's Assembly, the Legislative Council, the Parliament, or anything else. All these are only names that define one thing. God said the truth: 'If not Him, ye worship nothing but names which ye have named, - ye and your fathers, - for which Allah hath sent down no authority: the command is for none but Allah. He hath commanded that ye worship none but Him: that is the right religion, but most men understand not' (Koranic verse, Yusuf, 12:40).

"Anyone, who is minimally enlightened by the faith, will be certain that this religion (democracy) can never get together with Islam, not for a second, neither in the hearts and souls, nor in the reality and life. A man cannot adopt one of these two except after eliminating the second. This is known to the knowledgeable and sealed to the ignorant, and the most miserable type of ignorance is the one that leads its holder to the darkest and deepest levels of hell.

"Although this truth is clear and vivid for those, who are not arrogant or proud, we will mention some important issues where democracy clashes with Islam and totally contradicts it. We will mention them so that we know what calamity the Islamic democrats brought upon Islam and Muslims. They should know which tunnel they led the Muslims into, and how they made the people confused, lost, miserable, and pained. They called the people to worship the idols and patrons instead of worshiping God of all creation.

"Firstly: the strong origins and the rigid foundation that the Islamic religion is found on are total surrender, complete compliance, and full submission to all the Islamic rulings.

"Moreover, the name Islam is derived from this meaning. Thus, Islam was called so because it means surrendering to God's orders and accepting His rulings. These rulings should not be violated by a habit, opinion, norm, or experience, no matter where it originated from, whether it originated by an individual, a party, a parliament, a people, a tribe, or an organization. Everyone should be submissive to the rulings of Islam, obedient to its orders, directed by its regulations, and compliant to its Shari'ah.

"The Muslim is not a true Muslim, no matter how much he claimed, if this issue does not honestly exist in his soul as a fact rather than a pretense. God Almighty said: 'Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in Faith' (Koranic verse, Al-Nisa, 4:125).

"If God and His messenger decide a matter, no one has the option in their decision; people should surrender and obey God's decision. God Almighty said: 'It is not fitting for a Believer,

man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path' (Koranic verse, Al-Ahzab, 33:36).

"This is what the Islamic religion assures; God does not accept any religion from anyone else except Him.

"The religion of democracy is the religion of the freedom of choice. By this meaning, it is destroying the base of Islam and the obedience that come from the Islamic religion. In the democratic regime, or in better words, in the democratic religion, there is no sanctity, holiness, or prestige for any legislation except when it comes out approved and recognized by the commission of the parliament. God's explicit rules and His definite divine laws that descended from the seventh heaven, -- and each true Muslim should obey -- are all subjected to revision, amendment, adjustment, modification, acceptance, and rejection by the members of the parliament. They were granted this full right, without any diminution in the democratic religion. Thus, they accept and reject upon their will.

"God has forbidden alcohol, thus if all the nations of world, and the men and Jinn gathered to analyze whether they should forbid the alcohol or no, they will all be pagans and rejecting God's orders, caring the less if they forbid it or not.

"The democracy is opening the doors widely for replacing the rulings of God to the extent that the full acceptance of God's religion became subjected to the will and choice of the people. If the people accept the religion, then it is honorable, sacred, and righteous. If the people reject the religion, then it is forsaken, useless, and meaningless. Some Islamic democrats declared that if the people chose to be ruled according to the atheist communism, they would respect the people's choice, and if the people reject the Islamic ruling, they would bless the people's will and choice.

"If the holy Koran says to us: 'Allah commands, there is none to put back His Command' (Koranic verse, Al-Ra'd, 13:41), the democracy says to us no and a thousand no to this verse, and to all the similar verses. Moreover, the people rule and nothing can change the people's rule.

"If the holy Koran says: 'It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path' (Koranic verse, Al-Ahzab, 33:36). The democracy says that all the options and decisions are for the people to make. What the people accept is right, and what the people reject is wrong. The people have the right to change the rulings and regulations whenever and however they want.

