

# Al-Kufr bi At-Tāghūt

الْكُفْرُ بِالطَّاغُوتِ



Shaykh Bishr ibn Fahd Al-Bishr (حفظه الله)

DĀR AT-TAWHĪD

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Translator's Foreword

All praise belongs to Allāh. We praise Him, seek His aid and forgiveness. We seek refuge with Allāh from the evils of our souls and the evils our deeds. Whomsoever Allāh guides then no one can misguide him and whomsoever Allāh leaves to stray no one guide him. I bear witness that there is nothing worthy of worship except Allāh, having absolutely no partners. And I bear witness that Muḥammad is His slave and His Messenger. May the Ṣalāt and Salām be upon him, his family, and his Ṣaḥābah until the Last Day. As for what follows:

Allāh (ﷻ) said in His Holy Book: "And We certainly sent into every nation a messenger, [saying], "Worship Allāh and avoid Tāghūt." [16:36] And Allāh (ﷻ) also said: "But those who have avoided Tāghūt, lest they worship it, and turned back to Allāh - for them are good tidings." [39:17]

And Allāh (ﷻ) also said: "There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong. So whoever disbelieves in Tāghūt and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing." [2:256]

In Sūrat Al-Baqarah verse 256 we read that the main reason for grasping the most trustworthy handhold that will never break can only be achieved by rejecting the Tāghūt first. The general meaning of Tāghūt is everything that exceeds its prescribed limits to Him by Allāh

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This is a very important topic that a lot of Muslims stayed ignorant about, because of the distortion of the people of Bid'ah and Deviation who alter our religion for the sake of pleasing the status quo, kufār and the international communities. Rejecting Tāghūt comes before affirming belief in Allāh and it is a condition that must be fulfilled before your acts of worship are accepted.

The Noble Shaykh and 'Allāmah Sulaymān ibn Sahmān (رحمه الله) said in one of his poetry:

فابراً من الطاغوتِ وابغضِ أهلهُ \*\*\* واكفر بشرعِ الزورِ والبهتانِ

“Distance yourself from Tāghūt and hate its people, and declare disbelief in the Sharī'ah of falsehood.”

لا بدَّ من تحقِيقِ هذا أولاً \*\*\* قبلَ الصلاةِ وتلكمَ الأركانِ

“This must be achieved first before [praying] Salāh and those are the Pillars [of Islām].”

In shā Allāh after reading this E-Book (or listening to the audio lecture) by Shaykh Bishr ibn Fahd Al-Bishr, may Allāh protect and preserve him, you'll understand this phrase much better. We decided to translate this audio lecture because the Shaykh goes in depth explaining the meaning of Tāghūt in accordance to the Qur'ān, the Sunnah and the sayings of the Scholars from the past and the present. He also goes in-depth stating the various heads of Tāghūt that are many and widespread in our days using the Fiqh of the reality.

We ask Allāh (ﷻ) to make it beneficial for the Muslims.

Your brother Abū 'Abd Allāh Al-Maghribī

11 - Rabī' Al-Ākhir 1443 AH

Shaykh Bishr ibn Fahd Al-Bishr, may Allāh protect and preserve him, starts speaking:

Before we go into the istilāhi meaning [meaning in shar'ī terminology] I'd like to mention the verses in which Tāghūt is mentioned with a little bit of words on the meaning of Tāghūt in [those specific] verses, followed by some words mentioned in the Prophetic Sunnah so that the Istilāhi meaning of this great term becomes clear.

Allāh Ta'āla said: Allāh is the Ally of those who believe. He brings them out from darkness into the light. And those who disbelieve their allies are Tāghūt. They take them out of the light into darkness." [2:257]

Tāghūt in this āyah are the leaders of Kufr and the shayātīn of misguidance, they enjoin kufr and they are making kufr and fighting the Haq and averting people from the Path of Allāh attractive. They take them out of Nūr, which is the Fitrah of Allāh on which He formed all mankind, and take them out of the path of Haq and Huddah [guidance] to the darkness of doubts, confusion, kufr and Nifāq [hypocrisy].

And Allāh (ﷻ) said: "Have you not seen those who were given a portion of the Scripture, who believe in Al-Jibt [superstition] and Tāghūt and say about the disbelievers, "These are better guided than the believers as to the way"? [4:51]

This āyah was revealed to some of the Jewish leaders, when they preferred the religion of the mushrikīn [polytheists] over the message brought by the final Messenger Muhammad (ﷺ). So they, the Jews, Huyay ibn Al-Akhtab and Ka'b ibn Al-Ashraf, and others, were given a share from the Kitāb [revelation] in the form of the Torah.

Their knowledge didn't help them, because they believed in Al-Jibt and in Tāghūt while they were obliged and commanded to reject them. So they've lied to Allāh and preferred the worship of idols over Tawhīd out of Hiqd [resentment], Hasad [jealousy], and Istikbār [arrogance].

And it's said that Al-Jibt is Sihr [witchcraft] and Tāghūt is shaytān. And this is the Tafsīr of Amīr Al-Mu'minīn 'Umar ibn Al-Khattāb (رضي الله عنه) and we will mention it later on in shā Allāh. It's [also] said that Tāghūt means the Kāhin [a priest]

And Allāh Ta'āla said: "Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad], and what was revealed before you? They wish to refer legislation to Tāghūt, while they were commanded to reject it; and Satan wishes to lead them far astray. And when it's said to them: "Come to what Allāh has revealed and to the Messenger," you see the munāfiqīn turn away from you in aversion." [4:60-61]

At-Tāghūt in this verse is: Everyone who rules with other than Allāh has revealed, whether it's a priest, a tribal leader, a parliament, a not Shar'ī courthouse, or an international organisation and [all] things similar.

And the 'Ulamāa mentioned a Kāhin [priest] because Arabs in the Jāhiliyah [pre Islāmic period of ignorance] were used to seek judgement from a Kāhin. And in shā Allāh there will be more clarification to the meaning of this very important and major verse.

And Allāh Ta'āla said: "Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of Tāghūt. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak." [4:76]

Tāghūt in this verse is shaytān. The believers are fighting in the obedience of Allāh seeking His Pleasure, and to make His Word the Highest and to implement His Shari'ah. As for kufār and the munāfiqūn; they are fighting in obedience of shaytān and for his sake and what he is spreading into the hearts of people. So they fight out of pride and to become the greatest on the earth, or to be victorious with Bātil, and to oppress others, or for stealing peoples wealth and for the sake of pride for their tribes and nationalities.

Allāh Ta'āla said about the Jews: "Say, "Shall I inform you of [what is] worse than that as a penalty from Allāh? [It is that of] those whom Allāh has cursed and with whom He became angry and made of them apes and pigs and slaves of Tāghūt. Those are worse in position and further astray from the sound way." [5:60]

At-Tāghūt in this verse is the Shaytān or the Kāhins. And the Kāhins of the Jews were their leaders and rabbi's [scholars]. This means they worshiped them because they obeyed and followed them in making matters halāl what Allāh made Harām and Harām what Allāh made Halāl.

Maybe you noticed that a lot of the verses were revealed to the Jews. It is because the Jews turned away from the Commandments of Allāh Ta'āla and deviated from what was brought by the Messengers. So they sought judgments from the tawāgīth who rule according to their whims and desires and to what they have legislated themselves.

Al-Hāfith ibn Kathīr (رحمه الله) has mentioned as [commentary] of the ayah:

وَقَوْلُهُ: ﴿وَعِبَادُ الطَّاغُوتِ﴾ وَقُرْيٌ ﴿وَعِبَادُ الطَّاغُوتِ﴾ عَلَيَّ أَنَّهُ فَعْلٌ مَاضٍ، "وَالطَّاغُوتُ" مَنْصُوبٌ بِهِ، أَي: وَجَعَلَ مِنْهُمْ مَنْ عِبَادَ الطَّاغُوتِ. وَقُرْيٌ: ﴿وَعِبَادُ الطَّاغُوتِ﴾ بِالْإِضَافَةِ عَلَيَّ أَنَّ الْمَعْنَى: وَجَعَلَ مِنْهُمْ خُدَمَ الطَّاغُوتِ، أَي: خُدَامَهُ وَعَبِيدَهُ

“Allāh made them apes and pigs, and worshipers of At-Tāghūt, this means they were slaves of the at-Tāghūt and its servants.”

And Allāh Ta’āla said: “And We certainly sent into every nation a messenger, [saying], “Worship Allah and avoid Tāghūt.” [16:36]

And Allāh Ta’āla said: “But those who have avoided Tāghūt, lest they worship it, and turned back to Allah - for them are good tidings.” [39:17]

At-Tāghūt in these two verses means; all that is worshiped besides Allāh Ta’āla. If the thing worshiped is a righteous person then Tāghūt means shaytān who is calling to worship other than Allāh and making it attractive for the kāfirīn.

My dear brothers, the meaning of Tāghūt has become clear through these verses of Allāh Ta’āla and they can be summarized as follows:

**First meaning:** all that is worshiped besides Allāh Ta’āla whether it is a Sanam [idol], a Qabr [grave], a Sālih [righteous] person or a djinn and similar to that.

**Second meaning:** those who rule with other than Allāh Ta’āla revealed, whether it is a Kāhin, or the tribal leaders, or the scholars, or the rabbi’s and monks or something other than that.

**Third meaning:** The shaytān, and all those from among the Imams [heads] of Dalālah [misguidance] who call to the disobedience of Allāh Ta’āla.

**Fourth meaning:** The Kāhin and those similar to him, who claim to have the knowledge of the Ghayb [unseen].

**Fifth meaning:** those who make Halāl what Allāh has made Harām, make Harām what Allāh Ta’āla made Halāl, and legislate [laws] which Allāh didn’t legislate, and are being obeyed in matters of disobedience to Allāh Tabāraka wa Ta’āla.

As for the Sunnah, the Tawāgīth are mentioned in it in many places. From it is the Hadīth that was transmitted by Imām Al-Bukhārī from the path of Abū Hurayrah who said, that the people asked: "O Messenger of Allāh (ﷺ)! Shall we see our Lord on the Day of Resurrection?" He said, "Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?" They replied, "No, O Messenger of Allāh (ﷺ)." He said, "Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?" They replied, No, O Messenger of Allāh (ﷺ)!" He said, "So you will see Him (your Lord) on the Day of Resurrection similarly Allāh will gather all the people and say, 'Whoever used to worship anything should follow that thing. 'So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship the Tawāgīth will follow them.'" Until the end of the Hadīth.

The Tawāgīth here means all that is worshiped besides Allāh Ta’āla whether they are from the inanimate things or from the leaders of misguidance.

And the Messenger of Allāh (ﷺ) also said: "Do not swear by your forefathers or by the Tawāgīth." Narrated by Muslim, An-Nāsa’ī and ibn Mājah. And the pronounciation of Imām Muslim “At-Tawāgīy” with shortening.

The Tawāgīth here means the Asnām [idols] they were worshiping, glorifying and swearing by their names, like Al-’Uzzah, Al-Lāt, Manāt and many others.

My dear brothers, after mentioning some Nusūs [religious texts] from the Book of Allāh Ta’āla and the Sunnah of the Prophet (ﷺ) that clarify and explain the meaning of At-Tāghūt, I’d like to explain its meaning in summary by mentioning some sayings of the people of knowledge. Al-Imām Al-Bukhārī mentioned in his Sahīh that the Leader of the Believers ‘Umar ibn Al-Khattāb (رضي الله عنه) said:

الجبت السحر، و الطَّاغُوتُ الشيطان

“Al-Jibt is Sihr, and Tāghūt is the Shaytān.”

Al-Hāfith ibn Kathīr (رحمه الله تعالى) said:

وهو قول قوي جدًا فإنه يشمل كل ما عليه أهل الجاهلية من عبادة الأوثان والتحاكم إليها والاستنصار بها

“And this saying is very strong, it contains all that the people of Jāhiliyah were involved in from worshipping Awthān [idols] and seeking judgement from it and seeking their aid and support.”

And Jābir ibn ‘Abd Allāh Al-Ansārī (رضي الله عنه) said, and this was also mentioned by Al-Bukhārī:

كانت الطواغيت التي يتحاكمون إليها في جهنمة واحد؛ وفي أسلم واحد؛ وفي كل حي واحد؛ كهان ينزل عليهم الشيطان

“The Tawāgīth people were seeking judgment from in Jouhaynah were one, and in Aslam they were one, and in any other single neighborhood they were one, priests the shaytān descends upon.”

And al-Bukhārī also mentioned from the path of ‘Ikrimah, Maulah ibn ‘Abbās that the Tāghūt is the Kāhin [priest].

