

Islam and Democracy: An Analysis on the Perspective of Tahrik-e-Nifaz-e-Shariat-e- Muhammadi on Democracy

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Abstract

In Western liberal democracy, states are governed through the elected representatives by universal adult franchise that provides an equal opportunity to all the individuals to directly or indirectly participate in state affairs. On the other hand, Islam has its own democratic norms and values which uphold public participation in state affairs through consultation. Tahrik-e-Nifaz-e-Shariat-e-Muhammadi (TNSM), an Islamist movement led by Sufi Muhammad, who worked for the implementation of Sharī‘ah in Malakand Division of Pakistan was against the Western democracy and considered it the system of infidels and based the system and its ideology on ignorance and atheism. The purpose of this study was to carry out an in-depth analysis of the TNSM stance regarding the concept, philosophy, and practices of Western democracy, as well as to view governance in the light of Holy Qur'an and Sunnah of the Prophet. During the analysis it was found that from the perspective of TNSM, there is no room for democracy in Islam and rejected the current democratic system on the plea that the vote of pious and honest has the same value as that of a vulgar and a dishonest person. Furthermore, the adherents of TNSM were that the Western democracy aims to impose the ideas, views, and beliefs of the corrupt and dishonest over the lives of majority knowledgeable, honest and faithful individuals in the wider community. It is concluded from this study that TNSM stance regarding Western democracy is different and presents an entirely different model of governance in the modern world.

Key words: *Sharī‘ah, Democracy, Ideology, Infidelity, Philosophy*

Introduction:

Democracy refers to a form of government wherein the masses govern states affairs either directly or by their chosen elected representatives. The word “democracy” trace its roots from Greek words “Demokratia” in which “Demos” means people and “Kratos” means power or rule, so simply, democracy means the rule/power of the people or rule of the many.¹ Democracy is against other forms of government such as Dictatorship, Monarchy and Oligarchy because such types of governments are run by a single person or small group of people or inherited by their predecessor while in democracy every adult citizen of the state has a franchise to cast his/her vote in favor of suitable candidate and to become part of the governing body of state affairs.²

Democracy is defined variously but the most authentic definitions of democracy given by prominent scholars are including Seeley who says, “a government in which everyone has a share”. Aristotle defines, “Democracy is when the indigent, not the men of property, are rulers”. In the words of Gettell democracy is, “that system of governance within which the masses possessing the right to share the sovereign power”.³

The Concept of Democracy in Islam

In Islamic democracy, every adult citizen has the right to take active part in all matters of the state to make laws and to decide all matters except those which are already decided by Almighty Allah in the Holy Quran. In Islam, the most sophisticated way to solve any matter is through consensus, and about the consensus Almighty Allah says:

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"وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ
وَنُصَلِّهِ ۖ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا".⁴

"Whoever bent on to oppose the Prophet and follow a way other than that of the true followers after he/she gets a clear guidance, We will turn him/her to the way which he himself has turned and we will put him into the Hell which is a wretched abode".⁵

In the mentioned verse, Allah has clearly mentioned that the Prophet Muhammad (S.W.A.) and his Companions will make consultation and the coming Ummah will follow their ways because consultation is compulsory for the Muslims and its deniers are infidels.

The Prophet Muhammad (S.W.A.) also stated in favor of consensus:

"إِنَّ اللَّهَ لَا يَجْمَعُ أُمَّتِي عَلَىٰ ضَلَالَةٍ"⁶

"The consensus of his Ummah could never be wrong".

These consensuses are always made for the participation of everyone either in small or larger group on any core issue. A number of instances exist about the consensus procedure, for example during the battles of Baddar, Uhud, Khandaq and Hudaibayyah the Prophet Muhammad (S.W.A.) gave preference to and favored the decisions and opinions of His Companions instead to adopt individual opinion.⁷ It is noteworthy that the Prophet Muhammad (S.W.A.) used the word "Uraffa" for the elected representatives of the common citizens and these representatives would have sufficient knowledge and would have been elected by their respective tribes.⁸ After the martyrdom of Hazarat Umar Farooq, an election procedure was conducted under the supervision of Abdur Rehman Bin-Auf (R.A.) to elect a new Caliph for the Islamic state for which he visited the Caliphate and asked the opinion of both male and female and later with the majority opinions of the people, Hazarat Usman (R.A.) was appointed as the new Caliph of the Islamic state.⁹

Besides, Islamic democratic system provides opportunity of consultation and voting system to women and non-Muslims and didn't deprive them of their due rights. In Islamic democracy the women has the right to vote and can be elected member for the parliament and other administrative posts and can take active parts in state affairs.¹⁰ The history has witnessed that the prophet Muhammad (S.W.A.) made consultation with Umme Salma (R.A) after signing the treaty of Hudaibyyah and slaughtered camel on her advice. During the reign of Hazrat Umar (R.A.), Shiffa Bint-e-Abdullah Qurshia (R.A.) was appointed as chief administrator of the Bazar and the Caliph Umar (R.A.) often made consultation with her on every important matter and gave preference to her opinion. Similarly another female namely Samra Bint-e-Nhaik Asadia (R.A.) was the regular visitor of the bazaar wherein she was calling people toward good and forbidding them from evils and even she gave punishment to the guilty people.¹¹