"If the Koran says: 'The answer of the Believers, when summoned to Allah and His Messenger, in order that He may judge between them, is no other than this: they say, "We hear and we obey' (Koranic verse, Al-Nur, 24:51). The democracy says that if the people were to judge among them, they would answer by hearing and obeying in submission.

"If the Koran says: 'It is He Who is Allah in heaven and Allah on earth' (Partial Koranic verse, Al-Zukhruf, 43:84). The democracy says, and God is more revered than their saying, that the heaven is for God whereas the earth is for the people. The people rule, regulate, and apply their perspective on the earth. God said the truth: 'And most of them believe not in Allah without associating (other as partners) with Him' (Koranic verse, Yusuf, 12:106).

"O by God, this was the same case and the same democracy in the old times when Quraysh and the Arabs used to say: 'I am present, O God I am present, I am present, there is none to associate with You, only one associate and You O God own him and everything he has.'

"The Koran has declared it a vivid truth and a determined issue, He said: 'But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction' (Koranic verse, Al-Nisa, 4:65).

"Some scholars talked about this verse and explained the reason for its revelation. They said that two men fought and went to the Prophet, prayers and peace be upon him. The Prophet judged for the righteous against the sinner. The sinner said: 'I do not accept,' his friend asked him: 'what do you want?' The sinner said: 'we go to Abu Bakr al-Siddiq.' The righteous said: 'we fought and went to the Prophet, prayers and peace be upon him, and he judged in my favor,' so Abu Bakr al-Siddiq said: 'then what the Prophet said is right.' The sinner refused again and said: 'we should go to Umar Ibn-al-Khattab.' They went there and the righteous said: 'we fought and went to the Prophet, prayers and peace be upon him, and he judged in my favor, and we went to Abu Bakr al-Siddiq and said that what the prophet judged was right, and this man refused.' Umar Ibn-al-Khattab said: 'really?' and he went into his house, got his sword, and cut the head of the sinner off.

"This is how God revealed the Koranic verse: 'But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them' (Partial Koranic verse, Al-Nisa, 4:65). This was mentioned by Imam Ibn-Kathir in his interpretation of the Koran.

"If that was the godly strict judgment for one man, who wanted to change the ruling of the Prophet, prayers and peace be upon him, in one single issue. He asked about it the finest of all people after the Prophet, prayers and peace be upon him. How will the case be with those, who are calling for the democratic religion that is based on changing the entire Islamic religion to check whether the people accept it or no? How will the case be with those who reject to abide by the definite rules of God, like forbidding alcohol, prostitution, usury, and sins unless they were passed to the parliamentary commission to accept them or deny them.

"Who are those parliament members to analyze the rules of God? Are they Abu Bakr, Umar, and all the righteous companions? O by God no, those righteous people will not reach this level of humiliation. They are the riffraff of all people. They are the most ignorant sinners. The worst of whom are those who belong to an Islamic group and say that they are the reformers, whereas in fact they are the wrongdoers but they do not know.

"Listen, preachers of democracy, or the democracy of Islam! God does not only want us to refrain from liquors, indecency, or usury, which ruins the economy, but also He wants us to abide by the rules, which judge these prohibitions. These are the rules of God, Exalted be He, which accept no change or alteration. God wants us to submit to these rules in surrender, acceptance and compliance. Otherwise, by God, if the conclusive rulings of Islam were implemented in full details in a certain country, just because the parliament approved them giving them the status of an observed law and not because these rulings came from God, but because they were approved, recognized and supported by that parliament, they would not be the Shari'ah of Islam, which Almighty God wants. They would be similar to any earthly law, which the people have recognized and accepted among themselves. Such laws would not constitute a Shari'ah of submission, yielding, acceptance, and compliance, because it was not God Who enforced, sanctified, and introduced them to the people, but a talking idol, which they

worship, called the parliament. Let that idol and its fabricated shari'ah perish. Islamic democrats must be cautious of this slipping sin, which they want and to which they drive the individuals and droves of Muslims in their countries, misguiding Muslims and manipulating their zeal. They must know that it is a crossroad, where there is no place for fabrication, reconciliation, or any such kind of subduing the texts for other purposes.