Imām At-Tabarī narrated that Mujāhid said:

الطاغوت: الشيطان في صورة إنسان، يتحاكمون إليه

“At-Tāghūt is a shaytān in the guise of a human being to whom people go for judgment.”

And Ibn ‘Abbās (رضي الله عنه) said:

الطَّاغُوتُ: كعب بن الأشرف، وهو رجل من اليهود

“At-Tāghūt is Ka’b ibn Al-Ashraf, he was a man from the Jews.”

Al-Imām At-Tabarī (رحمه الله تعالى) has chosen [the view] that At-Tāghūt stands for all things worshiped besides Allāh, whether it be an Idol, a shaytān, a Jinn, or a son of Adam, and it also includes the Sāhirs and Kāhins. Al-Imām At-Tabarī said:

الصواب عندي أنه كل طاغٍ طغي على الله، يعبد من دونه، إما بقهر منه لمن عبد، وإما بطاعة ممن عبد، إنساناً كان، أو شيطاناً، أو حيواناً، أو جماداً.

“The accurate view according to me regarding Tāghūt is that it applies to every type of transgression against Allāh, and thus it is worshiped besides Him. Either due to him compelling those who worship him, or out of obedience from the one who worships him. This is whether the thing being worshiped is a person, a shaytān, an animal, or a statue or whatever the thing may be.”

And Al-Jawharī said:

الطَّاغُوتُ: الكاهن والشيطان وكل رأس في الضلال

“At-Tāghūt is the Kāhin, the Shaytān and every head of misguidance.”

And Al-Imām ibn Al-Qayyim (رحمه الله تعالى) has summarized the meaning of At-Tāghūt and said:

هو كل ما تجاوز به العبد حده من معبود أو متبوع أو مطاع

“All which is exceeded by the servant beyond its limit in following, or worshipping or obeying.”

And what he (رحمه الله) meant that Tāghūt stands for all that exceeded the limits prescribed for him by the Sharī'ah and gave himself rights that aren't for him whether being worshiped, obeyed or followed. This doesn't apply to the Sālihīn [righteous people] because they will never accept it in the first place.

So every person who elevates himself to the level of Al-Ulūhiyah or is being elevated by the people while being pleased with it, is a Tāghūt! And if he claims so then his crime is greater.

And all the 'Ulamāa who are being followed who crossed their prescribed limits, and his limit is following The Prophet (ﷺ), so if he crosses his limit when it comes to Tahlīl and Tahrīm that what Allāh didn't permit. This means; that he makes Halāl what Allāh made Harām, or makes Harām what Allāh has made Halāl in His Book or by the tongue of His Messenger, or calls to an innovation, or makes sinning attractive, then he is a Tāghūt.

And every person who is obeyed from those who were given authority and crossed his prescribed limits, and his limit is implementing the Sharī'ah of Allāh Ta'āla and Commanding that Allāh and His Messenger (ﷺ) are obeyed and the combining of Duniyah with Dīn. So when he crosses his limits and orders people to disobey Allāh Ta'āla or legislates laws for the people and forces those laws upon them while they are in contradiction to what Al-Mustapha (ﷺ) was sent with, then he's a Tāghūt.

My dear brothers now that the meaning of Tāghūt has become clear for us, so every Muslim and Muslimah on the face of the earth must know that Al-Kufr bi At-Tāghūt is one part of the Shahādah “Lā illāha illa Allāh” and having Imān in Allāh is the second part.

This means that “Lā illāha illa Allāh” indicates two matters:

- **First:** That Allāh is the Only One worthy of worship Exclusively and that no one else deserves this worship besides Him.
- **Second:** That rejecting all that is worshiped besides Allāh Ta'āla, is an obligatory matter.

This is why knowledge of Lā ilāha illa Allāh, like Commanded by Allāh in His saying: “So know, [O Muḥammad], that there is no deity except Allah [Lā illāha illa Allāh].” [47:19] means that we have to know the Tāghūt in order for us to reject it.

Rejecting Tāghūt my brothers contains believing in its falsehood, that you hate it, abandon it, disavowal from it and that you denounce it and that you hate its people and that you show enmity and Barāa towards them.

Shaykh Al-Islām and the Mujaddid Imām Muhammad ibn ‘Abd Al-Wahhāb (رحمه الله تعالى) said:

اعلم رحمك الله أن أول ما فرض الله على ابن آدم "الْكُفْرَ بِالطَّاغُوتِ"، والایمان بالله

“You should understand, may Allāh have mercy on you, that first matter Allāh obliged on Banī Adam was Al-Kufr bi At-Tāghūt and Imān in Allāh.”

And the Shaykh (رحمه الله تعالى) also said:

واعلم أن الإنسان ما يصير مؤمناً بالله إلا بالكفر بالطاغوت؛ والدليل قوله تعالى: فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنَ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى

“You should understand that a person can not become a believer in Allāh - and the ‘Mā’ in this sentence is a total negation, it means he'll never become a believer in Allāh - except by rejecting At-Tāghūt, And evidence is Allāh Ta'āla Saying: “So whoever disbelieves in Tāghūt and believes in Allāh has grasped the most trustworthy handhold.” [2:256]

And the Shaykh (رحمه الله) also said one of his Rasā'il:

إخواني تمسكوا بأصل دينكم، أوله وآخره، أسسه ورأسه، وهو شهادة أن "لا إله إلا الله"، واعرفوا معناها، وأحبوا أهلها، واجعلوهم إخوانكم ولو كانوا بعيدين! واكفروا بالطواغيت، وعادوهم، وأبغضوا من أحبهم، أو جادل عنهم، أو لم يكفرهم، أو قال: "ما علي منهم"، أو قال: ما كلفني الله بهم"، فقد كذب هذا على الله وافتري! بل كلفه الله بهم، وفرض عليه الكفر بهم والبراءة منهم، ولو كانوا إخوانه أو أولاده.. فالله الله! تمسكوا بأصل دينكم، لعلمكم تلقون ربكم لا تشركون به شيئاً! انتهى كلامه رحمه الله

“My brothers, hold on to the principles of your Religion, its beginning and its end, its base and its head which is Lā illāha illa Allāh. Know its meaning, and love those who belong to it, and consider them your brothers even if they are far away from you. Reject the tawāgīth and hate them and hate those who love them or argues on their behalf, or doesn't [want to] make takfīr on them, Or says: 'What do I have to do with them?' Or says: 'Allāh didn't oblige me to make takfīr on them.' Because he lied to Allāh and slandered Him. Rather Allāh obliged him with that by ordering him to reject them and to disavowal from them, even if they are his brothers or his children. So by Allāh, by Allāh, hold on to the fundamentals of your Dīn, so that you might meet Your Lord without associating any partners with Him.” End of his words

And forgive me my brothers for the long quoting of the sayings of this Imām, but he is the best when it comes to explaining the matter of At-Tāghūt, exposing its reality and warning the Muslim Ummah from it. And he (رحمه الله) also said:

اعلم رحمك الله أن فرض معرفة شهادة أن "لا إله إلا الله" قبل فرض الصلاة والصوم، فيجب على العبد أن يبحث عن معنى ذلك أعظم من وجوب بحثه عن الصلاة والصوم. وحرم الشرك والإيمان بـ"الطاغوت" أعظم من تحريم نكاح الأمهات والعمات

“You should understand, may Allāh have mercy on you, that the obligation of knowing the true meaning of the shahādah 'Lā illāha illa Allāh' comes before the obligation of knowing how to pray and fast. So a servant [of Allāh] should be more eager in seeking knowledge on its true meaning than he does seeking [knowledge on] praying and fasting. Allāh made Shirk and believing in Tāghūt more Harām than marrying or having intercourse with the mothers and aunts.”

And he (رحمه الله) also said: in Al-Uṣūl At-Thalāthah, explaining that Al-Kufr bi At-Tāghūt is an obligation upon all nations, and that all messengers and prophets called to it. He (رحمه الله) said:

وكل أمة بعث الله إليها رسولا من نوح إلي محمد صلى الله عليهم وسلم أجمعين؛ يأمرهم  
بعبادة الله وحده، وينهاهم عن عبادة الطاغوت؛ والدليل قوله تعالى: ولقد بعثنا في كل أمة  
رسولا أن اعبدوا الله واجتنبوا الطاغوت

“Every nation to whom Allāh sent a messenger from Nūh to Muhammad may Allāh sent His peace and Blessings upon them all, they were commanding [their nations] to believe in Allāh, and forbade them the worship of At-Tāghūt and the Evidence is Allāh’s saying: “And We certainly sent into every nation a messenger, [saying], "Worship Allāh and avoid Tāghūt.” [16:36]

So, my beloved brothers, Al-Kufr bi At-Tāghūt is a condition of Islām, and a pillar of the testimony of faith, so the person who does not reject the Tāghūt he can not be a Muslim. Like the Prophet (ﷺ) said:

من قال 'لا إله إلا الله' وكفر بما يعبد من دون الله ماله ودمه، وحسابه على الله عز وجل

“Whoever says Lā illāha illa Allāh, and rejects all that is worshiped besides Allāh [i.e. Tāghūt] his property and blood become inviolable, and it's for Allāh to hold him accountable.” Narrated by Imām Muslim in his Saḥīḥ.

This is why knowing the [meaning and reality of] Tāghūt, and knowing the various types of tawāghīt, especially the types Muslims are tested by in these days, is from the most important things obliged on a Muslim.

And the Amīr Al-Mu'minīn 'Umar ibn Al-Khattāb Al-Muhaddath Al-Mulham (the one who is inspired عنه الله) said:

إنما تنقض عرى الإسلام عروة عروة إذا نشأ في الإسلام من لم يعرف الجاهلية

“The bonds of Islām will be undone one by one if there rises in Islām [a people] who don’t know al-Jāhiliyah [pre islamic period of ignorance].”

This means that a person's ignorance about the reality of islām, and his ignorance about the reality of Jāhiliyah will lead him to accepting the principles of Jāhiliyah while rejecting some principles of islām.

It could get even bigger than that, so he starts fighting the principles of islām while supporting some principles of Al-Jāhiliyah. And this has already occurred.

Indeed Muslims are plagued by the tawāgīth today because they remained ignorant about the reality of their Dīn, and because they remained ignorant about the reality of the Message Allāh sent His Messenger (ﷺ) with. Rather, they even remained ignorant when it came to the true meaning of 'Lā illāha illa Allāh'.

And Hudhayfah ibn Al-Yamān (رضي الله عنهما) said:

كان الناس يسألون رسول الله صلى الله عليه وسلم عن الخير؛ وكنت أسأله عن الشر مخافة أن يدركني

“The people used to ask the Messenger of Allāh (ﷺ) about the good but I used to ask him about the evil lest I should be overtaken by it.”

And there are no better words than the words of the poet:

عَرَفْتُ الشَّرَّ لَا لِلشَّرِّ وَلَكِنْ لِتَوَقُّيهِ

"I became aware of the evil not because it's evil rather by fearing it"

وَمَنْ لَمْ يَعْرِفِ الشَّرَّ مِنَ الْخَيْرِ يَقَعْ فِيهِ

"And the one who doesn't distinguish between the evil and good, will [definitely] fall into evil"

So when the importance of this matter becomes clear, all Muslims must know that the ‘Ulamāa of Islām may Allāh have mercy on them all, took care of explaining the meaning of At-Tāghūt, and exposing its reality and warning from it as sincere advisors for the Ummah and to fulfill their duty [towards Allāh].

And making a matter clear [to the people] has to be done according to the need. So whenever a Fitnah spreads in the form of the various kinds of Tawāgīth, Allāh Ta’āla will prepare from among the people of knowledge people who will stand up against it, in order to protect the Dīn, fulfilling the prophecy of the Prophet (ﷺ) who said:

لا تزال طائفة من أمتي ظاهرة على الحق منصوره، لا يضرهم من خذلهم، ولا من ناوأهم، حتى يأتي أمر الله وهم على ذلك

"A group of people from my Ummah will remain apparent and victorious on the Truth. Those who oppose them shall not do them any harm, and they will remain in this condition until the Hour overtakes them."

And fulfilling the prophecy of the Prophet (ﷺ) who said:

إن الله يبعث لهذه الأمة على رأس كل مائة سنة من يجدد لها أمر دينها

"At the beginning of every century Allāh will send to this Ummah someone who will renew its religious understanding"

And the more a scholar is holding to the beliefs of the Salaf As-Sālih, which the Prophet (ﷺ) and his Sahābah were on, And the more he is grounded in knowledge, and the more he knows about his reality and the reality of his time, the more concern he will get for this major fundament and the more he will take care of this great matter.