In Islamic democracy the minorities can also take active parts in the socio-economic and political affairs of the state. They can take active part in legislations and can send their representatives to the parliament through separate electorates. They can cast votes and express their views about religious, social, political and administrative affairs of the state. The Caliph Umar (R.A.) also used to take advices from a non-Muslim who was made prisoner during Tusstar battle namely Hurmuzan in the administrative affair of the Islamic state.¹²

Essential Features of Islamic Democracy

There are four essential features of Islamic democratic system which makes it different from other systems. These features are:

1. In Islamic democratic system consultation is compulsory. During the Islamic state of Medina, the Prophet Muhammad (SWA) and His Companions used to decide all the important matters through mutual consultation.

2. The Islamic democratic system is not hereditary. The Prophet Muhammad (SWA) and His Companions didn't make abdication in favor of their successors.
3. One of the essences of Islamic democracy is equality and eliminates discrimination on the basis of color, clan or tribe and even the Caliph or head is bound to face the court if he is accused and he will not be exempted from court decision.
4. The national treasury is the property of all the citizens of the state, and even the government officials are not allowed to use it for their personal benefits. During the time of Prophet Muhammad (S.W.A.) and His Companions, the Caliph didn't use the treasury for his personal benefit and the national treasury was named Baitulmal-lil-Muslimin.¹³

So the above principles clearly indicate that the elections of the Caliphs were made through democratic procedure and freedom of expression was fully granted to the common persons which show that Islam has a very clear democratic structure. Because the people made decisions with mutual consultation and they were taking active part in the activities of the state affairs and there was no dictatorship.

The Concept of 'Shura' in Islam

'Shura' is one of the important elements of the Islamic democratic political system. When Islamic state was established in 622 A.D a new political and social system was adopted to handle all the matters according to the Holy Quran and Sunnah. It was made clear during the formation of the Islamic state that the Ameer (head of the Islamic state) should be elected by the people and has confidence in him, no one can be subjugated through force nor any illegal mean should be used to seize power. Furthermore, no one will be considered superior than law and the rulers were bound to obey the injunctions of Quran and Sunnah. All the people were given fundamental rights and they had the power to oppose the ruler if he is not following the Holy Quran and Sunnah. It was also assured that the ruler will consult the people on any issue or important matter, and the people will reject any act of the ruler if it is not in accordance to the Shariah.¹⁴

The Concept of 'Shura' in Quran

About the consultation, Almighty Allah says in the Holy Quran:

"وَشَاوِرْهُمْ فِي الْأَمْرِ" ¹⁵.

"And take counsel with them in the conduct of the affair".¹⁶

The above verse shows the importance of consultation in which Allah has directed to His Messenger to make consultation with your companions. The main aim of this verse is that Prophet and His Companions should make consultations that the coming 'Ummah' should maintain it as a compulsory obligation and refrain ways for dictatorship.¹⁷

In the Holy Quran Almighty Allah says that, the Prophet Mussa(SA) also appointed twelve representatives or leaders among his nation. In the Holy Quran Almighty Allah says:

"وَأُولِي الْأَمْرِ مِنْكُمْ" ¹⁸.

"And obey your Ameer".

In another place in the Holy Quran Almighty Allah says about the democratic norms and values as

"وَأَمْرُهُمْ شُورَى بَيْنَهُمْ" ¹⁹.

"And conduct their affairs by mutual consultation".²⁰

According to the above mentioned verse, the Muslims will form their government through mutual consultations and will consult on every matter of importance. These verses show

that the establishment of 'Shura' is much important as the establishment of prayer and it is one of the eminent qualities attributes of the Muslims. The verse also indicates that consultation is the primary obligation of the Muslims in every sphere of life, and it is a just order.²¹

The Concept of Shura in Hadiths

"وعن علي قال: قلت: يا رسول الله إن نزل بنا أمر ليس فيه بيان أمر ولا نهي فما تأمرنا؟
قال: "شاوروا فيه الفقهاء والعابدين ولا تمضوا فيه رأي خاصة".²²

According to Hazrat Ali (R.A.) that once we asked the Holy Prophet Muhammad (S.A.W.) that if we face any matter among the Muslims, and the Holy Quran and Sunnah is silent about such matter then what we should do? The Holy Prophet (SAW) replied; in such situation, you need to make a consultation with pious and honest persons and don't adopt individual opinion.²³

"وعن ابن عباس قال : قال علي : قلت : يا رسول الله أرأيت إن عرض لنا أمر لم ينزل فيه قرآن ولم
تمض فيه سنة منك ؟ قال : يجعلونه شورى بين العابدين من المؤمنين ولا تقضونه برأي خاصة".²⁴