"It has to be either a pure Islam, in which the hearts surrender, and completely accept in such a way that all the parts of the body submit to this Islam, or a democracy of following and the religion of choosing what to do, the Shari'ah of the people's sovereignty, and the way of worshipping the devil.

"They have to prepare themselves with an answer on the day when they will be asked: 'Did I not enjoin on you, O ye Children of Adam, that ye should not worship Satan; for that he was to you an enemy avowed? And that ye should worship Me, (for that) this was the Straight Way?' (Koranic verse, Yasin, 36: 60-61)

"Secondly, it is known to every Muslim that the first and greatest pillar of faith is to believe in the Almighty God, which means belief in His existence, His deity, His divinity, His names, and His attributes.

"Among the things in which a Muslim absolutely believes beyond all doubts or discussions, is the belief that the right of 'Tahlil' (allowing) and 'Tahrim' (prohibition) is exclusive for God, the almighty, and this is what is called 'Tashri' (drafting Shari'ah laws). No one can allow anything, big or small, and no one can prohibit anything big or small, without God's permission.

"Almighty God says: 'But say not - for any false thing that your tongues may put forth, - 'This is lawful, and this is forbidden,' so as to ascribe false things to Allah. For those who ascribe false things to Allah, will never prosper.' (Koranic verse, Al-Nahl, 16: 116)

"God also says: 'Say: 'See ye what things Allah hath sent down to you for sustenance? Yet ye hold forbidden some things thereof and (some things) lawful.' Say: 'Hath Allah indeed permitted you, or do ye invent (things) to attribute to Allah.' (Koranic verse, Yunus, 10: 59)

"Giving the right to legislate to others than God is great infidelity that denies the religion. He, who follows such a legislator in allowing or prohibiting and who believes in this legislator's allowing or prohibiting, is a polytheist, from whom God accepts nothing, until he repents and returns to the pure monotheism. It does not matter who or which authority that gave the right of legislation, a person, a party, a tribe, a parliament, a people, or even the whole world. This is how Islam dictates this truth in a way that leaves no room for doubting, bargaining, or hesitating.

"This entire universe is the creation and the property of God Exalted be He. He is the lord of all creation. No one other than God, the Creator and the Owner of this universe, has the right to allow anything or prohibit anything in it. 'Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds.' (Partial Koranic verse, Al-A'raf, 7: 65)

"If this is something taken as a priori in Islam, which God accepts no other religion in place of it, then the democracy is based on a foundation that is entirely contradicting this origin. It simply steals this right from the Almighty God, and gives it with all respect, reverence, and sanctity to the people, and in turn to the people's representatives, who are the members of the parliament.

The right to allow and prohibit in the democratic regime is not for God or not for God alone, but it is for the people, who concede it to the parliament members. Then, the resulting situation will be that allowed things are those, which the parliament members allow, the prohibited things are those, which they prohibit, good things are those, which they see as good, and "Therefore, I see that the best description of a parliament is the 'Council of gods,' not the council of representatives. This is what the Koran says in a similar depiction of the parliaments. God, Exalted be He, says: 'they take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah. There is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him)' (Koranic verse, Al-Tawbah, 9: 31).

"How strange, what misguidance leads the misguided people to! If this is the case with their priests (their scholars) and their monks (the most worshipping among them), who are considered their gods that they follow in allowing what is 'Haram' and prohibiting what is 'Halal', although they speak in the name of God, give legislative judgments under the banner of religion, and claim that it is what God likes; how will it be the case with our era's councils of gods that are called parliaments. Such parliaments are dominated by secular, communist, atheist, blasphemous, indecent, sinful, and infidel people, who announce their hostility toward the religion, and do not hide their disavowal of the Shari'ah of Islam, not just speak on its behalf, as did the priests and anchorites of the Israelites.