When the tawāgīth appeared in the Muslim countries at the time of Shaykh Al-Islām ibn Taymiyyah (رحمه الله تعالى), from the matters he cared about and paid a lot of attention to, and where he put all his efforts in clarifying them, was the matter of the tawāgīth. This is because he spoke a lot about the worship of others besides Allāh Ta'āla and calling upon others besides Allāh in many of his books.

So when he witnessed the implementation of other than Allāh's Sharī'ah among the Tartars, and saw people starting seeking legislation from the customs of their parents and ancestors at some villages, and he saw deviation from the Kitāb and Sunnah and the endorsement of what is called 'Siyāsāt' (politics) among some of the Fuqahāa, Shaykh Al-Islām ibn Taymiyyah (رحمه الله تعالى) also warned from that. The same was done by his students like Al-Imām ibn Al-Qayyim and Al-Hāfith ibn Kathīr and many others (رحمهما الله تعالى).

A couple of centuries later, when the earth was darkened with Shirk and Bid'ah [innovation], and after Dalāl [deviation] and Jahālah [ignorance] spread. Allāh prepared for this Ummah Shaykh Al-Islām Muhammad ibn 'Abd Al-Wahhāb (رحمه الله), and after him he prepared his students.

So they clarified and exposed many kinds of tawāgīth with which Muslims were plagued in their time, like all that is worshiped besides Allāh Ta'āla: like Al-Qubūr [graves], Shayātīn [devils] and those whom people call Sālihīn and Awliyāa [righteous people].

In their time there was also an increase of Kāhīns and Sāhīrs, and people in their lifetimes were used to seek judgment and legislation from other than the Sharī'ah of Allāh. So they took their responsibility in clarifying it, and warning against it, and exposing its falsehood.

After that, when the Muslims were plagued in our time with Al-'ilmānīyah Al-Kāfirah [Kufrī secularism], and with the Jāhiliyah and Tāghūti laws and constitutions who were invented by the kāfir christian Europeans. Allāh Ta'āla prepared for this Ummah those who will stand up against it to expose its evil, and to show that it clearly nullifies the principle of Islam which is the Shahādah of 'Lā illāha illa Allāh', and that this Secularism is a Tāghūt that Muslims are obliged to reject.

It was confronted by the Imām and Shaykh Al-Islām of his time, the Muftī of this country, Shaykh Muhammad ibn Ibrāhīm (رحمه الله تعالى). And this was clarified by the Muhaddith (Imām of Hadīth) in his time and the Noble Shaykh Ahmad Shākir (رحمه الله تعالى). And it was also clarified by the Scholar of Qur'ān, and the Devoted Shaykh Muhammad Al-Amīn As-Shinquīti (رحمه الله تعالى) the writer of 'Adwāa Al-Bayān' and by many other scholars of Islām in various places on this world.

And Allāh Ta'āla is still preparing for this Dīn a generation that He will use in His obedience, they will refute on His behalf the distortions of the extremists and the fabrications of the promulgators of falsehood, And they will clarify and show the true meaning of this Dīn to the Shabāb [youths] of this Ummah and to its coming generations.

And the 'Ulamāa warned against Tāghūt with any means they possessed, by referring to the Qur'ān and by writing poetry [Nadhm, Shi'r]. And from the best scholars who spoke about Tāghūt after Shaykh Al-Islām Muhammad ibn 'Abd Al-Wahhāb (رحمه الله) in these late centuries, is the Noble Shaykh Sulaymān ibn Sahnān (رحمه الله تعالى) in one of his excellent Rasā'il and I'll share some parts from it at the end of my talk this night.

And also the Great and Noble Shaykh ‘Abd Allāh Abā Butayn (رحمه الله تعالى) and his words are collected in Ad-Dorrah As-Sanniyah and I will share some of it in this lecture when we talk about the various kinds of tawāgīth.

And I will also share some of the Nadhm [poetry] in Ad-Dorrah As-Sanniyah by one of the ‘Ulamāa of his time, the Noble Shaykh Ishāq ibn As-Shaykh ‘Abd Ar-Rahmān ibn Hassan Aāl As-Shaykh (رحمه الله تعالى).

Dear brothers, the Salaf As-Sālih (رحمهم الله) had knowledge of the Tāghūt and its various kinds and that’s why there was not much deviation from the Sirāt Al-Mustaqīm [straight Path] among them.

Indeed, deviation from the Straight Path occurs when people are ignorant when it comes to the true essence of the Dīn. And this is why, when the affairs of the Ummah changed after the blessed three generations [Sahābah, Tābi’īn & Tābi’ At-Tābi’īn], and Al-Bid’ah [innovations] spread, ignorance of Tāghūt became obvious.

My brothers in Islām, the Mutakalimīn [the people of Kalām & philosophy] from among the Mu’tazillah, the Ashā’irah, the Matarūdi’s and their likes, and also the Murji’ah had the worst effect on the Muslim Ummah in distorting the purity and true essence of [its] ‘Aqīdah [beliefs]. And in corrupting its Fitrah and seriously distorting it. This led to ignorance on the reality of what Allāh send His Messengers with, and with which He revealed His Books, which is Tawhīd that is founded on two major Pillars:

- **First:** Believing in Allāh Ta’āla Alone and Exclusively without associating any partners with Him.
- **Second:** Rejecting the Tāghūt.

The traces left behind by Mutakalimīn were evil, because they explained the meaning of 'Lā illāha illa Allāh' as Tawhīd Ar-Rubūbiyah merely. So they said it means: Allāh is the Creator and there is no one else capable of Creating other than Allāh. So according to them, the person who believes this, that Allāh is Al-Khāliq [The Creator] and Al-Rāziq [The Sustainer] and other Deeds of the Lord (سبحانه وتعالى), he is a Muwahhid who has perfected his Tawhīd.

And this is Tawhīd according to them. So according to this understanding Abū Jahl and Abū Lahab would also be considered Muwahhidīn. Because they didn't deny that Allāh Ta'āla was Al-Khāliq and Al-Rāziq. Allah Subhānahu wa Ta'āla said: "And if you asked them who created them, they would surely say: 'Allah.'" [43:87]

The Shirk of Abī Jahl and Abī Lahab was related to Tawhīd Al-Ulūhiyah, and that is sincerity in worshipping Allāh Ta'āla exclusively. This is where the Ummah deviated and I mean, when these Mutakallimūn appeared and spread in the east and the west of the Muslim countries.

So the Ummah deviated in the meaning of 'Lā illāha illa Allāh' and that led to the worship of graves who are from the tawāgīth. And it also led to all kinds of acts of worship being directed to the Kāhins, Sāhirs, Al-Munajimīn [astrologers], Awliyāa and Sālihīn [righteous people] and many others. And this is the Tāghūt. And it also led to the leniency in seeking Legislation from other than the Shari'ah of Allāh Ta'āla, because to them it is just a matter of practice.

As for the Murji'ah, they are the worst in leaving evil traces on the Muslims, and they have corrupted their beliefs and they have corrupted their deeds, and their Akhlāq and their Sulūk [behavior].

Al-Irjāa means: Imān [having faith] is believing with the heart that the Message of the Prophet (ﷺ) was the Message of Truth.

This means that Abu Tālib [the uncle of the prophet] had to be a believer because he believed that the Prophet (ﷺ) was on the Haq, and that he was sincere, but he refused following and obeying him. And from the final words said by the Prophet (ﷺ) when he died was: "He died on the Millah [religion] of ‘Abd Al-Muttalib."

And it was Abā Tālib who said in some of his own poetry:

وَلَقَدْ عَلِمْتُ بِأَنَّ دِينَ مُحَمَّدٍ

I have surely understood that the Dīn of Muhammad

مِنْ خَيْرِ أَدْيَانِ الْبَرِيَّةِ دِينًا

Is better than all other religions of mankind

لَوْلَا الْمَلَامَةُ أَوْ حَذَارُ مَسِيَّةٍ

If I wasn't fearing blame and slander [from Quraysh]

لَوَجَدْتَنِي سَمِحًا بِذَلِكَ مُبِينًا

You would have found me accepting it with full conviction

So he knew that the Prophet (ﷺ) was truthful, and this was the reality of all kufār in Quraysh, because they knew that the Prophet (ﷺ) was truthful in what he said, but they refused to accept it and they were arrogant instead of obeying him and that is why they were kāfirīn. So Al-Murji'ah dismantled the actions from [the definition of] Al-Imān, so a person who affirms with his heart is a Muslim even if he doesn't affirm with his tongue and doesn't act according to the teachings of islām at all.

And this is the reason why we are witnessing Al-Hukm [ruling] with other than Allāh Ta'āla has revealed in most of the Muslim countries, while the 'Ulamāa of Al-Murji'ah remained silent. According to them, this doesn't nullify the definition of Al-Imān, and this is Wallāhi deviation from the Haq and the Manhaj of Ahl As-Sunnah wa Al-Jamā'ah which is the path of the Messenger of Allāh (ﷺ).

And all of this beloved brothers led to not knowing the Nawāqidh [nullifiers] of islām and not knowing the [matters that cause] apostasy among many of the Muslims. Which led to the prevalence of the ruling with Tāghūt and the prevalence of the worship of Tāghūt in many Muslim countries while they were thinking they were still inside the fold of Islam and were still doing good.

My beloved brothers, the Salaf As-Sālih had a high level of concern for this major principle and this is why they even stated about Al-Kufr bi At-Tāghūt in their final wills.

Al-Imām Abu Muhammad Ad-Dārimī (رحمه الله) transmitted in his Sunnan from the path of Makhūl that he entrusted [who heard from him] that he testified that there is no god worthy of worship besides Allāh Exclusively. And that Muhammad was His Slave and Messenger, he believed in Allāh and rejected At-Tāghūt. This is what he lived on, and in shā Allāh died upon, and resurrected upon. Until the end of his Wasīyah (see text below).

٣٢٢٨ - حَدَّثَنَا الْحَكَمُ بْنُ الْمُبَارَكِ ، أَخْبَرَنَا الْوَلِيدُ ، عَنْ حَفْصِ بْنِ غِيَّانَ ، عَنْ عَبْدِ مَكْحُولِ بْنِ أَبِي حَبِيبٍ أَوْصِيَهُ قَالَ : نَشَهِدُ هَذَا ، فَاشْهَدْ بِهِ : نَشَهِدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَإِنْ مَجِّدًا عَبْدَهُ وَرَسُولَهُ ، وَيُؤْمِنُ بِاللَّهِ وَيُكْفِرُ بِالطَّاغُوتِ ، عَلَيَّ ذَلِكَ يَحْيَا إِنْ شَاءَ اللَّهُ وَيَمُوتُ وَيُبْعَثُ ، وَأَوْصِي فِيمَا رَزَقَهُ اللَّهُ فِيمَا تَرَكَ إِنْ حَدَّثَ بِهِ حَدَّثَ وَهُوَ كَذَّابٌ وَكَذَّابٌ إِنْ لَمْ يَغْيِرْ شَيْئًا مِمَّا فِي هَذِهِ الْوَصِيَّةِ .

So you can see O Muslim that this Noble Imām stated in his final will that he rejected At-Tāghūt because he knew that Al-Kufr bi At-Tāghūt is a condition of [accepting a persons] islām.

Dear brothers, I will now state some including statements on the meaning of At-Tāghūt. Thereafter I will continue in shā Allāh my speech going into detail with regards to the most important Ru'ūs [heads] of the Tawagīth.