Abdullah Ibin-e-Abbass (R.A.) also narrated from the Holy Prophet; that He advised us to always refer the matter to the committee of pious and honest persons and never make individual opinion about such matters.²⁵

So the above mentioned 'Ahadiths' advocates the democratic system of Islam that if the Muslims face any difficulty or issue which is not discussed in the Holy Quran and Sunha then the pious and honest persons of the Islamic state will consult the matter and a possible solution will be sorted out, except to adopt an individual opinion and this is the real essence of Islamic democracy.²⁶

Tehrik-e-Nefaz-e Shariat-e-Muhammadi (NSM): Views about Democracy

This section describe the views and interpretation of Islamic democracy given by Sufi Muhammad, a cleric from a village namely Kwaray Union Council Lal Qala Maidan Lower Dir. Sufi Muhammad, who left Jamat-e-Islami on the issue of existing democratic system in Pakistan and joined Tahrik-i-Nifaz-i-Shariat-i-Muhammadi, a movement working for the implementation of Shariah law in Malakand division (TNSM) on 28th June, 1989. Before parting ways with Jamat-e-Islami, he served as a Basic Democrats in Ayub Khan Government and later as union council chairman in Zia's designed local government. In both these local government systems, he fully participated and remained a key figure in the local body system in the area. However, after the formation of TNSM, Sufi Muhammad and his followers started to criticize the democratic system in Pakistan and from the very start they viewed the democratic system of Pakistan as the system of infidels and termed democracy as atheism. But the matter alarmed and focused the attention of the world on April 19, 2009 at Grassy Ground in Swat of Pakistan, when TNSM head Sufi Muhammad announced the revoking of Swat peace accord before a large number of people and continuously stated against the government and democracy in Pakistan. He had extremely criticized democracy and stated that the prevailing judicial system in Pakistan is un-Islamic and gave indication for the continuation of arm struggle for the enforcement of Islamic Shariah law in the area.²⁷

In his speech, Sufi Muhammad made it clear that there is no room for democracy in Islam and that it is totally against the Quranic injunctions. He also criticized the demand of the right wing political parties who want democratic system in Pakistan. He thought there is no concept of vote in Islam. He asserted that TNSM is strongly opposed the current democratic system on the plea that in the existing democratic system the corrupt and dishonest people control state affairs, decision making process and the common people are not allowed to participate in the state affairs while on the other hand it is the essence of an Islamic state

where all the people directly participate in state affairs. According to TNSM, the prevailing democratic system has a lot of maladies such as the votes of pious and honest person possess the same value as that of the vulgar and dishonest person. The main difference between TNSM manifesto and other religious parties about democracy is that, they want to change the political leadership for the betterment of the state through democratic means while TNSM stance is that the existing system is corrupt that doesn't allow the pious persons to achieve powers and to work for the prosperity of the citizens and the state.²⁸

In an interview by Saleem Safi correspondent Geo News of Pakistan, asked his views about democracy, Sufi Muhammad strongly condemned democracy and considered it is heathenism and the system of infidels and against the basic principles of Quran and Sunnah. Saleem Safi also asked a question from Sufi Muhammad to know his opinion about the leaders of other Right wing political parties like Jamat-e-Islami and Jamiat-Ulama-e-Islam who are pro democratic. Sufi Muhammad clearly stated that both these leaders Fazlurrahman and Qazi Hussain Ahmed are practicing Kuffar (atheism) in Pakistan and he will never offer prayer behind them because they are involved in malpractices. He also stated that democracy and Islam is pole apart and antithetical to each other. On the question of Majlas-e-Shura (Pakistani parliament), Sufi Muhammad believed that Pakistani politics is totally against the Quranic injunctions because this treat everyone equal including the Muslims and non-Muslims, pious and impious, male and female which is clearly repugnant to the Islamic Shariah.²⁹ On the question of Jamat-e-Islami membership and his participation in local government system, Sufi Muhammad replied; that before embracing Islam, Umar Bin-i-Khatab was the biggest enemy of Islam and even he intended to kill the Holly Prophet Muhammad (S.A.W.), but Allah (T.A.) changed his mind and converted him to Islam. Similarly, I had also committed mistakes before 1989, but when realized that I am wrong, I changed my mind and turned against Western democracy.³⁰

TNSM; Stance about the Elements of the Western Democracy

Syed Ali Shaha core member of TNSM has mentioned in his book that the western democracy is comprised of three elements: Asal (root), Hukam (majoritarianism), Natijah (outcome) and all these three are the components of Kuffar (atheism). The detail of all these three elements can be discussed as under:

Asal (root): According to him in Western democracy the Asal is adulthood, in which every man and woman, Muslim and non-Muslim, scholar and ignorant, pious and impious are equal in voting and their votes have the same value while Quran is against such a democratic procedure.³¹ He states that according to Sura Al-Baqara Chapter-2 Verse no. 282 Almighty Allah says:

”فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى“³².