"What those priests and anchorites do is exactly the same thing, which today's parliamentarians do, to license allowances and prohibitions for those who have elected them, so that their legislations become valid and obligatory for all of them, in a way that a citizen can be punished for violating them and respected for observing them. Doing this, a citizen takes those parliamentarians as gods. The difference between the parliament of priests and anchorites and that of today's gods is that those priests and anchorites used to allow and prohibit in the name of religion, following their mission as scholars and worshippers. While the gods of the era allow and prohibit without showing any glorification or respect of religion or credit to any ruling, but they only apply abstract thinking, foolish prejudice, absolute ignorance, deliberate violation of God's Shari'ah, and purposeful opposition of His religion. Which of the two parties is worthy of blame, if you really have sound minds?

"Upon Aday-bin-Hatim, may God be pleased with him that he said: 'I went to God's messenger, may God's prayers and peace be upon him, while he was reciting the 'Bara'ah' Surah (Al-Tawbah), until he reached the verse: 'They take their priests and their anchorites to be their lords in derogation of Allah.' (Partial Koranic verse, Al-Tawbah, 9: 31). I said: 'O messenger of God, we did not take them lords in derogation of Allah,' but he said: 'Yes, you did. Do they not allow prohibited things for you, and prohibit what God allowed for you and you follow them?' I said: 'Yes.' He said: 'this is their worshipping'.

"Those priests and anchorites may have not given themselves the right to legislate in a permanent and respected capacity, but they actually practiced that right in some of their issues, while today's parliaments state blatantly and shamelessly that the right of legislation is exclusive for them. They state that legislation is an exclusive and integral part of their missions. This means that whenever a person is elected in the parliament, he/she will acquire this capacity, and is given that right. According to democratic traditions, he becomes a god with a revered opinion, respected thought, and he/she enjoys immunity in all legislations and laws, which he/she proposes. He/she would suggest as he likes and presents as he sees or pleases. As long as he/she is under the dome of the parliament, he is not accountable before anybody for his/her deeds.

"This is absolute non-belief and utter polytheism, whether it legislates or not, because the practice of legislation is polytheism, and giving this right to anyone other than the Glorious Almighty God, is considered polytheism too even if it was not technically practiced. It is polytheism in the divinity and each person is responsible for his own actions.

"The Almighty God said: 'What! have they partners (in godhead), who have established for them some religion without the permission of Allah' (Partial Koranic verse, Al-Shura 42:21).

"The Almighty also said: 'Eat not of (meats) on which Allah's name hath not been pronounced: That would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be Pagans' (Koranic verse, Al-An'am 6:121).

"What is your answer, you who call for democracy of Islam? Who gave you this right? How could what you are calling for come together with the religion of monotheism that says Halal (lawful) is what God has made lawful, and not what the parliament makes lawful; and the forbidden is what God has forbidden and not what the parliament forbids. Religion is what God has enacted, not what the parliament enacts, and punishment is for the person who disobeys the commands of God and not for the one who disobeys the commands of the parliament. You are truly deceiving the people, when you tell them that your invocation is that of Islam, and that your path is that of the master of mankind. Then you contradict all of that, by asking them to support the parliament, the sanctity and immunity of which you have participated in infusing in their hearts. You became 'like a woman who breaks into untwisted strands the yarn which she has spun, after it has become strong' (Partial Koranic verse, Al-Nahl 16:92).

"How can you call for monotheism, while you are destroying it? How can you seek after the establishment of the legislation of the Most Merciful, while you are participating in permitting and boosting the Shari'ah of Satan? How can you order people to worship only God when you are the first to respect and implement the law and the rules of the parliament? How can you seek to destroy the idols and gods, while your groups are working with the regimes in the construction of the greatest modern idol, that has the authority of permitting and forbidding, ordering and legalizing, giving and granting, namely the parliament? How can you claim that you are preaching the Koran that has commanded to avoid the idols, while you incite people to believe in it and praise those who speak in its name?