Shaykh 'Abd Allāh Abā Butayn (رحمه الله) said after quoting the sayings of the 'Ulamā that explain the meaning of Tāghūt, he said:

تحصّل من مجموع كلامهم أن اسم "الطَّاغُوت" يشمل كل معبود من دون الله؛ وكل رأس في الضلال يدعو إلى الباطل ويحسنه؛ ويشمل أيضاً كل من نصبه الناس للحكم بينهم بأحكام الجاهلية المضادة لحكم الله ورسوله؛ ويشمل أيضاً الكاهن والساحر وسدنة الأوثان الداعين إلى عبادة المقبورين وغيرهم بما يكذبون من الحكايات المضلة للجهال! الموهمة أن المقبور ونحوه يقضي حاجة من توجه إليه وقصده!! وأنه فعل كذا وكذا!!! مما هو كذب أو من فعل الشياطين؛ ليوهموا الناس أن المقبور ونحوه يقضي حاجة من قصده فيوقعوهم في الشرك الأكبر وتوابعه؛ وأصل هذه الأنواع وأعظمها الشيطان! فهو "الطَّاغُوت" الأكبر

“According to their sayings; the phrase Tāghūt comprises everything which is known as an Ma'būd [worshiped] other than Allāh and every leader of Dalālah [misguidance] who calls to Falsehood and makes it seem good. It also comprises all of those who were appointed by the people to judge with the rulings of Al-Jāhiliyyah, which are in contradiction to the laws of Allāh Ta'āla and His Messenger. It also comprises the Kāhin and the Sāhir, and the custodians of the idols [and places of idol-worshiping; i.e., shrines, graves], those who invite people to worship the ones in the graves and others with lies, and false stories which mislead the Juhāl, deluding them that the ones in the graves and their likes carry out the needs of those who turn towards them and directs [worship] to them, and that he will do such and such, which in reality are lies and from the acts of the shayātīn. So that they may delude people that the one who is in the grave and their likes carry out the needs of those who direct [their worship] to them, consequently making them get caught in Shirk Al-Akbar [major shirk] and its tributary. And the origin of all of these types and the greatest of them all is the shaytān: this is the greatest Tāghūt.”

End of his words (رحمه الله).

And the Noble Shaykh Ishāq ibn As-Shaykh ‘Abd Ar-Rahmān ibn Hasan Al As-Shaykh (رحمه الله) said in his final poem witch he named: “Al-Urjūzah Al-Mufīdah fi Masā’il Al-’Aqīdah” explaining the meaning of Tāghūt:

فِي الْعُرْوَةِ الْوُثْقَى فَأَيْنَ الْعَالِمِ	✽	وَالْكَفْرِ بِالطَّاغُوتِ فَرَضٌ لَا رِمَ
يَكْفِي وَيَشْفِي فَاشْرَبِ الصَّافِي الْعَذِي	✽	فِي آيَةِ الْكُرْسِيِّ وَالنَّحْلِ الَّذِي
فَأِنَّهُ الطَّاغُوتُ قُلْ مَمْنُوعَا	✽	فَكُلْ مَا قَدْ جَاوَزَ الْمَشْرُوعَا
سَمِيَ الْمُطَاعَ فِي الصَّلَالِ رَبًّا	✽	عِبَادَةً أَوْ طَاعَةً أَوْ حُبًّا
قَالَ النَّبِيُّ لَيْسَ هَذَا الْمَقْصِدُ	✽	هَذَا عَدِيٌّ قَالَ لَسْنَا نَعْبُدُ
أَرْبَابَهُمْ مُبَيَّنًّا أَخْبَارَهُمْ	✽	يَتْلُو عَلَيْهِ اتَّخَذُوا أَخْبَارَهُمْ
كَذَلِكَ فِي التَّخْرِيمِ بِالتَّضْلِيلِ	✽	هِيَ طَاعَةٌ الْأَخْبَارِ فِي التَّحْلِيلِ
لَا حَبْدًا مَأْمُورُهُمْ وَالْأَمْرُ	✽	وَالْحُكْمُ بِالْقَانُونِ أَمْرٌ مُنْكَرٌ
"لَا تَجِدُ" "لَا تَفْعُدُوا" "لَا تَرْكُنُوا"	✽	مَا عَلِمَ الْمَسْكِينُ جِبْنَ يَذْهَبُ
تَكْفِي وَلَكِنْ قَدْ دَهَاهُمْ جَهْلُهَا	✽	يَقُولُ "دِينِي لِي" و"قُلْ يَا أَيُّهَا"
فَاتَّخَذَتْ لِلْجَمْعِ وَالْمَسَالِمَةِ	✽	قَدْ أَنْزَلَتْ لِلْفِرْقَى وَالْمَصَارِمَةِ

The Shaykh says: 'Al-Kufrū bī At-Tāghūtī Fardun Lāzimū, Fi Al-'Urwatī Al-Wūthqāa fā Ayna Al-'Alimu.'

This means that Al-Kufr bi Tāghūt is a condition for [grasping] the most trustworthy handhold, like [mentioned] in the verses that are with us.

The Shaykh then said 'Fī Ayat Al-Kūrīsī', that we have with us: “So whoever disbelieves in Tāghūt and believes in Allāh has grasped the most trustworthy handhold” [2:256]

And 'An-Nahl' means the saying of Allāh: “And We certainly sent into every nation a messenger, [saying], "Worship Allāh and avoid At-Tāghūt.” [16:36]

'Al-Lathī Yakfī wa Yashfī' means that whoever knows the meaning of Āyat Al-Kursī and what came in the Āyah after it, and what came in Sūrat An-Nahl, it would be sufficient for him to know the true meaning of Tawhīd.

His saying 'Fashrab Asāfiy Al-'Adhīy' means drink from the clear well that is not mixed with anything [pure].

The Shaykh then says: 'Fa Kullu Mā Qad Jāwaza Al-Mashrū'a, Fa innahū At-Taghūtū Qul Mamnū'a'

This is the [true] meaning of At-Tāghūt; all that crossed its limits that were prescribed for him by Allāh and His Messenger then he is At-Tāghūt. The Shaykh said: 'This is a forbidden matter'.

'Ibādatan aw Tā'atan aw Hubba' means: If he crosses his limits in worship so he worshiped it, or crossed his limits in obeying so he obeyed it, or he crossed his limits in loving so he loved it, then this is At-Tāghūt [ie. those worshiped obeyed and loved besides Allāh].

'Sammi Al-Mutā'a fī Ad-Dalālī Rabba' so the person who is obeyed in Dalāl [misguidance] is a God. Because Allāh Ta'āla said: "They have taken their scholars and monks as lords besides Allāh" [9:31]

Like it was mentioned by the poet. He said:

هَذَا عَدِيٌّ قَالَ لَسْنَا نَعْبُدُ

Hādha 'Adiyun Qāla Lasna Na'budu

قَالَ النَّبِيُّ لَيْسَ هَذَا الْمَقْصِدُ

Qāla An-Nabīyu Laysa Hādha Al-Maqsidu

يَتْلُو عَلَيْهِ اتَّخَذُوا أَحْبَارَهُمْ

Yatlu ‘Alayhī Taghadhu Ahbārahum

أَرْبَابَهُمْ مَبِينًا أَخْبَارَهُمْ

Qāla An-Nabīyu Laysa Hādha Al-Maqsidu'

هِيَ طَاعَةُ الْأَخْبَارِ فِي التَّحْلِيلِ

Hiya Tā'atu Al-Ahbārī Fī At-Tahlīlī

كَذَلِكَ فِي التَّحْرِيمِ بِالتَّضْلِيلِ

Kathāka Fī At-Tahrīmī bi At-Tadlīlī

The Shaykh (رحمه الله) says that the person who is obeyed in misguidance, has been taken as god by the one who obeyed him.

And when ‘Adiy ibn Hātīm heard the Prophet (ﷺ) reciting the saying of Allāh Ta’āla over him: “They have taken their scholars and monks as lords besides Allāh, and [also] the Messīh, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.” [9:31]

So ‘Adiy said to him: ‘O Messenger of Allāh, we are not worshipping them!’ So the Prophet (ﷺ) said: “That is not what I meant’ Like it’s said by the Shaykh in his poem: “Qāla An-Nabīyu Laysa Hādha Al-Maqsidu”

What he meant is, he said to him: 'Do they not make Halāl what Allāh has made Harām and you obeyed them?' And do they not make Harām what Allāh made Halāl so you followed them? Adiy said: 'Yes we did'. The Prophet (ﷺ) said: 'That's your act of worship.'

يَتْلُو عَلَيْهِ اتَّخَذُوا أَحْبَارَهُمْ

Yatlu 'Alayhī Taghadhu Ahbārahum

أَرْبَابَهُمْ مَبِينًا أَخْبَارَهُمْ

Qāla An-Nabīyu Laysa Hādha Al-Maqsidu'

هِيَ طَاعَةُ الْأَحْبَارِ فِي التَّحْلِيلِ

Hiya Tā'atu Al-Ahbārī Fī At-Tahlīlī

كَذَلِكَ فِي التَّحْرِيمِ بِالتَّضْلِيلِ

Kathāka Fī At-Tahrīmī bi At-Tadlīlī

So, whoever obeys the 'Ulamāa or Zu'amāa [leaders] in making Halāl what Allāh Ta'āla made Harām, like making Zinah, alcohol and other sins Halāl. Or if he obeys them in making Harām what Allāh made Halāl, like marrying multiple wives and things similar, by doing so he made them tawāgīth and he becomes a mushrik [polytheist] who has left the fold of islām. If he obeys them while having knowledge of it.

The Shaykh (رحمه الله) said: "Wa Al-Hukmu Bi Al-Qānūni Amrun Munkaru - La Habadhā Ma'mūrum wa Al-Amirū"

Ruling with the [Man-made] Qawānīn is Munkar because those laws are the Tāghūt, so it's obligatory to reject them, it is obligatory on every Muslim, male and female, young and old to reject the Man-made laws. Whether they were legislated by a parliament, or a council of nations, or a council of people, or a general assembly, or other similar organisations. So every law that contradicts the Sharī'ah of Allāh Ta'āla, and every system that contradicts the Sharī'ah of Allāh Subhānahu wa Ta'āla, it becomes an obligation [upon us] to reject it.

We already explained how to reject At-Tāghūt. A Muslim is obliged to make Barāa from it, he has to hate it, and he has to show enmity towards its people and he has to make Barāa from them.

'La Habadhā Ma'muruhūm' means the one who is obeyed from among the common people. And his saying: "Wa Al-Amirū" is the Ruler or Legislator.

مَا عَلِمَ الْمَسْكِينُ حِينَ يَدُهِنُ

Mā 'Alima Al-Miskīnū Hina Yudhinū

"لَا تَجِدُ" "لَا تَقْعُدُوا" "لَا تَرْكُنُوا"

Lā Tajidū, Lā Taq'udū, Lā Tarkanū

The Shaykh says that the person who appeases those tawāgīth, he didn't ponder over the saying of Allāh Ta'āla: "You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger [58:22] It contains 'Lā Tajidū'

'La Taq'udū' means he also did not ponder over the saying of Allāh Ta'āla: "And it has already come down to you in the Book [i.e., the Qurān] that when you hear the verses of Allāh [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed, Allāh will gather the munāfiqīn and kāfirīn in Hell all together." [4:140]

'La Tarkanū' refers to Allāh Ta'āla saying: "And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allāh any protectors; then you would not be helped." [11:113]

مَا عَلَّمَ الْمِسْكِينَ جِئْنَ يَدَهُنَّ

Mā 'Alima Al-Miskīnū Hina Yudhinū

"لَا تَجِدُ" "لَا تَعُدُّوْا" "لَا تَرَكُنُوْا"

Lā Tajidū, Lā Taq'udū, Lā Tarkanū

يَقُوْلُ "دِيْنِيْ لِيْ" و "قُلْ يَا اَيُّهَا"

Yaqūlū 'Dīnī Lī' Waqul Yā Ayyūha

تَكْفِيْ وَلَكِنْ قَدْ دَهَاهُمْ جَهْلُهَا

Takfī Walākin Qad Dahāhum Jahlūha

It means that a person might say: I'll sit down with them! I will compliment them! I will appease them! This is my Religion! So he misinterprets Allāh's saying: "Say: 'O Kāfirūn \* I do not worship what you worship.'" Until Allāh Ta'āla said: "For you is your religion, and for me is my religion"

So the Shaykh (رحمه الله) refutes him by saying: "Waqul 'Yā Ayyuha" which refers to: "Say: "O Kāfirūn." [109:1]

'Takfī Walākīn Qad Dahāhūm Jahlūha' this means that they were struck by ignorance about the meaning of this major Sūrah which is Barāa from Shirk, like they were struck with ignorance about the meaning of Lā illāha illa Allāh.

The Shaykh then explains the meaning of 'Say O Kāfirūn' saying: 'Qad Unzilāt lil Farqī wa Al-Musāramati - Fa Tughidhat lil Jam'ī wa Al-Mūsālamah". It means that it was revealed to abandon and distance ourselves from the kufār, to fight and confront them and to show enmity towards them.

This is the true meaning of Sūrat Al-Kāfirūn, so those who love to appease Kufār used it for the sake of peace with them, and for the sake of uniting with them and remaining silent on falsehood and Munkar they believe in.

