

Has the Time Not Come for Us to Adhere to the Straight Path and to Distance Ourselves from the Crooked Paths?!

(Translated)

News:

The sixth Iraqi parliamentary elections since 2003 will be held on November 11, 2025.

Comment:

With all the media hype that usually accompanies elections, and with the political actions taken by influential figures and the statements and opposition aimed at obscuring the reality of such elections in Muslim countries, including Iraq, and under constitutions and systems that do not implement the Shariah of Allah (swt) or apply it in governance, it is necessary to place the straight line next to the crooked lines, so that the truth may be distinguished from falsehood, the permissible from the forbidden, and the good from the ugly. Allah (swt) said, **﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾** **And (He commanded you) that this is My Straight Path, so follow it. And do not follow (other) paths, lest they cause you to deviate from His path. This has He enjoined upon you so that you may become righteous** [TMQ Surah Al-An'aam: 153].

Knowing the Shariah ruling requires investigating its basis, and its basis here is the election of the members of the House of Representatives, the nature of the work of the House and its powers, and then applying the Shariah ruling to it.

In a democratic system, the House of Representatives performs several tasks and duties, the most prominent of which are: enacting legislation, granting vote of confidence to the government and holding it accountable, approving the general budget, swearing an oath to uphold the constitution, ratifying agreements and treaties, and electing the head of state.

As for the reality of elections according to Shariah, it is a delegation and representation in the matter for which the election is being held. Therefore, the Sharia ruling on elections takes the ruling of agency. If you appoint an agent for a permissible act, the agency is permissible, and if you appoint an agent for a forbidden act, the agency is forbidden.

As for legislation, it is an act that a Muslim is not permitted to practice, neither by legislating nor by voting on legislation, whether by negative or positive vote, even if this legislation is in accordance with the Shariah ruling of Islam. The credibility and authority of legislation lies in its having Shariah evidence from Islamic Law, whether the people agree with it or not. Legislation belongs to Allah (swt) Alone, and no one has the right to share in it with Allah (swt). Allah (swt) said, **﴿إِنِ الْحُكْمُ إِلَّا لِلَّهِ﴾** **“Legislation is not but for Allah”** [TMQ Surah Al-An'aam: 57].

However, it is not permissible for a Muslim to give confidence to a secular government that does not rule according to what Allah (swt) has revealed. It is also not permissible for him to ratify agreements and treaties based on the laws of kufr, let alone agreements that give the disbeliever a way of authority over the lands and the people. Allah (swt) says, ﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾ **“Allah does not permit the disbelievers a way of authority over the believers”** [TMQ Surah An-Nisaa’: 141].

As for the oath to preserve the constitution and loyalty to the homeland, the constitution is a law made by humans, and seeking judgment by it is forbidden, and loyalty is only to Allah (swt), so how can the elected representative swear by Allah (swt), upon the Book of Allah (swt), to disobey Allah (swt) and seek judgment by other than His (swt) Shariah?!

As for the issue of accountability, there is no doubt that it is an important and necessary demand, and it is one of the acts of enjoining good and forbidding evil, which is an obligation, but does accountability in the House of Representatives take place on the basis of Islam or on the basis of the constitution and man-made laws?

As for the approval of the budget, it is invalid for every person who can see, because the budget is based on taxes and riba (interest) loans in line with the capitalist economy.

After this explanation, it becomes clear that these elections are conducted according to a man-made constitution that contradicts Islam, therefore they become forbidden. It is a false testimony aimed at reinforcing the idea that change is impossible, and it is portrayed by the ignorant, the cowardly, or the scholars of the sultans, and it has other purposes.

However, change is within the capability of the Islamic Ummah if it truly relies upon Allah (swt) and adheres to the method of His Messenger (saw), then places its hand in the hand of the sincere ones, and they are many, and all praise is due to Allah (swt). To this goodness we call you, and Allah (swt) is the Ultimate Arbiter.

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