"O those who believed, how come you act contrarily to your words? Grievously odious is it in the sight of Allah that ye say that which ye do not' (Koranic verse, Al-Saff 61:3). The Almighty God said: 'Do ye enjoin right conduct on the people, and forget (To practise it) yourselves, and yet ye study the Scripture? Will ye not understand?' (Koranic verse, Al-Baqarah 2:44). 'It is not (possible) that a man, to whom is given the Book, and Wisdom, and the prophetic office, should say to people: "Be ye my worshippers rather than Allah's": on the contrary (He would say) "Be ye worshippers of Him Who is truly the Cherisher of all: For ye have taught the Book and ye have studied it earnestly.' (Koranic verse, Al-Imran 3:79). 'Nor would he instruct you to take angels and prophets for Lords and patrons. What! would he bid you to unbelief after ye have bowed your will (To Allah in Islam)?' (Koranic verse, Al-Imran 3:80).

"This matter cannot tolerate any hesitation. It does not allow for ambiguity or circumvention. If a religion is established by such vilifications, or is empowered by twisted and deceptive ways, the mission of the prophets, peace and prayers be upon them would have been very easy? The Almighty God said: 'Rejected were the apostles before thee: with patience and constancy they bore their rejection and their wrongs, until Our aid did reach them: there is none that can alter

the words (and decrees) of Allah. Already hast thou received some account of those apostles' (Koranic verse, Al-An'am 6:34).

"The book of our God tells us ' Eat not of (meats) on which Allah's name hath not been pronounced: That would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be Pagans' (Al-An'am 6:121). As for democracy, it calls on you to obey the parliament in what it makes permissible and what it forbids, and in what it rules and imposes. They will not blame you for this serves the interests. If you obey the parliament you will be considered monotheists. Interpreters (of the Koran) had mentioned that the reason for revealing this verse is that some of the infidels came and argued with Muslims, spreading dubiousity among them. They said concerning the dead meat (meat of an animal not slaughtered according to the religion requirements), which is forbidden by the Almighty God: How could you claim to please God and say that what God has slaughtered cannot be eaten, and what you slaughter you eat? God said, 'If you were to obey them, and ate dead meat, you would indeed be Pagans.'

"This was just a dubiousity suggested by the pagans, revealed to them by their Satans in terms of only one issue i.e. allowing the ingestion of dead meat Despite that, God the Almighty says to the companions, may God be pleased with them, regarding this minor matter, which some modern scholars might consider trivial: 'should you obey those pagans and follow their words with respect to allowing eating dead meat, you would indeed be pagans.'

"What about those who follow these councils, which were founded only for the purpose of allowing and forbidding basis, and which have granted themselves the absolute right to legislate, except what contradicts their constitutions, which were dictated by their likes, produced by their thoughts and penned by their desires.

"Those parliamentarians do not need a legitimate form, in what they allow or forbid - that may contradict with the Shari'ah and its rulings- to throw in the eyes of the naive people. They do not care about the Sharia'h, and do not value it. Instead, they legislate, they suggest and they propose according to their opinion and according to their caprices, which they call interests. Therefore, they allowed usury in the name of economic interest; they allowed adultery in the name of personal freedom, and they allowed spirits and taverns under the slogan of tourism and entertainment. We know, for instance, that spirits are absolutely forbidden in Islam. Should a stupid parliamentarian wish to suggest the lifting of the prohibition on selling spirits, in order to improve a collapsing economy of the country, for one or two years or even for ever, or in order to entertain the tourists, he will not be blamed and all he needs is to obtain the approval of the majority for this important economic project. Once the parliament majority approves it, selling and trading with spirits become legal, and no one will have the right to prevent it. Whoever contradicts the parliamentary legislation subjects himself to pursuit and punishment.

"The perpetrators of the greatest sin, those who commit the sin of the People of Lot, want a law that serves them, their brothers and their likes. The insolent adulterers suggest regimes that preserve their immorality and insolent debauchery. The usurers offer legislations that multiply their fortunes and protect their practices.

"The drunkard tavern keepers suggest what can protect their spirits and their taverns, and their drunkard fellowmen. The effeminate legislate what guarantees their effeminacy and their sissiness etc. A parliamentarian has the right to present a bill on all these declensions, these usuries and these abominable acts to his fellow parliamentarians, in order to be enacted as rules, as long as they do not breach the constitution, not the Shari'ah. Everybody must abide by them,

respect them, sanctify them and not to oppose them, as long as they were issued under the dome of the council of the idols (parliament). We seek God's refuge from retreat after steadfastness.