My beloved brothers, Shaykh Al-Islām Al-Mujaddid Muhammad ibn ‘Abd Al-Wahhāb (رحمه الله تعالى) has stated that the heads of the tawāgīth are five. He said like it is mentioned in Ad-Dorrah As-Sanniyah, and all the statements I have quoted today that belong to him are from Ad-Dorrah As-Sanniyah: The tawāgīth are many, and their heads are five:

**The first** is shaytān who calls the people to worship other than Allāh and the evidence is: “Did I not enjoin upon you, O children of Adam, that you not worship shaytān - [for] indeed, he is to you a clear enemy.” [36:60]

**The second** is a tyrannical and oppressive ruler who replaces the Laws of Allāh Ta’āla, and the evidence is Allāh Ta’āla saying: “Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad], and what was revealed before you? They wish to refer legislation to Tāghūt, while they were commanded to reject it; and shaytān wishes to lead them far astray.” [4:60]

**The third** is the one who judges by other than what Allāh has revealed, and the evidence is Allāh Ta’āla saying: “And whoever does not judge by what Allāh has revealed - then it is those who are the Kāfirūn.” [5:44]

**The fourth** is the one who claims to have knowledge of the Ghayb [matters of the unseen] and the evidence is Allāh Ta’āla saying: “[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone. Except whom He has approved of messengers.” [72:27]

And the saying of Allāh: “And with Him are the keys of the unseen; none knows them except Him.” [6:59]

**The fifth** is the one who is worshiped apart from Allāh and is pleased with being worshiped and the evidence is: “And whoever of them should say, "Indeed, I am a god besides Him" - that one We would recompense with Hell.” [21:29]

And in Al-Usūl At-Thalāthah the Shaykh (رحمه الله تعالى) also labelled the one who calls others to worship him as being a head of the tawāgīth.

My beloved brothers, these are the most important heads of the tawāgīth, so lets speak about them one by one, so that it becomes clear for the Muslim that he must reject these Heads that have become many and widespread in our days, I ask Allāh to protect all the Muslims.

The first head of the Tawāgīth is the Shaytān, the shaytan includes Iblīs and his helpers and servants from the Shayātīn Al-Ins [mankind] and Al-Jinn. They are those who are enemies of the Messengers (عليهم الصلاة والسلام), and they are the enemies of the followers of the Messengers, and they are calling to misguidance and hinder [others] from the Path of Allāh.

And this includes Al-'ilmāniyūn [the secularists], Al-Qawmiyūn [the nationalists] Al-Munāfiqūn [the hypocrites] and other branches of murtadīn who apostatized from the Religion of Islām.

Allāh Ta'āla said: “And thus We have made for every prophet an enemy - shayātīn from mankind and djinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent. And [it is] so the hearts of those who disbelieve in the Hereafter will

incline toward it [i.e., deceptive speech] and that they will be satisfied with it and that they will commit that which they are committing. [6:112-113]

And Allāh Ta'āla also said about Fir'awn and his Eminent ones: “And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be helped. And We caused to overtake them in this world a curse, and on the Day of Resurrection they will be of the despised. [28:41-42]

Beloved brothers, The one who invites others to a capitalistic, materialistic system that contradicts Islam than he is a Tāghūt. And everyone who slanders Islām, or doesn't see the Sharī'ah as complete, mocks it, whether he does it in an article, in a book, in a Tv-show, on stage or in a theater, in private or in public, joking or being serious, than this person is a Tāghūt and a kāfir.

And every person who publishes a book, or spreads an article, or works at a media-station and helps them in a slander campaign against Islām, against the Messenger of Allāh (ﷺ), or against the Ayāt [signs] of Allāh, than this person is a Tāghūt and an Imām [head] in misguidance.

Every person who fights against Islām in what way whatsoever, and every person who hinders [people] from the Path of Allāh [i.e Islām], with his tongue, with his person or his wealth, than this person is a Tāghūt and a rebellious shaytān, from the shayātīn Al-Ins or from the Jinn

Thus, it becomes an obligation upon the Muslims to hate them and to show Barāa from him, and he must reject him and he has to show him animosity for the Sake of Allāh, and to fight him when he has the ability to do so.

The second head of the tawāgīth is the one who's worshiped besides Allāh being pleased with it. Whether he's worshiped during his life or after he died, when he's pleased with that [ie. being worshiped]. This includes some Imāms of the Sūfi's and their extremists who are being worshiped besides Allāh Ta'āla while they are silent about it.

Rather, they call upon their disciples and followers to call upon them, and ask them, and to travel and make Tawāf around their graves.

It also includes the legislators, who legislate laws that contradict the Dīn of Allāh Ta'āla like the members of the parliaments, or the oppressive rulers who legislate laws that contradict the Book of Allāh and the Sunnah of His Messenger (ﷺ).

So all of these people are inviting [others] to worship them, because they gave themselves Attributes and Names that belong to Allāh's Rubūbiyah [Lordship], like At-Tashrī [legislating], because Allāh Tā'ala said: "Legislation is not but for Allāh. He has commanded that you worship not except Him." [12:40]

It also includes the one who calls [others] to worship him, he is also from the heads of the tawāgīth, even if he's not worshiped.

It also includes the one who invites to Ghulūw [extremism], and approves it, whether it is Ghulūw in [calling upon] those who are dead or alive. Like it's done by the Mashāyikh of misguidance, and it was narrated about some of them that he was encouraging his followers to visit his grave and to call upon him if they were in need of anything.

And this person is like Fir'awn who said to his people: "O eminent ones, I have not known you to have a god other than me." [28:38]

The third head of the tawāgīth, is the one who claims to have knowledge of the unseen. And examples my dear Muslims are the astrologers, magicians, sorcerers, a Rammāl [one who claims knowledge of the unseen and hidden matters by drawing lines in the sand], a fortune teller and their likes, from those who claim to have knowledge of the unseen and the future. These people are tawāgīth!

And the matters of Ghayb [unseen] my dear brothers, can be divided into two:

- Ghayb Al-Wāqi' [reality] - and this is the relative unseen – It is known among some people and unknown among others.
- Ghayb Al-Mustaqbal [future] - and this is the real unseen - only Allāh Ta'āla knows it and those whom He has approved of His Messengers.

So the one who claims to know Al-Ghayb of the future, he is a kāfir and he is expressing disbelief in Allāh and His Messenger (ﷺ), Allāh said: "Say, "None in the heavens and earth knows the unseen except Allāh, and they do not perceive when they will be resurrected." [27:65]

And Allāh said to His Prophet (ﷺ) and he is the best of mankind: "Say, [O Muḥammad], "I do not tell you that I have the depositories [containing the provision] of Allāh or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." [6:50]

That's why, my beloved brothers, every Muslim should be aware of dealing with those who claim to have the knowledge of the unseen. Because if he believes a person who claims to have knowledge of the unseen, he becomes a disbeliever in Allāh Ta'āla.

There has been an increase of people in our days, who go to the Sāhirs and Charlatans for treatment [Sihr with Sihr] and things similar. They don't know that Sihr is kufr, and that the Sāhir is a kāfir because he can only treat Sihr by [committing] shirk, and by doing some acts of worship to the shaytān.

Allāh Ta'āla said: "And they followed [instead] what the devils had recited during the reign of Sulaymān. It was not Sulaymān who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." [2:102]

And people are also being tested with [going to] fortune tellers, astrologers and those who claim to have the knowledge of the unseen to inform about the events that might occur in the future and inform them about the good luck.

The Prophet (ﷺ) has said in a Sahīh Hadīth:

من أتى عرافاً فسأله عن شيء لم تقبل له صلاة أربعين يوماً

"He who goes to a fortune teller and asks him about something, his Salāt [prayers] will not be accepted for forty days." [Sahīh Imām Muslim].

And the Prophet (ﷺ) also said:

ومن أتى عرافاً أو كاهناً فصدقه بما يقول؛ فقد كفر بما أنزل على محمد

"The one who goes to a fortune teller or a sorcerer and believes what he says has disbelieved in what was revealed to Muhammad."

This is an authentic Hadīth transmitted by Imām Ahmad, Al-Hākim, Al-Bayhaqī and others.

As for astrology; this is a form of Sihr, the Prophet (ﷺ) said:

من اقتبس شعبة من النجوم فقد اقتبس شعبة من السحر؛ زاد ما زاد

“He who acquires a branch of the knowledge of astrology, learns a branch of magic [of which he acquires more as long as] he continues to do so.”

Transmitted by Abū Dāwūd with an authentic chain [of narrators], authenticated by Imām An-Nawawī and others.

What is considered to be astrology is what some magazines in Paris and London publish, that talk about the future of the newborns using the horoscopes and things similar. All these people, beloved brothers are from the Ru’ūs of the tawāgīth.

This also includes those who claim to summon the spirits, and those who read the palms of the hands, read cups, or others who claim to have access to the matters of the unseen, whatever their name might be.

All of them are from the Ru’ūs of the tawāgīth, it is an obligation to reject them, to hate them and to show Barāa from and animosity towards them. Following them and going to them is pure ignorance, and a despicable and foolish path because they only utter myths, and it is a form of humanity becoming bogged down.

And in our days humanity has started to return to becoming bogged down like it was the case with the first people of Jāhiliyah. Because a lot are going to charlatans and Sāhirs these days.

It become that worse that some kāfir leaders who some people became fascinated by due to the development they achieved, have gone that far that they turn back to the male and female Sāhirs and sorcerers to inform them about the events of the future, and to order them what to do.

My beloved brothers, the fourth and fifth head from the heads of the tawāgīth are the oppressive and tyrannical rulers who replaced the Sharī'ah of Allāh, and the one who judges with other than Allāh has revealed.

My brothers in islām! The Ummah has never been plagued in any of its eras like the way it is plagued and tested in our modern day and ages.

Since the day Allāh sent Muhammad (ﷺ) until two centuries ago, the Muslims were always governed and ruled with the Sharī'ah of Allāh. There was a short period of time wherein Tartars ruled with Al-Yāsiq that was invented by Genkīs Khān. This Yāsiq was a collection of Muslim, Christian and Jewish ideas and from the habits of his parents and grandparents, and his descendants ruled the lands inhabited by Muslims and conquered by the Tartārs with those laws. This was for a short period of time and it didn't influence the affairs of the Muslims much, the affairs changed quickly.

So Allāh Ta'āla defeated the Tartārs and the muslimīn who were holding firm to their islam knew that the Tartārs were on falsehood. And shortly after that the revolution of the Tartars ended, and their armies started withdrawing. Short after that the Tartars accepted islam, and became part of its soldiers and conquered many lands from what we know today as Russia.

Despite that, the 'Ulamāa of Islām stood up against that Yāsiq, clarifying the stance towards it and its dangers at that time.

On top of the 'Ulamāa who stood up against it was the Imām of the Muslims in his time, Shaykh Al-Islām Abū Al-'Abbās ibn Taymiyyah (رحمه الله). Indeed, it was that pious Scholar who faced the Tartars with true conviction.

And when some Fuqahāa had doubts about the true reality of the Tartārs, because some of their kings were claiming to be Muslims, and with them the Mu’addhin, the judge and the Mufti, but they ruled with that Yāsiq. And when people had doubts about the legitimacy of fighting them when they invaded Shām, and the armies of islām went out to fight them, it was then that Shaykh Al-Islām ibn Taymiyyah (رحمه الله) said his famous words:

إن رأيتموني في ذلك الجانب وعلى رأسي مصحف فاقتلوني

“When you see me on that side, [i.e., the side of the Tartars] with a Mushaf placed on top of my head, [you should] kill me.”

So he issued numerous Fatāwa on the reality of those Tartars. And that the person who rebels against one successive Islamic Ritual or Law, known from the Dīn by necessity, it becomes an obligation to fight him, even if it was one single Ritual or Law, like the Sahābah (رضي الله عنهم) who fought against those who refrained from paying the Zakāh.

And the Fatāwa of Shaykh Al-Islām ibn Taymiyyah (رحمه الله) on this issue, can be found in the 28th Volume of his own Majmū’ Al-Fatāwa in the second half of the Volume, so whoever wants to read them, he can do so.

Thereafter, his student the Imām and ‘Allāmah ibn Kathīr (رحمه الله) who stated in his Tafsīr of Sūrat Al-Mā’idah that seeking legislation from this Yāsiq contains Kufr Akbar that takes a person outside the fold of islām. So whoever seeks judgment from it, it becomes obligatory to fight him until he returns to the Kitāb and Sunnah and only seeks judgment from them, in both the minor and major issues. And I’ll quote the Fatwa of ibn Kathīr in shā Allāh when I quote the Fatwa of the Noble ‘Allāmah Shaykh Sulaymān ibn Sahnān (رحمه الله تعالى).