Those if two men are not present then one man and two women are equal of one man as a witness. He also stated that the same procedure is also required for inheritance in Islam. He has further quoted in his book that in the Holy Quran Sura Al-Nisa Almighty Allah says that men are superior over women and man must be the head, but Western democracy has demolished such differences and both male and female voter has the same value. In Surah al Ghafir/Momin Verse no 58 Almighty Allah says:

”وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ“³³

“That the blind and those who see normally, means those who obey Almighty Allah and doing well and those who do evil are not equal”. From blind and normal persons means those who has studied and those who are illiterate, but the Western democracy has made them equal by vote. So it is clear that the

voting system is atheism and infidelity and it is against the basic principles of the Holy Quran.³⁴

Hukam (majoritarianism): The second important element of the Western democracy is Hukam, (decisions made by majority). According to this system, the authority and power of a majority group comprised of drinkers, murderers and adulterers shall prevail over the minority group consisted of nobles, pious, scholars, Qaris and Hajjis which is clearly against the Islamic principles of governance. He refers to the Holy Quran chapter no. 6 verse no.117:

"وَإِنْ تُطِيعُوا أَكْثَرَكُمْ فِي الْأَرْضِ يُضِلُّوكُمْ عَنْ سَبِيلِ اللَّهِ"³⁵

"And O Muhammad if you obey most of the dwellers of the earth, they will lead you astray from Allah's way, for they follow nothing but guess-work and indulge in mere conjectures".³⁶ So to make decision on the basis of majority among the people is atheism. Sayyed Ali Shah further stated that there are about 102 verses on this majoritarian system which I have written from Sufi Muhammad.³⁷

Natijah (outcome): The third element of the Western democratic system is Natijah (outcome). In the democratic system of Pakistan, governments are elected for five years, and in these five years the rulers are allowed to do infidelity and whatever they want. In such a system those who considered themselves pious and Mullahs will also laying under the system of infidelity for five years. Those people who have casted their votes in favor of the ruling party, they have equally shares in the sins of those parliamentarians, who are busy in corruption, dacoits, bribery, interests and murders.³⁸

Islamic Political System in the Views of TNSM

According to Syed Ali Shah; Islamic political system is also comprised of three elements i-e. Asal (root), Hukam (Majoritarianism) and Natija (outcome).

Asal (root): The first principle or Asal of Islam is Quran and Sunnah of the Holy Prophet (S.A.W), Almighty Allah clearly says in the Holy Quran....

"يَا أَيُّهَا الَّذِينَ آمَنُوا اطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ"³⁹

"O you faithful obey God and obey the Prophet and your leaders"

He further stated that any decision made on other things except the Holy Quran, Sunnah, Ijma and Analogy, is not acceptable in Islam. The making of decision on other system by the Muslims will lead them to lose their faith in Allah which is so many times mentioned by Allah (T.A.) in the Holy Quran.⁴⁰

Hukam (majoritarianism or authority): The second essence of the true Islamic political system is Hukam. In Islam sovereignty belongs to Almighty Allah, in the Holy Quran Allah says

"إِنَّ الْحُكْمَ لِلَّهِ"⁴¹

"That the authority is only for Allah".

Allah also forbid the Prophets (S.A.W.) for deciding disputes among the people according to his own will, as in Surah Yunus chapter no.10, verse no.109

"وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ"⁴²

"يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ هُمْ عَذَابٌ شَدِيدٌ يَوْمَ الْحِسَابِ"⁴³

And Surah Sad (Swaad) chapter no.38, verse no.26 Allah (T.A) intercepted Hazrat Dawud (A.S.) from deciding a matter according to His own will.⁴⁴

Natijah (outcome): The last and third important element of Islam is Natijah, in Islam a person will be considered as a head until he strictly follows the Holy Quran and Sunnah and when astray he can't remain the head only for a single minute.⁴⁵ While in the current existing democracy, the root is adulthood but in Islam the root is Quran and Sunnah. In democracy authority rests in the hands of majority while in Islam the fountain of authority is Almighty Allah and decision will be made on righteousness, although if one individual is right while on the other side there are thousands of men but they are wrong, so the decision will go in the favor of one person who is on right path. Democracy provides five years terms to enjoy infidelity while Islam doesn't allow doing so only for single minute. So it shows that the Asal, Hukam and Natijah of Western democracy are clearly repugnant to the Asal, Hukam and Natijah of Islamic Shariah. Therefore Western democracy is infidelity in the light of rational and statutory arguments.⁴⁶

Sufi Muhammad's movement was against democracy on the ground that democracy has divided the Muslims and it is totally against Islam. The movement will never favor democracy and those who are favoring democracy are against the movement. Those who have rejected democracy they will succeed on Doomsday, because the Prophet Muhammad (S.W.A.) has clearly said;