"In this manner, each law that needs to be passed, enacted and legislated, must meet one condition and that is not to collide with the constitution of the country, the name of which each parliamentarian swears to respect. However, should it contradict with all the texts of the Shari'ah, even if it contradict with the entire Shari'ah, the parliamentary divinity has the priority. It is superior and more valuable, thus its dependability and enforcement are guaranteed, for it is, in the democratic system, above all divinity. Its sovereignty is above all.

"Thirdly, in Islam, a judgment on whether something is right or wrong, permissible or forbidden, legal or illegal, is made by referring to the absolute legitimate evidence, namely the book of God and the Sunnah of His Prophet, prayers and peace be upon him, or what falls under them or is extracted from both, such as the consensus and the juristic reasoning. Such descriptions and judgments are not established through intellect, or taste or desire, or a profound experience. It is a special absolute divine right that cannot be acquired by any group regardless of the type of description they fall under, be it political, majority, Arab, foreign or others.

"The truth is proven by Shari'ah and no one can wipe out this reality and the falsehood is also acknowledged by Shari'ah and no one can rip off that certainty. If those in the heavens and earth were united to make truthful what was considered as falsehood in Shari'ah or to make false what was considered as truth in Shari'ah and to slander what was praised by Shari'ah or to praise what was slandered in Shari'ah, they would not be able to do it under any pretext.

"The truth remains truth, falsehood remains falsehood, guidance remains guidance, and delusion remains delusion. Their suggestions and opinions will face disappointment and defeat. That is the decision of Islam and it should be the belief of every Muslim.

"As for the religion of democracy, the parliamentary majority that represents the people decides whether anything is truth or falsehood, good or bad, progress or regress, and praise or slander. This issue is not exactly what I mentioned about giving the right of legislation to the parliament according to the democratic system.

"The right of legislation is set for all the members of parliament. Each one of them could present any project, law or suggestion that he wants as long as he does not breach their constitution. However, those laws become legitimate and receive their correction, improvement and praising through a majority voting.

"The biggest disaster and the gravest catastrophe is that when this law is endorsed under the dome of the parliament, it is endorsed on behalf of the whole parliament. Every member of the parliament is considered admitting, accepting, and acknowledging the legitimacy of this law. Therefore, the legislation of any kind of laws in the legislative councils passes, in general, through three phases as follows:

"The first phase is when the parliament member presents the proposed bill. Everyone applies the same procedure following a single method of not breaching their constitution that they wanted it and agreed upon it, not as abidance by the Shari'ah but as submission and dedication to their whims.

"The second phase is the one we are talking about here. It is the voting on this bill, communicating opinions, and expressing suggestions and amendments. After the member, who proposed the bill presents it to his fellow parliament members, each member indicates his opinion. He could object, accept, amend, or remain silent. If this bill gets the majority of the members' votes, it will be on its way to legitimacy.

"The third phase is when this bill is approved under the parliament dome either directly or with the authentication of leaders and kings on it according the constitution of each nation and the whims of its politicians. When this bill is approved under the parliament dome it will not be only on behalf of the majority, but every member of the parliament will be a contributor in making it legitimate and considering it one of the sacred and binding laws that everyone one should abide by it.

"In this respect, I give you an example that clarifies the dark and gruesome side of the evil religion of democracy that many people try hard to improve it, embellish it, and hide its dirty acts from the public. If a vile parliament member suggested building public wedding halls for gay marriage and his suggestion did not breach the constitution, the parliament members would start then to discuss this suggestion and each one of them would give his opinion whether objecting, accepting, amending, or keeping silence. As soon as the discussions, suggestions, and consultations end, the voting begins. That voting means finding out whether those, who agreed on this law form the majority.