After that period of time, the Ummah remained under governance of the Islamic Shari'ah. Until the kufār arrived, the English, French and Italian Christian Crusaders and others, who colonized most Muslim lands. And when they colonized the Muslim lands, they actively worked, and they did so with full conviction, to turn Muslims away from seeking judgment in the Islamic Shari'ah. They did it in stages until they achieved their goals.

This was the case in Turkey approximately 150 years ago. And the Jāhiliyah laws also made their entrance in Egypt a long time ago, somewhere around the beginning of the 2nd half of 19th century approximately 140 years ago.

So these Jāhiliyah laws made their entrance in the Muslim countries and judged in matters concerning blood, honor and wealth of the Muslims.

And when the colonists left, they only left after they prepared a filthy group, with an Arab skin face and tongue, but with an European heart. They are disbelievers in Allāh, and believers in secularism as a Dīn.

It was this minority who governed the Muslim countries and fought against islām without compromising and is still doing that. This is the reality of the Muslim countries, from east to west.

So, the Ummah is plagued with the implementation of the Jāhiliyah Laws, imported from the Jāhili Christian Kāfir Europe. And the Shari'ah of Allāh Ta'āla has been put aside [as a constitution] and this is the current state in the Muslim countries.

And the 'Ulamāa of the Muslims issued Fatāwa, and they didn't fall short with regard to this, they've talked and talked, and they warned against it, and they fulfilled their duty [towards Allāh].



“Contentment with Allāh as a Lord means that a person don’t take a Lord besides Allāh Ta’āla who leads him and who he asks in [time of] need, Allāh Ta’āla said: ‘Say, "Is it other than Allāh I should desire as a lord while He is the Lord of all things?’ [6:164]. And Allāh said at the beginning of the Sūrah [i.e., Al-An’ām]: ‘Say, Is it other than Allāh I should take as a protector, Creator of the heavens and earth’ [6:14] Meaning to appoint as a Deity, as Helper, as Savior, or a Safe Haven [other than Allāh], and it is from the Muwālāt [allegiance] that includes Al-Hubb [loving] and At-Tā’ah [obeying]. And Allāh said in the middle of Sūrat Al-An’ām: "[Say]: 'Then is it other than Allāh I should seek as judge while it is He who has revealed to you the Book [i.e., the Qurān] explained in detail?' [6:114] Meaning, is it other than Allāh that I seek to judge between me and you, so we seek his judgment in that which we differ? And this is His Book, Master of all Judges. So how can we seek judgment in other than His Book while He revealed it [in] an explained, and detailed, and sufficient and healing [manner]?”

And then Imām ibn Al-Qayyim (رحمه الله) said:

قال ابن القيم رحمه الله: ﴿ وكثير من الناس يرضى بالله ربا، لكن لا يرضى به ولياً وناصراً وحده؛ بل يوالي من دونه أولياء ظناً منه أنهم يقربونه إلى الله! وكثير من الناس يبتغي غيره حكماً يتحاكم إليه ويخاصم إليه ويرضى بحكمه؛ بينما أركان التوحيد ثلاثة: أن لا يتخذ سواه رباً. ولا إلهاً. ولا غيره حكماً ﴾

“A lot of people are content with Allāh as Lord, but they aren't content with Him being the Guardian and Helper Exclusively, rather they take as allies other Awliyāa besides Him thinking they are bringing them closer to Allāh. And a lot of people seek other than Him as a Judge, from whom they seek judgement and where they bring their disputes, being pleased with his ruling, whilst the Pillars of Tawhīd are three: That he doesn't take other than Him as a Lord, a as a God, or other than Him as a Judge.”

My dear brothers, the one who rules with other than Allāh Ta’āla has revealed is a Tāghūt from the biggest Tawāgīth!

Shaykh ‘Abd Ar-Rahmān ibn Qāsim (رحمه الله) said in his ‘Hāshiyah’ on Al-Usūl At-Thalātah by Shaykh Al-Islām Muhammad ibn ‘Abd Al-Wahhāb (رحمه الله) explaining the Shaykh’s words: 'Whoever doesn't judge by what Allāh revealed'

الشيخ عبد الرحمن بن قاسم رحمه الله تعالى في حاشيته على الأصول الثلاثة لشيخ الإسلام محمد بن عبد الوهاب رحمه الله؛ يقول في شرح قول الشيخ (ومن حكم بغير ما أنزل الله) قال: ﴿كمن يحكم بقوانين الجاهلية؛ والقوانين الدولية؛ بل جميع من حكم بغير ما أنزل الله؛ سواء كان بالقوانين أو بشيء مخترع وهو ليس من الشرع؛ فهو طاغوت من أكبر الطواغيت. ولقد حكم العلماء بالكفر البواح على من حكم بين العباد بغير شريعة الرحمن﴾

“Like a person who rules with the Laws of Al-Jāhiliyah, or the Laws of the State, just everyone who rules with other than Allāh has revealed. Whether it is with the Qawānīn [man made laws], or something else invented that is not from the Sharī’ah. Then he is a Tāghūt from the biggest of Tawāgīth. And the ‘Ulamāa have judged with clear cut kufr on the person who rules between the people, with other than the Sharī’ah of Ar-Rahmān.”

From them is Al-Hāfith ibn Kathīr (رحمه الله) in his Tafsīr of Sūrat Al-Mā’īdah. I will quote his words soon in shā Allāh. His saying [that it is clear cut kufr] can be found under Allāh Ta’āla saying: ‘Then is it the judgement of [the time of] ignorance they desire?’ [5:50].

And this was also said by the Noble ‘Allāmah Shaykh ‘Abd Ar-Rahmān ibn Hassan in ‘Qurat ‘Uyūn Al-Muwahiddīn’ in his explanation of what is related to Allāh’s saying: “Have you not seen those who claim to have believed in what was revealed to you, and what was revealed before you? They wish to refer legislation to Tāghūt, while they were commanded to reject it” [4:60].

And by Shaykh Muhammad ibn Ibrāhīm (رحمه الله تعالى) in his excellent Risālah entitled: ‘Tahkīm al-Qawānīn’. And also by Shaykh Hamad ibn ‘Atīq (رحمه الله تعالى) in his Risālah Entitled: ‘Sabīl An-Najāt Wā Al-Fakāk’.

And this was also referred to by the Noble ‘Allāmah As-Shaykh ‘Abd Al-Azīz ibn Bāz in his book: ‘Naqd Al-Qawmīyah Al-‘Arabīyah’.

The Lajna Dā’ima [the Permanent Committee for Scholarly Research and Iftāa] has stated in an answer in Volume 1 on page 542, of their Majmū Al-Fatāwa they said: “What is meant by Tāghūt in the verse: ‘Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad].’

They [‘Ulamāa] said: All that deviated from the Book of Allāh Ta’āla and the Sunnah of His Messenger (ﷺ), seeking judgment from it. Whether it are organisations or Man-Made Qawānīn, or traditions inherited [from the ancestors], or the tribal leaders who judge between them with it, or with what the leader of a group or a Kāhin sees. So it becomes clear that organisations that were placed to seek judgment from that compete with the Sharī’ah of Allāh, are included in the meaning of Tāghūt." Until the end of their words.

And in another answer, also in the 1st Volume page 546, they said regarding a government that rules with a constitution other than Sharī’ah: "If it rules with something other than what Allāh revealed, the government is not Islāmic.”

My beloved brothers, ruling with other than what Allāh Ta’āla has revealed is categorized into two:

There is the ruling in a specific case, between a man and another man by a judge while he knows that he's wrong, and that he is a sinner, but in all his other judgments he judges [in accordance] with the Sharī’ah.

So when he judges once or twice or so, following his desires contradicting Sharī’ah, while knowing that he is wrong and a sinner and that he doesn't deem it permissible [istiḥlāl].

This one is considered to be a disobedient, and the one about whom ‘Abd Allāh ibn ‘Abbās (رضي الله عنه) and other people of knowledge said that he fell into Kufr duna Kufr. This means that it’s not a kufr that takes a person out of the fold of islām, rather it’s a greater sin than the Kabā’ir [major sins] like it was stated by Shaykh Muhammad ibn Ibrāhīm (رحمه الله تعالى).

The second type is ruling with something other than Allāh has revealed, on the entire Ummah, and in all its matters, like the General Legislation.

Whether this General Legislation comes in the form of a constitution which contains all various spheres of life, or most of them except for the personal circumstances. Or [judges] in a matter of the matters of the Dīn that are known in the Religion by necessity, this contains Major Kufr.

So let's say for example, that a Ruler from among the Rulers legislates a law for the people that says: There should be equality between the man and woman regarding the laws of inheritance, just this matter, and he forced this law on the Muslims, in this context this deed is an act of kufr. This is because it's a clear cut contradiction of the Judgment of Allāh in His Noble Book, and in the Sunnah of His Messenger (ﷺ).

Shaykh Muhammad ibn Sālih Al-'Uthaymīn (رحمه الله) was once asked: “Is there a difference between a specific case and the general legislation?”

So he answered: “Yes, the specific case is like we mentioned before, it contains a minor kufr. As for the general legislation which they enforce on all Muslims, and by which all people are governed, whether they like it or dislike it, this contains Kufr Akbar, we can not label it as something else.

And it is impossible for a person to use any kind of excuse, because he only does so being convinced that those laws are better than the Shari'ah, like it's known among those who have a common sense of intellect. Thus, a person who turns away from something and sticks to something else, he believes that it's better for him than the Shari'ah of Allāh Ta'āla." End of his words (رحمه الله).

And right here my brothers, is a longer answer by Shaykh Sulaymān ibn Sahnān (رحمه الله), and it can be found in 'Ad-Dorrar As-Saniyyah'. He said after his introduction on the Tāghūt and its meanings, and the obligation of avoiding it, he said:

هذه كلمات في بيان الطاغوت ووجوب اجتنابه. قال الله تعالى: ﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْقِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ فبين تعالى أن المستمسك بالعروة الوثقى هو الذي يكفر بالطاغوت. لأنه قد يدعي المدعي أنه يؤمن بالله وهو لا يجتنب الطاغوت، وتكون دعواه كاذبة. قال تعالى: ﴿وَلَقَدْ بعثنا في كل أمة رسولا أن اعبدوا الله واجتنبوا الطاغوت﴾ فأخبر أن جميع المرسلين قد بعثوا باجتناب الطاغوت؛ فمن لم يجتنبه فهو مخالف لجميع المرسلين. قال تعالى: ﴿وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ﴾ ففي هذه الآيات من الصحيح على وجوب اجتنابه وجوه كثيرة، والمراد من اجتنابه: بغضه وعداوته بالقلب؛ وسبه وتقيحه باللسان؛ وإزالته باليد عند القدرة؛ ومفارقتة. فمن ادعى اجتناب الطاغوت ولم يفعل ذلك؛ فما صدق

"These are some words that will clarify the meaning of At-Tāghūt and the obligation of avoiding it. Allāh Ta'āla said: "There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong. So whoever disbelieves in Tāghūt and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing." [2: 256]. So Allāh Ta'āla made clear that the one who grasped the most trustworthy handhold is the one who rejects the Tāghūt, and that rejecting it comes before affirming belief in Allāh. This is to prevent the claimer from claiming that he believed in Allāh while he didn't declare disbelief in Tāghūt, and that his claims are lies. Allāh Ta'āla said: "And We certainly sent into every nation a messenger, [saying], "Worship Allāh and avoid Tāghūt." [16:36]

So He informed us that all Messengers were sent to avoid Tāghūt, so the one who doesn't avoid him contradicts all Messengers. Allāh Ta'ālā said: "But those who have avoided Tāghūt, lest they worship it, and turned back to Allāh - for them are good tidings." [39:17] And in these verses you can read the proofs for the obligation of avoiding the Tāghūt from various kind of perspectives. And what is meant by avoiding is, hating and having animosity towards it with the heart, and to curse and slander it with the tongue, and to remove it with the hand when capable of doing so, and to abandon it. So the one who claims to avoid Tāghūt and doesn't do any of these things is not sincere."

وأما حقيقته والمراد به، فقد تعددت عبارات السلف عنه، وأحسن ما قيل فيه، كلام ابن القيم رحمه الله تعالى

"As for the reality of At-Tāghūt and what is meant with it, there are many sayings from the Salaf about it. And the best that was said regarding it, are the words of ibn Al-Qayyim."