"الآن من قبلكم من أهل الكتاب افترقوا على ثنتين وسبعين ملة وإن هذه الملة سنفترق على ثلاث وسبعين ثنتان وسبعون في النار وواحدة في الجنة وهي الجماعة".⁴⁷

"That before me, the people were divided in to seventy two (72) while my followers will be divided into seventy three (73) groups and except from one the other groups will go to the hell and that one group will be the only group following the Holy Quran and Sunnah".⁴⁸

Contradiction between Democracy and Islam in the Views of TNSM

Sufi Muhammad believed that democracy is the main obstacle in the implementation of Islamic 'Shariah' in Pakistan, because democracy has divided the people into so many different groups which prevent the implementation of 'Shariah' in Pakistan. He further stated that democracy has divided father and sons, grandfather and grandsons, residents of the same village, disciples of the same cleric, prayers of the same mosque, degree holders of the same seminary, teachers and students, followers of the same sect, husband and wife and belonging to different groups are hostile to each others. Democracy has four elements which are against to Islamic 'Shariah'.⁴⁹ The current democratic system is contrary to Islam because it is the invention of the infidels and implemented by them for the purpose to prevent the Muslims from unity in the guise of freedom, liberty and individualism. If the Muslims become unite, they will enforce Shariat-i-Muhammadi, and with the enforcement of Shariat-e-Muhammadi, they will start Jihad (Holy War) and through Jihad they will subjugate the infidels which are harmful for the non-Muslims. So they want to alive and preserve democracy which will keep the Muslims separate and disunite.⁵⁰ As per Sufi Muhammad explanation the main thing which keeps Shariat-i-Muhammadi preserved and alive is unity and alliance of the Muslims around the world which is the essence of Sharia-i-Muhammadi. According to Sufi Muhammad, participation in democracy for the sake of the implementation of Islamic Shariah is either unawareness from the Islamic injunctions or ignorance from Quran and Sunnah or to deceive the people for grabbing powers, or not to vacate the ground of Kuffar for the pious men. The first contrast between democracy and Islam is in belief because democratic system considers majority as the authority and preference is given to the decision of majority, while in Islam law is strictly limited to injunctions of Quran and Sunnah. The second contradiction between democracy and Islam is on Asal (root). In Western liberal democracy, Asal (root) is universal adult franchise while Islam strictly follows divine revelation.⁵¹ The third contradiction between democracy and Islam is on Hukam (majoritarianism). In Western democracy decisions are made on the

basis of majority and minority, in case of disagreement on any issue, the matter is decided through vote in democracy. It doesn't matter if the majority is wrong but majority is considered authority. While in Islam the matter is to be decided on the yardstick of just and unjust, if there is one person but he is just so the matter will be decided in his favor even though the entire world may go against him.⁵² The fourth contrast between democracy and Islam is Natijah (outcome). In democracy a specific term or period is given to Batil (heathenism), while Islam can't give only a single minute to heathenism. So on the basis of aforementioned contracts; democracy is against Shariat-e-Muhammadi. And those religious leaders who are practicing democracy for the sake of the implementation of 'Shariah' are wasting their times and it is synonymous to the games of Childs, and serving life against the Quran and 'Sunnah' is the causes of perdition both here and in the Hereafter.⁵³

According to Sufi Muhammad, those who are trying to implement 'Shariah' through democratic way is contrary to Islam, because such procedure for the implementation of Shariah is against the injunctions of Holy Quran and Sunnah, and spending life against the Quran and 'Sunnah' is spurious and false. And such procedure is like as when a person takes ablution for prayer on urine which is prohibited in Islam. And in this un-Islamic system, the teaching of the religious scholars, leading prayers and other good acts for the enforcement of 'Shariah' through democratic means is nothing more than to waste their time.⁵⁴

TNSM also rejects the notion of some theologians who according to the assertion of TNSM consider Pakistan is an Islamic republic. According to Syed Ali Shah: if they consider democracy is Islam, so the current democracy is also practices in India and America, then these states will also be called Islamic Republics of India and America. Because some years ago elections for the office of Prime Ministers were held in different parts of the world through universal adult franchise, and the same procedure was also exercised for the nomination of the Prime Minister of Pakistan. Then in the same condition of Western democracy what is the difference among the Muslims, Hindus, English, Chinese, Russians, and other non-Muslims. But unfortunately, some of the theologians do not consider the prevalent democratic system as infidelity but still consider it the Islamic republic of Pakistan. The TNSM make demand from such types of theologians that they should remember the death and the Day of Judgment and must feel the fear of God, and disassociate themselves from Hindus, English and other non-Muslims. Those who could not isolate themselves from democracy they should leave heathenism and should resort towards Almighty Allah. Islam did not accept other things and is not mixture. If these theologians consider democracy legal with the label of Islam, so then they should declare legal the meet of dog and pig for eating which has been slaughtered with the sayings of Allah-u-Akbar.⁵⁵

Islamic Concept about Vote

Voting has great importance in Islam because through such a system honest people are elected while other bad people are rejected. Voting is the only formal way through which the people elect their representatives. About the representatives the Prophet (P.B.H.U.) says that

"قال رسول الله صلى الله عليه و سلم إِنَّ الْعِرْفَاءَ حَقٌّ وَلَا بُدَّ لِلنَّاسِ مِنَ الْعُرَفَاءِ وَلَكِنَّ الْعُرَفَاءَ فِي النَّارِ."⁵⁶

"Representation is necessary and it is necessary for the people to choose their representatives, bad and irresponsible representatives will go to the hell".