"If this law had the majority of the parliament members' votes and the minority objected or remained silent, the law of building public wedding halls for gay marriage would become legitimate and adopted by the parliament not by the majority only. The official objection will be only on the suggestion before approving and adopting it. After the parliament adopts it and the majority votes for it, the objection becomes useless because, it is now a legitimate law approved by the parliament. If this is the case, so all the parliament members, no matter if they were minority or majority, had to say we believe in it because it was issued by our parliament.

"This is the biggest catastrophe that faces the Muslim parliament members. Many people do not realize that reality and think that this fact is not more than reducing evils, restraining the persistence in legislations that oppose the Shari'ah, or gaining some interests through the public channels as they call them.

"Thus, I said and I am still saying that if one of the parliaments presented the provisions of Shari'ah as suggestions that might be accepted or not and looked into them from the perspective of a precise researcher, who could accept or object and not from the perspective of a surrendering, obedient, yielding, or submissive person. Then, the parliament unanimously passed the provisions of Shari'ah. This actuality does not refute referring to the parliament as an infidel, polytheist, and idol entity. It does not dismiss the fact that those provisions admitted and accepted by the parliament form a positive law that a group of people colluded to accept it with pretexts that conform to their whims and that are on verge of being rejected by them or by others as soon as the opinions and whims change.

"Besides, Shari'ah did not grant the majority infallibility, or sanctity or distinction. You see it dispraised in the Koran as God says: 'Yet no faith will the greater part of mankind have, however ardently thou dost desire it.' (Koranic verse, Yusuf, 12:103)

"The Almighty says: 'And most of them believe not in Allah without associating (other as partners) with Him!' (Koranic verse, Yusuf, 12:106)

"He also says: 'Wert thou to follow the common run of those on earth, they will lead thee away from the way of Allah. They follow nothing but conjecture: they do nothing but lie.' (Koranic verse, Al-An'am, 6:116)

"God says as well: 'Most of them We found not men (true) to their covenant: but most of them We found rebellious and disobedient.' (Koranic verse, Al-A'raf, 7:102)

"The Almighty says: 'And We have explained to man, in this Qur'an, every kind of similitude: yet the greater part of men refuse (to receive it) except with ingratitude!' (Koranic verse, Al-Isra, 17:89)

"He also says: 'And truly before them, many of the ancients went astray;' (Koranic verse, Al-Saffat, 37:71) Many verses in this respect are well known.

"And We have explained to man, in this Qur'an, every kind of similitude: yet the greater part of men refuse (to receive it) except with ingratitude!' (Koranic verse, Al-Isra' 17:89)

"God, Exalted be He. Also says: 'And truly before them, many of the ancients went astray (Koranic verse, Al-Saffat, 37:71)'. There are many known verses in the Koran about this meaning.

"Who made the scale of the majority in the age of democracy a right scale, a controlled casting one, a guided legislator, and a fair judge? 'Are your Unbelievers, (O Quraish), better than they? Or have ye an immunity in the Sacred Books?' (Koranic verse, Al-Qamar, 54: 43)

"Many ulema and scholars have written about this new religion, democracy, explaining its ugliness and exposing its reality, so that the people would be aware of it. Here, I wanted only to refer to some of the most important pillars and cornerstones, upon which this democracy was based. Otherwise, if we try to track the satanic ways, which it incorporates, it will take us too long to do so, which it has actually did, but we rely on God.

"Finally, I wish to highlight that what I have said here is meant to declare some of the clear contradictions of the religion of democracy so that the Muslim can imagine them in the right way and he can be cautious not to slip or get involved in them and lose his religion. The religion is the most sublime value a Muslim has and losing it means losing everything.

"Therefore, it was not meant here to search for the (religious) judgment against the precise people, who were inflicted with embracing this new religion. What I have mentioned about the judgment against democracy does not mean a judgment against those, who practiced it, whether it was out of ignorance or of wrong interpretation.

"Clarifying the abstract pure religious facts is one thing, and applying them on precise people is another thing.

"We ask God to guide us, stabilize our feet, and encourage our hearts until we meet Him on the path of truth and guidance. Praise be to God, Lord of all creation."