He then mentioned the words of Al-Qayyim that we mentioned before, and then the Shaykh (رحمه الله تعالى) said:

وحاصله: أن الطاغوت ثلاثة أنواع: طاغوت حكم، وطاغوت عبادة، وطاغوت طاعة ومتابعة، والمقصود في هذه الورقة هو طاغوت الحكم، فإن كثيرا من الطوائف المنتسبين إلى الإسلام، قد صاروا يتحاكمون إلى عادات آبائهم، ويسمون ذلك الحق بشرع الرفاقة،

"And to sum up, [i.e., the words of ibn Al-Qayyim] the Tāghūt is three kinds; the Tāghūt of Hukm [ruling], the Tāghūt of 'ibādah [worship], and the Tāghūt of At-Tā'ah and Al-Mutāba'ah [obeying and following]. And what is meant in this paper is the Tāghūt of Al-Hukm. This is because a lot of the groups who attributed themselves to islām, started seeking legislation from the traditions of their ancestors and they've named it the 'Shar' Al-Rafāqah'.

And he might have published this paper because in his time some villages sought legislation in the traditions of their ancestors. The Shaykh (رحمه الله تعالى) died in the year 1349H, during the reign of king ‘Abd al-‘Azīz (رحمه الله).

The Shaykh then said:

وهذا هو الطاغوت بعينه، الذي أمر الله باجتنابه. وذكر شيخ الإسلام ابن تيمية في منهاجه، وابن كثير في تفسيره: أن من فعل ذلك فهو كافر بالله، زاد ابن كثير: يجب قتاله، حتى يرجع إلى حكم الله ورسوله

"And this is At-Tāghūt specifically [i.e. seeking judgment from other than the Sharī‘ah], which Allah commanded [us] to avoid. And Shaykh Al-Islām ibn Taymiyyah mentioned in his Minhāj As-Sunnah and ibn Kathīr in his Tafsīr, that whoever does that is a Kāfir bi Allāh. And ibn Kathīr added: "It becomes Wājib [obligatory] to fight him until he returns back to the Hukm of Allāh and His Messenger (ﷺ)."

قال شيخ الإسلام ابن تيمية رحمه الله: في "منهاج السنة" 5/132 وما قبلها وما بعدها بقليل: ﴿ولا ريب أن من لم يعتقد وجوب الحكم بما أنزل الله على رسوله فهو كافر، ومن استحل أن يحكم بين الناس بما يراه هو عدلا من غير اتباع لما أنزل الله فهو كافر، فإنه ما من أمة إلا وهي تأمر بالحكم بالعدل، وقد يكون العدل في دينها، ما رآه أكابرهم، بل كثير من المنتسبين إلى الإسلام، يحكمون بعاداتهم التي لم ينزلها الله، كسوالف البوادي، وكأوامر المطاعين في عشائرهم، ويرون أن هذا هو الذي ينبغي الحكم به، دون الكتاب والسنة، وهذا هو الكفر. فإن كثيرا من الناس أسلموا، ولكن مع هذا لا يحكمون إلا بالعادات الجارية، التي يأمر بها المطاعون في عشائرهم؛ فهؤلاء إذا عرفوا أنه لا يجوز لهم الحكم إلا بما أنزل الله، فلم يلتزموا ذلك، بل استحلوا أن يحكموا بخلاف ما أنزل الله، فهم كفار.﴾ انتهى

Shaykh Al-Islām ibn Taymiyyah (رحمه الله) said in ‘Minhāj As-Sunnah’ Vol. 5 page 132 and what came before and after it: "There is no doubt that a person who doesn’t believe in the obligation of ruling with what Allāh revealed to His Messenger (ﷺ) is a kāfir. And a person who deems it permissible to judge between the people according to what he thinks is justice, without adhering to what was revealed by Allāh is a kāfir.

Because there is not a nation but enjoys ruling with justice, although justice according to their Dīn is what their leaders consider as such. But, many who affiliate themselves to Islam, judge with the traditions and customs which were not revealed by Allāh. such as the customs of the Bedouins, which they inherited from their forefathers, who were obeyed Rulers. And they believe that such customs must be applied, excluding the Kitāb and Sunnah, and such beliefs constitute Al-Kufr. There are many people who have accepted Islām, but despite that they don't rule except by the prevailing customs that are commanded by obeyed rulers from among their tribes. Such people, when they know that it's not permissible to rule by other than what Allāh has revealed and yet don't apply it, rather they deem it as lawful to rule by other than Allāh has revealed, then they are kufār.” End Quote

So what Shaykh Al-Islām is trying to say: That a sign of Imān is adherence to the Sharī'ah of Allāh.

And when they do not adhere to it, it is a sign of deeming it permissible to rule with something other than Allāh revealed, because the matters of the heart are known by Allāh Ta'āla Alone.

As-Shaykh Sulaymān ibn Sahmān (رحمه الله) said as commentary on the saying of Shaykh Al-Islām:

وفيه بيان كفر الحاكم نفسه، والمتحاكمين على الوجه الذي ذكره، وكذا من لم يعتقد وجوب ما أنزل الله، وإن لم يكن حاكما ولا متحاكما

“His words clarify the disbelief of the ruler himself and those who seek judgment from other than Allāh like in the situations he mentioned. The same for one who doesn't believe the obligation of judging with what Allāh has revealed even if he's not a ruler or the one seeking judgment.”

So contemplate, he mentioned this as commentary of Allāh's saying: "And whoever does not judge by what Allāh has revealed - then it is those who are the Kāfirūn." [5:44]

And Al-Hāfith ibn Kathīr said as an explanation of the saying of Allāh 'Then is it the judgement of [the time of] ignorance they desire?' [5:50]

قال ابن كثير رحمه الله تعالى في قوله تعالى: 'أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ': ﴿يُنْكِرُ تَعَالَى عَلَى مَا سِوَاهُ مِنَ الْأَرَآءِ وَالْأَهْوَاءِ، وَالْإِصْطِلَاحَاتِ الَّتِي وَضَعَهَا الرِّجَالُ، بَلَا مُسْتَدَدٍ مِنْ شَرِيعَةِ اللَّهِ، كَمَا كَانَ أَهْلُ الْجَاهِلِيَّةِ يَحْكُمُونَ بِهِ مِنَ الْجِهَالَاتِ، كَمَا يَحْكُمُ بِهِ النَّتَارُ مِنَ السِّيَاسَاتِ، الْمَأْخُذَةُ مِنَ جَنْكِسْتَانَ الَّذِي وَضَعَ لَهُمْ كِتَابًا مَجْمُوعًا مِنْ أَحْكَامٍ، اقْتَبَسَهَا مِنْ شَرَائِعِ شَتَّى، مِنَ الْمَلَّةِ الْإِسْلَامِيَّةِ، وَفِيهِ كَثِيرٌ مِنَ الْأَحْكَامِ أَخَذَهَا عَنْ مَجْرَدِ نَظَرِهِ، فَصَارَ فِي بَنِيهِ يَقْدُمُونَهُ عَلَى الْحُكْمِ بِالْكِتَابِ وَالسَّنَةِ؛ وَمَنْ فَعَلَ ذَلِكَ فَهُوَ كَافِرٌ، يَجِبُ قِتَالُهُ حَتَّى يَرْجِعَ إِلَى حُكْمِ اللَّهِ وَرَسُولِهِ، فَلَا يَحْكُمُ سِوَاهُ فِي كَثِيرٍ وَلَا قَلِيلٍ ﴿انْتَهَى

"Allāh Ta'āla makes Inkār [i.e. vehemently objects to] those who turn away from the Hukm of Allāh, the laws that are based on what is good and the laws that forbid what is evil, and follows other opinions, desires, and terminologies, implemented by man with no evidence from the Sharī'ah of Allāh backing them. Like the people of Al-Jāhiliyah were ruling with their Pre Islāmic habits, and like the Tartars who were under control of the politics of Genkīs Khān. He implemented for them a book which was a mixture of laws he took from various laws and from the Islāmic Millah, and a lot of those laws suited his views and desires. And his descendants gave these laws precedence over the ruling with the Kitāb [Qur'ān] and Sunnah. And whoever does this, becomes a kāfir and fighting him becomes a Wājib [obligatory], until he returns back to the Hukm of Allāh and His Messenger (ﷺ) and seeks judgment from it in both the minor and major issues." End Quote

So I say, compare O Muslim between the book of Genkīs Khān and the constitutions that are present in many of the Arab countries and the countries that are inhabited by the Muslims. You will notice that Genkīs Khān's book was less harmful and evil than their books [constitutions], because his book was a collection of laws taken from the Islām, Judaism and Christianity. And he also took from his own desires and views and from the customs of his ancestors.

Shaykh Sulaymān ibn Sahnān (رحمه الله) continued speaking about this matter, and I'll skip a large part of it, and I will continue with his refutation on those who find excuses and tricks which those who seek legislation in other than the Sharī'ah. He said:

واعلم: أنه ما دعا داع إلى حق، إلا كان للشيطان شبهة عنده، يصد بها الناس عنه، ومن ذلك أنه إذا قيل لأهل الطاغوت: ارجعوا إلى حكم الله ورسوله، واتركوا أحكام الطواغيت، قالوا: إنا لا نفعل ذلك إلا خوفاً من أن يقتل بعضنا بعضاً، فأني إذا لم أوافق صاحبي، على التحاكم إلى "شرع الرفاقة" قتلي أو قتله.

"You should understand that whenever a caller calls to the Truth, you will find that the shaytān has prepared for it a Shubhah [doubt], by which he hinders people from it. From it is, when you say to the people of Tāghūt, Come back to the Hukm of Allāh and His Messenger and leave the laws of the Tawāgīth, they say: 'We are only doing it out of fear that we will kill each other, because if I disagree with my opponent in seeking judgment from it [i.e. from At-Tāghūt], either he will kill me or I will kill him'."

فالجواب أن نقول: يظهر فساد هذه الشبهة الشيطانية، بتقرير ثلاثة مقامات

We answer this by saying: 'The corruption of this Shaytānic Shubhah [doubt] is confirming three Maqāmat:

المقام الأول: أن الفساد الواقع في الأرض، من قتل النفوس، ونهب الأموال، إنما هو بسبب إضاعة أوامر الله، وارتكاب نواهيه، كما قال تعالى: { ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ } قال المفسرون من السلف (البر) أهل العمود من البوادي، (والبحر) أهل القرى.

The First Maqām, all corruption that occurs on earth like killing people and stealing [their] wealth happens because the Commandments of Allāh are forsaken and His Prohibitions are being committed, like Allāh said: “Corruption has appeared throughout land and sea by [reason of] what the hands of people have earned.” [30:41] The Mufasssīrīn of the Salaf said ‘Al-Barru: throughout the land’ means: people of the countryside, and Al-Bahri: the people of the villages. (There is another saying that says: Al-Bahr refers to the dry lands which are on the banks of rivers.)

أخبر تعالى: أن ظهور الفساد في البادية والحاضرة، سببه أعمالهم؛ فلو أنهم عبدوا ربهم، وحكموا بينهم، لصلحت أحوالهم، ونمت أموالهم وأنفسهم، كما قال تعالى: { وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ } قال تعالى: { أَوَلَمْ يَكْفِهِمْ أَنَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرًا لِّقَوْمٍ يُؤْمِنُونَ } كفى بالله بيني وبينكم شهيداً يعلم ما في السماوات والأرض والذين آمنوا بالباطل وكفروا بالله أولئك هم الخاسرون {

“Allāh Ta’āla informed us that corruption has become widespread in the countryside and the cities because of their own deeds. Had they worshiped their Lord and appointed their Prophet as judge, their affairs would have been reformed, and their lives and wealth would have increased like Allāh Ta’āla said: “And if only the people of the cities had believed and feared Allāh, We would have opened [i.e. bestowed] upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning.” [7:96] And Allāh Ta’āla said: “And is it not sufficient for them that We revealed to you the Book [i.e., the Qurān] which is recited to them? Indeed in that is a mercy and reminder for a people who believe.