During 8th Hijri the Prophet Muhammad (S.W.A) released the prisoners of the Hunain battle after discussing the matter with the chiefs of different tribes included in the war. These chiefs were the elected representatives of their respective tribes and these representatives of the modern age are called members of the assemblies or members of the parliament.⁵⁷ However, there is difference in the procedure of voting between the Islamic and the Western democratic systems, but the rejection of elections is an unwise decision and certain amendments should be made in the prevailing electoral system for its modification rather than to reject it.

On the other hand, Sufi Muhammad stated his views about voting that it is binding on the citizens of a state with Islamic Shariah system to select their Ameer so that they may follow the law of Sharia in letter and spirit. According to 'Shariah' only wise and pious Muslims will be consulted for the selection of Amir or Caliph and the same procedure was also exercised by the Companions of the Holy Prophet (S.W.A.). He further added that giving everyone the right to cast his/her vote for electing the head of the state is against the 'Shariah' and by doing so is to establish a system of infidelity and heathenism.⁵⁸ He has also elaborated the negative aspect of democracy and voting system that can be summarized as under:

1. The prevalent political system in Pakistan is Western, which is the law of heathenism so casting vote in favor of this system is directly the acceptance of heathenism.
2. No prophet had practiced voting system to promulgate 'Shariah'. Moreover, no verse of the Holy Quran or any example could be found in the entire Islamic history to practice voting system. The current voting procedure is against the teachings of all the Prophets (A.S.), and particularly it is also against the teachings of the Holy Prophet Muhammad (S.A.W).
3. The political system in Pakistan has given equal status to both males and females in electoral politics, there is no distinction between male and female, and both gender are availing the same opportunity. On the floor of the assemblies both male and female parliamentarians openly interact with each other's and also laughing and busy in gossip, which is not only prohibited in Islam but also against the morality. In this regard considering any act which is against Quran and Sunnah comes under the definition of Infidelity.
4. Another darkest aspect of Western democracy is the fixed tenure of the elected person under which he/she will rule for the prescribed years whatsoever his/her action, deeds or performances and the majority pious and devoted Muslims will bear. In the prevalent democratic system, the party which has got mandate in election, will rule for five years and will complete its tenure. Then it is upon the ruling party that how much the ruling party wants to do all types of un-Islamic deeds and the pious Muslims have to bear the consequences for the fixed term.
5. In Sura Al-Imran chapter no. 3 verse no.103 Almighty Allah says; that fast holds my rope and do not be divided, but democracy has divided the Ummah into different political factions. In order to unite the Muslims, Allah has forbidden voting system because the voting system creates social rifts and dissensions among the Muslims.
6. Allah has clearly forbidden the Muslims from blaming, back biting and self praising in the Holy Quran, but in election campaign leaders of all the political parties are usually involved in the aforementioned evils. Therefore, it is obligatory to avoid voting system as its conduction is un-lawful in Islam.
7. Voting system makes a person hypocrite, because in the election campaign the voters promises with all the political leaders for casting his vote in their favor. And every Muslim knows how great the sin of hypocrisy is so it is necessary to avoid voting because voting makes a person hypocrite.
8. One of the negative aspects of voting system is the unnecessary praising of the party leader even though he may be an abuser or usurper of power.⁵⁹

Despite fact that TNSM is officially against the democratic procedure in Pakistan and considers democracy as the system of heathenism and thinks of it as it is repugnant to Quran

and Sunnah, but the movement on the whole didn't try to disrupt any election process except in some cases in Malakand Division nor they prevented any person from casting vote in the area. According to the charter of Tahrik-e-Nifaz-e-Shariat-e-Muhammadi, all the members of the movement from central level organization, District level organization, Tahsil level organization, Village level and Mohalla level organization will be strictly bound to have no connection with any political party and will work only for TNSM cause.⁶⁰

Conclusion:

Islam has its own democratic system where sovereignty belongs to Almighty Allah and the entire adult citizens have the right to take active part in all affairs of the Islamic polity. On the other hand the consultative body of the Islamic state is called 'Shura' which has granted the right to its citizens to elect their head among themselves who will be accountable not only to the 'Shura' but also to the common citizens. It is concluded from this study that the spirit of Islamic democracy is basically guided and based on the Injunctions of the Holy Quran and 'Sunnah'. Furthermore, it is also reviewed that TNSM which claims to work for the implementation of 'Shariah' in Malakand Division of Pakistan have adopted a rigid and monolithic stance towards western democracy. Sufi Muhammad and other prominent leaders of TNSM viewed the Western democracy system as that of infidels which has divided the people of all walks of life. TNSM, stance about Western democracy presents one sided and insufficient explanation of the concept hence cannot be considered a genuine interpretation of the democratic system because the current democracy is practiced by all Muslim states with certain flexibility and suitability. *خير الأمور أوسطها*. TNSM and its leaders are unable to find roots of the current democratic system which was followed and practiced by Muslim Caliphs centuries ago. The rigid stance of TNSM regarding one man one vote system may be nullified by the evidence of the nomination of new caliph after Hazrat Umar (R.A.) when majority of the people including women gave their opinion in favor of Hazrat Usman (R.A.) instead Hazrat Ali (R.A.) and as a result Hazrat Usman was elected the new Caliph of the Muslims. Therefore it is inferred from the above illustrated event that Islam honor the opinion and views of a single person irrespective of class, creed and gender. However, Islam directs that the elected member of the Shura will be having certain positive personality attributes including knowledge, honesty, sincerity and selflessness and on the other hand denounce the inclusion of drinkers, usurers, a person who didn't hold fasting, or is adulterer, murderer, gambler, male dancers, female dancer, polytheist, heretic, dacoits, thieves can't be elected as the member of the Shura. In Islamic democratic system the ruler and their parliament is not allowed only for a single movement to astray from the right path and there are a lot of example in this regard. It is also concluded that the basic principles such as accountability, justice and equal participation on which the modern western democracy is based has been derived from the spirit of Islamic principles of consultation and public participation in the state affairs. However, the fundamentalists and rigid interpretation of Islamic democracy by few hardliners religious groups in Pakistan has largely ignored those golden principles of Islamic concept and practice of democracy in Pakistan.

EndNotes :

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²Amir Ansari; "Political Science in New World Order", New Delhi, Cyber Tech Publishers, 2008.p197.

³[Http://www.Google.com/www,brainyquote.com/quotes/keywords/Democracy.com](http://www.Google.com/www,brainyquote.com/quotes/keywords/Democracy.com).
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⁴Al- Quran "Surah An- Nisa" Chapter no. 5, verse no. 115

⁵ Sayyid Abul Ala Maududi ;, " Tafhim al-Qur'an" Volume No. 1, Chapter No .3 Verse No.115 P,309

- ⁶Tarmdi Sharif; “ Bab, Majaafiluzoom-ulajmaa”, Volume no. 4, p, 466, Hadith no 2167.
- ⁷MaulanaGauhar, Rehman;“IslamiSiyast”(Islamic Politics), Lahore, Marariful-Islam Publishers, 2002, Pp, 289-292.
- ⁸ Ibid, p,306.
- ⁹MaulanaAbul-Kalam Azad; “Isalam Aor Jamhuriat”, Lahore,Tayab Publishers, 2008, p,84.
- ¹⁰MaulanaGauhar, Rehman;“Islami Siyast”(Islamic Politics), Lahore, Marariful-Islam Publishers, 2002, Pp, 321-323.
- ¹¹MaulanaGauhar,Rehman;“Islami Siyast”(Islamic Politics), Lahore, Marariful-Islam Publishers, 2002, Pp,326-328.
- ¹² Ibid, p,337.
- ¹³MaulanaAbul-Kalam Azad; “IsalamAorJamhuriat”, Lahore,Tayab Publishers, 2008, Pp,32,33.
- ¹⁴Syed ,MarroofShah;”The constitutional Law of Islam”, Lahore, Idara Massoorat-Islami,2004,pp,151-152.
- ¹⁵ Al-Quran; Sura Al Imran, chapter no 3 verse no, 159.
- ¹⁶ Sayyid Abul Ala Maududi ;, “ Tafhīm al-Qur’an” Volume No.1, Chapter No .3 Verse No 159, p, 223.
- ¹⁷MaulanaGauhar, Rehman;“IslamiSiyast”(Islamic Politics), Lahore, Marariful-Islam Publishers, 2002, pp289-292.
- ¹⁸Al-Quran;,” Sura Al-Nisa Chapter No. 5 verse no. 59.
- ¹⁹ Al-Quran; SuraShura, chapter no. 42 Verse No. 38.
- ²⁰ Sayyid Abul Ala Maududi ;, “ Tafhīm al-Qur’an” Volume No 5, Chapter No. 42 Verse No.38 P,309.
- ²¹MaulanaGauhar, Rehman;” IslamiSiyasat”(Islamic Politics),Lahore, Marariful-Islam Publishers, 2002, p296.
- ²²MajuaaZawayidwaManmbai-Al-Fawaid Volume no. 1 page no. 21.
- ²³MaulanaGauhar, Rehman;” IslamiSiyasat”(Islamic Politics),Lahore, Marariful-Islam Publishers, 2002, p296.
- ²⁴MajuaaZawayidwaManmbai-Al-Fawaid Volume no. 1 page no 428.
- ²⁵MaulanaGauhar, Rehman; ”IslamiSiyasat”(Islamic Politics),Lahore, Marari-ful-Islam Publishers, 2002, p296.
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- ²⁸Naveed Iqbal: “Functioning of the local government in NWFP: a case study of Malakand division”, M.Phil thesis, NIPS, Islamabad, 2009, p, 27.
- ²⁹Saleem Safi Interview with Sufi Muhammad; Geo News TV, April 13th, 2009. 10:00 pm to 11:00 pm.
- ³⁰ Ibid.
- ³¹ Syed Ali shah;“DaShariatkarwanManzalbaManzal”,[the caravan of Shariah stage by stage] Lahore:Edara NasharulMarif, 1995, p, 82.
- ³² Al-Quran;,” Sura Al-Baqarra”, Chapter no. 2, verse no 282.
- ³³ Al-Quran;,”Surah Al- Ghaffar/ Momin” chapter no. 40, verse no, 58.
- ³⁴ Syed Ali shah;“DaShariatkarwanManzalbaManzal”,[the caravan of Shariah stage by stage] Lahore:Edara NasharulMarif, 1995, p, 82.
- ³⁵ Al-Quran;,” Surah Al-Inaam” Chapter no 6, verse no. 117.