Say, "Sufficient is Allāh between me and you as a Witness. He knows what is in the heavens and earth. And they who have believed in falsehood and disbelieved in Allāh - it is those who are the losers." [29:51-52]

فَأخْبِرْ: أَنَّ الرَّحْمَةَ فِي هَذَا الْقُرْآنِ، فَمَنْ اِكْتَفَى بِهِ عَنْ أَحْكَامِ الْبَاطِلِ، فَهُوَ الْمَرْحُومُ، وَمَنْ أَعْرَضَ عَنْهُ إِلَى غَيْرِهِ، فَهُوَ الْخَاسِرُ؛ فَإِذَا أَعْرَضَ النَّاسُ عَنْ كِتَابِ رَبِّهِمْ، وَحَكَمُوا بِغَيْرِ نَبِيِّهِمْ، عَاقَبَهُمُ اللَّهُ بِأَنْ يَعَادِي بَعْضُهُمْ بَعْضًا، وَيَقْتُلُ بَعْضُهُمْ بَعْضًا، كَمَا قَالَ تَعَالَى: { وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يَنْبَغُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ }

So Allāh informed us that Rahmah [Mercy] can be found in this Qur'ān. And the one who is content with it over the laws of falsehood then he is the Marhūm [a person who attains Allāh's Mercy]. And the person who turns away from it, and turns to something else than he is Al-Khasir [i.e., the loser]. Indeed, when people turn away from the Book of their Lord, and appoint other than their Prophet as judge, Allāh will punish them with hostility among each other, and they will kill each other like Allāh Ta'āla said: "And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection. And Allāh is going to inform them about what they used to do." [5:14]

I (Shaykh Bishr) say: What affirms this Tafsīr by the Shaykh, is the Sahīh Hadīth narrated by ibn Majāh from the path of 'Abd Allāh ibn 'Umar (رضي الله عنهما) that the Messenger of Allāh (ﷺ) said: "O Muhājirūn, there are five things with which you will be tested" and then he mentioned them and said: "O Muhājirūn, there are five things with which you will be tested, and he mentioned: 'Unless their leaders rule according to the Book of Allāh and seek all good from that which Allāh has revealed, Allāh will cause them to fight one another."

And this is the current reality between the Arabs and the Muslims.

The Shaykh then said; and there are no better words than these:

ولكن لما عاد الإسلام غريبا كما بدأ، صار الجاهلون به، يعتقدون ما هو سبب الرحمة، سبب العذاب، وما هو سبب الألفة والجماعة، سبب الفرقة والاختلاف، وما يحقن الدماء سببا لسفكها، كالذين قال الله فيهم: { وَإِنْ تَصِبْهُمْ سَيْئَةً يُطَيَّرُوا بِمُوسَىٰ وَمِنْ مَعَهُ إِلَّا إِنَّمَا ظَايَرَهُمْ عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ } وكذلك الذين قالوا لاتباع الرسل: { إِنَّا نَطْهَرُنَا بِكُمْ لَئِنْ لَمْ يَنْتَهَوْا لَنَرْجِمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَا عَذَابٌ أَلِيمٌ قَالُوا طَائِرُكُمْ مَعَكُمْ إِنَّ ذِكْرْتُمْ بَلِ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ } فمن اعتقد أن تحكيم شريعة الإسلام، يفضي إلى القتال والمخالفة، وأنه لا يحصل الاجتماع والألفة، إلا على حكم الطاغوت، فهو كافر عدو لله ولجميع الرسل، فإن هذا حقيقة ما عليه كفار قريش، الذين يعتقدون أن الصواب ما عليه آبؤهم، دون ما بعث الله به رسوله صلى الله عليه وسلم

“However when Islām became strange again like it was at its beginning, those who were ignorant about its reality started believing that the reasons for Rahmah [mercy] were reasons for ‘Athāb [punishment], and that the reasons for unity and coming together were the reasons for disunity, dispute and disagreement, And that the reasons for safeguarding the blood [of people] were reasons for spilling it, like those about whom Allāh said: “And if a bad [condition] struck them, they saw an evil omen in Moses and those with him. Unquestionably, their fortune is with Allāh, but most of them do not know.” [7:131] Likewise those who said to the followers of the Messengers: "Indeed, we consider you a bad omen. If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment. They said, "Your omen [i.e., fate] is with yourselves. Is it because you were reminded? Rather, you are a transgressing people." [36:18-19]

The Shaykh then said: “So the one who believes that implementing the Shari’ah of Allāh leads to fighting and disagreement, and that unity and coming together will only happen by implementing the laws of Tāghūt, he is a kāfir and an enemy of Allāh and all the Messengers.

Indeed, this is the reality of kufār in Quraish who believed that the correct view was what their ancestors were upon, and not what was revealed by Allāh to His Messenger (ﷺ).

المقام الثاني: أن يقال: إذا عرفت أن التحاكم إلى الطاغوت كفر، فقد ذكر الله في كتابه أن الكفر أكبر من القتل، قال: { وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ } وقال: { وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ } والفتنة: هي الكفر؛ فلو اقتتلت البادية والحاضرة، حتى يذهبوا، لكان أهونَ من أن ينصبوا في الأرض طاغوتا، يحكم بخلاف شريعة الإسلام، التي بعث الله بها رسوله صلى الله عليه وسلم

**The second Maqām**, When said: "If you know that seeking judgement from the Tāghūt contains kufr, then Allāh mentioned in His Book that Al-Kufr is greater than killing, He said: "And Fitnah is greater than killing" [2:217] and He said: "and Fitnah is worse than killing" [2:191] And Al-Fitnah is Al-Kufr: So if the the people of the villages and cities would fight each other until they annihilate one another, this would be better for them than placing a Tāghūt in their land, who rules in contradiction to the Islāmic Sharī'ah, that Allāh sent His Messenger (ﷺ) with."

المقام الثالث: أن نقول: إذا كان هذا التحاكم كفرا، والنزاع إنما يكون لأجل الدنيا، فكيف يجوز لك أن تكفر لأجل ذلك؟ فإنه لا يؤمن الإنسان، حتى يكون الله ورسوله أحب إليه مما سواهما، وحتى يكون الرسول أحب إليه من ولده ووالده والناس أجمعين. فلو ذهبت دنياك كلها، لما جاز لك المحاكمة إلى الطاغوت لأجلها، ولو اضطررك مضطر وخيرك، بين أن تحاكم إلى الطاغوت، أو تبذل دنياك، لوجب عليك البذل، ولم يجز لك المحاكمة إلى الطاغوت؛ والله أعلم، وصلى الله على محمد، وآله وسلم تسليما كثيرا

**The third Maqām** is when we say: If this Tahākum constitutes Kufr, and conflicts are caused due to worldly matters, how can it be deemed permissible for you to commit kufr because of worldly matters? Indeed, a person can not be a Muslim until Allāh and His Messenger are more beloved to him than everything else, and until the Messenger is more beloved to him than his son and his father and all the other people. So even if you lose your entire world, it's not allowed for you to seek judgment from the Tāghūt for its sake, so even if they compelled you, and gave you a choice between seeking judgment from the Tāghūt and losing your Dunyah,

and it's not allowed for you to seek judgment from the Tāghūt, and Allāh knows best and may the peace and blessings be upon Muhammad (ﷺ).”

Dear brothers, it's a very dangerous matter. Indeed, the Muslim lands from east to west are all ruled by Secularism through the Jāhiliyah laws. Indeed, it is Secularism that calls for the 'Separation of Religion and State', so the Religion becomes a personal matter, allowing you to pray, allowing you to fast, and to perform Hajj. But to give the governance to the Islāmic Sharī'ah in matters related to economy, media, politics, international relations, and in Al-Walāa wa'l Barāa, they say NO! Secularism rejects this with full conviction.

So this secularism that implements other than Sharī'ah, and makes Halāl Harām, and Harām Halāl. I say: “It is an obligation to reject it, because it is a Tāghūt and it's an obligation to hate it, and to hate the secularists. And it is obligatory to hate those who do this from the oppressive Tawāgīth who govern the affairs of Muslims with other than Sharī'ah of Ar-Rahmān.

The one who contemplates the many laws in the Muslims countries, will find that they are clear in making Halāl Harām and Harām Halāl. They affirm the Dīn of Islām as the state religion and it is even written in the constitution, thereafter they nullify Islām from its basis. Rather they did that in order to silence the Muslims and to please them.

Amazingly, you will find in some Constitutions, that they made the Sharī'ah a source of legislation. Meaning it's one of the other sources. The sources might be over 20 Jāhiliyah laws. An example is the Egyptian constitution, this is a constitution that a lot of Arab countries took theirs from, the sources of legislation constitute over 20 laws, European from the east of Poland to the west of

France in Europe, and it goes beyond it, like the laws of some South American countries and others. So they make those the first, the custom laws the second and as third and final source the Islāmic Sharī'ah.

Isn't this preferring the Ruling of the Man-made Laws of Al-Jāhiliyah, that came to us from the Jews and Christians, over the Ruling of Allāh? And if you take the Egyptian constitution as an example on the issue of Zinah, you'll find this law saying in summary: "When a man fornicates with a woman, and both of them are adults, meaning: they are older than the legal age that allows it, and it is with their consent, and it is done in a private not public place, there is nothing wrong with that."

Isn't this denial of a Ruling that was Legislated by Allāh Ta'āla? And isn't this deeming a matter permissible that is known from the Religion by necessity as Harām?

So every Muslim on the face of the earth must know that this laws are a clear cut and blatant kufr! It's an obligation to reject them, and to strive in order to remove them, and an obligation to cooperate with his Muslim brothers to change this reality with the implementation of the Sharī'ah of Allāh Ta'āla, and to return back to the Kitāb and Sunnah whenever there occurs a dispute or a conflict.

O Muslims, it is also an obligation to warn against Ruling with other than what Allāh has revealed entering the lands of the Muslims, even in the slightest of matters. Whatever they name it: a law, an organisation, a constitution, or a legislation or something similar. So the Muslims must be aware that those laws aren't implemented without them realizing. Because it is a major and enormous evil. And the one who does it intentionally with knowledge, he becomes a kāfir.

The ruling on these legislation's is one, as long as they contradict Islām, and as long as they contradict what is known from the Dīn by necessity. And the person who stated this, was the Noble ‘Allāmah As-Shaykh Muhammad ibn Ibrāhīm (رحمه الله تعالى) in his Fatāwa.

And what is also obligatory on the Muslims to know is, if ruling with Tāghūt is Harām, and it is obligatory to reject it, they must know that seeking judgment from the Tāghūt is also Hāram.

And the Āyah we mentioned more than once: "Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad], and what was revealed before you? They wish to refer legislation to tāghūt." [4:60]

I say: "It was revealed about those who want to seek judgement and legislation from the Tāghūt."

So the Āyah stated that he can't be a Muslim, because he was commanded to reject the Tāghūt: "While they were commanded to reject it; and shaytān wishes to lead them far astray. And when it is said to them: 'Come to what Allāh has revealed and to the Messenger', you see the munāfiqīn turning away from you in aversion. [4:60-61]

After that Allāh said: "But no, by your Lord, they will not [truly] believe until they make you [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission." [4:65]

In this case, when they practice what is stated in this Āyah from seeking judgment from the Messenger of Allāh (ﷺ) and being content, submitting to his ruling, in that case they will be believers!

When they refuse seeking judgement from the Messenger of Allāh (ﷺ) and sought legislation with the *tawāgīth* however they might call it, whether it's named 'International court of justice' or 'international laws' or the 'international court of attribution' or 'arbitration committee' or something similar. When they do this being pleased with it and knowing [its falsehood], they have committed this major evil.

It is also an obligation upon the Muslims to be aware of acknowledging the rulings of the *Tawāgīth*, affirming them, joining them whatever their name might be, in whatever way they were published, announced or appeared. Doing this is from the *Usūl* [principles] of the *Dīn*, and it is a matter that was obliged by Allāh on His believing servants, and it's a condition of the *Shahādah* 'Lā ilāha illa Allāh'.

So it is an obligation on all Muslims to know that *Islām* stands on: That nobody is worshiped besides Allāh in all matters, and to reject all things worshiped besides Allāh, and to reject every *Tāghūt* on this earth.

My beloved brothers, the next lecture in shā Allāh, and with His His Mercy and Kindness and Grace will be entitled: 'La Taghlū fi Dīnikūm'

We ask Allāh to grant us all success in obeying Him, and to prevent us from disobeying Him. And we ask Him to grant victory to this Religion. We ask Allāh to guide this *Ummah* and to make the right decisions, and to bring the *Ummah* back to the Straight Path.

We ask Allāh to bring joy to our eyes with the victory of *Al-Islām* and its people, and with the humiliation of *Al-Kufr* and the *Tāghūt* and humiliation of this deviant secularism that Muslim countries are plagued by.

And we ask Allāh Subhānahu wa Ta'āla to guide this Ummah and to make it take the right decisions, seeking legislation from the Book of Allāh and the Sunnah of His Messenger (ﷺ).

For He Subhānahu wa Ta'ala is The All-Hearing, The Ever Close and The Ever Responsive, and may peace and blessings be upon Muhammad.

And I apologize for not answering the questions because time is not on our hands, and in shā Allāh it will be easier to answer them next week the same day as today. and may peace and blessings be upon our Prophet Muhammad.

Wa Al-Hamdu li Allāhī Rab Al-'Ālamīn.

- Shaykh Bishr ibn Fahd Al-Bishr

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