- ³⁶ Sayyid Abul Alla Maududdi; ' Tafhim al-Qur'an" Volume No. 1, Chapter No. 3 Verse No.117, P,550.
- ³⁷ Syed Ali shah; "DaShariatkarwanManzalbaManzal", [the caravan of Shariah stage by stage] Lahore:Edara NasharulMarif, 1995, p, 82.
- ³⁸ Ibid,
- ³⁹ Al-Quran;,Sura Al-Nisa Chapter No. 5 verse no,59.
- ⁴⁰ Syed Ali shah; "The ShariatkarwanManzilbaManzil", [the caravan of Shariah stage by stage] Lahore:EdaraNasha-rul-Marif, 1995, p, 86.
- ⁴¹ Al-Quran;," Sura Al-Yousaf", Chapter no. 12, verse no.40.
- ⁴² Al-Quran;," Surah Younis" chapter no. 10, verse no. 109.
- ⁴³ Al-Quran;," Sura Al- Saad" Chapter no. 38, verse no. 26.
- ⁴⁴ Sultan-i-Room;"TNSM and Democracy, TNSM's critique of Democracy"Pakistan Vision Vol.13 No.2, p,123.
- ⁴⁵ Ibid, p,123.
- ⁴⁶ Syed Ali shah; "The ShariatkarwanManzilbaManzil", [the caravan of Shariah stage by stage] Lahore:EdaraNasharulMarif, 1995, p, 87.
- ⁴⁷ SunanAbiDawud Volume No. 1, P, no. 910•Hadith no 4597.
- ⁴⁸ Sufi Muhammad; "Wajuhaat-e-ArbaaAsharah li-marifat-e- Haqiqat-e-Shariat-e-Muhammadi[fourteen causes for Knowing Shariat-e-Muhammadi]",(Amandara,Batkhela: MarkazMuqamTanzim TNSM, 2008,p51.
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- ⁵⁰ Sultan-i-Rom; "TNSM and Democracy, TNMS's Critique of democracy", Pakistan Vision Vol.13 N..2 P, 126.
- ⁵¹ Ibid, Pp, 111,112.
- ⁵² Ibid,p, 112.
- ⁵³ Sultan-i-Rom; "TNSM and Democracy, TNMS's Critique of democracy"Pakistan Vision Vol.13 No.2,p,128.
- ⁵⁴ Sufi Muhammad; "Wajuhaat-e-ArbaaAsharah li-marifat-e- Haqiqat-e-Shariat-e-Muhammadi[fourteen causes for Knowing Shariat-e-Muhammadi]",(Amandara,Batkhela: MarkazMuqamTanzim TNSM, 2008,p,171.
- ⁵⁵ Sufi Muhammad; "marifat, Haqiqat and Shariat", Timargara: Hadyat publishers, 1995,Pp,1-3.
- ⁵⁶ SunanAbiDawud Volume No 3, P, no 368.
- ⁵⁷ MaulanaGauhar, Rehman;"IslamiSiyast"(Islamic Politics), Lahore, Marariful-Islam Publishers, 2002, P,306.
- ⁵⁸ Sufi Muhammad; "gamhuriatid da Shariat,[democracy is against the Shariat)", Timargara, Hadayat Publishers,1995), P,4.
- ⁵⁹ Ibid, Pp,4-6.
- ⁶⁰ Ibid, P, 27.