

The Invalidity of Imaan [Belief]

Without the Rejection of the Taaghoot and its Allies

an Nizaamul A'qaai'd [The Belief System]

The linguistic origin of 'Taaghoot'

In the Arabic language 'Taghaa' is the verb that means 'to go beyond the bounds/limits., Allah (swt) says talking about the flood that took place in the time of Nuh (as) **"Verily, when the water [taghaa] we carried you floating. floating."** (al Haqqah 69:11) meaning when the water rose beyond its limits Allah (swt) uses this verb and its derivatives in various places in the Quran to describe various types of transgressions, general and specific. Allah (swt) says in the general sense **"Nay! Verily, man does transgress all bounds [layatghaa]"** (al A'laq 96:6) and **"In order that you may not transgress [tatghaw] the balance, balance,"** (ar Rahmaan 55:8) and for the specific types of transgression the verb was used, for instance, with regards to eating the halaal food, Allah (swt) says **"Eat of the tayyibaat wherewith We have provided you and do not go beyond bounds [laa tatghaw] in it lest my anger should justly descend on you. And he on whom My anger descends he is indeed perished."** (Ta-Ha 20:81)

Allah (swt) also uses this verb for those who transgress by being disbelievers, thus the kuffaar have been referred to in the Quran as 'Taagheen' i.e. 'Those who go beyond the limits' in taking a Lord or object of worship other than Allah (swt). So Allah (swt) says **"This is so! And for the transgressors [litaagheen] will be an evil final return"** (Sa'd 38:55) and **"Then for him who went beyond bounds [taghaa] and preferred the life of this world, verily, his abode will be the fire"** (an Naazi'at 79:36-38) and **"Thamood denied through their transgression [bitaghwaahaa]"** (ash Shams 91:11) and **"They said: 'Woe to us, verily, we were transgressors [taagheen]."** (al Qalam 68:31)

The Shari'ah meaning of Taaghoot

As for the word Taaghoot, then although its linguistic root is the same root as the taagheen, the Taaghoot is a very specific form of transgression. The one who exceeds bounds in claiming the rights, attributes, actions, and the essence of Allah (swt) is a Taaghoot. Anything that is worshipped besides Allah (swt) and anything that claims attributes of Allah (swt) is Taaghoot. The taaghoot is the one who has transgressed (taghaa) by ascribing to himself the actions or attributes of Allah (swt) such as Fira'wn. Fira'wn was described as transgressing in the Quran and we know that he called the people to worship and obey him before Allah (swt). Allah (swt) says **"Go to Fira'wn! Verily, he has gone beyond bounds [taghaa]"** and **"Go to Fira'wn, verily, he has gone beyond bounds [taghaa]"** (Naazi'at 79:17) (Ta-Ha 20:24) and **"Go both of you to Fira'wn verily, he has gone beyond bounds [taghaa]."** (Ta-Ha 20:43) The most manifest transgression was when Fira'wn claimed to be a god [ilah], an object of worship, Allah (swt) says **"Fira'wn said 'O chiefs! I know not that you have an ilah [god, object of obedience and worship] other than me...'"** (al Qassas 28:38) and Allah (swt) says concerning Fira'wn **"Then he gathered his people and cried aloud, saying 'I am your lord most high.'" (an Naazi'at 79:23-24) We also see that Fira'wn was feared due to his other forms of transgression e.g. "They said 'Our Lord! Verily, We fear lest he should hasten to punish us or lest he should exceed bounds [yatghaa]" (Ta-Ha 20:45) and "And Fira'wn who had pegs, who did go beyond bounds in the lands [taghaw fi'l bilaad] and made there therein much corruption in [fasaad]."** (al Fajr 89:11)

The one who practices attoghyaan (the noun which derives from the verb TAGHAA) is not necessarily a taaghoot, for the taaghoot is only the one who does this in a way that makes him a partner with Allah (swt). This is because the word taaghoot is a specific word that the wahi associated with the a'qeedah, whereas taghaa is its verbal root. The plural form of those who practice attoghyaan are 'taagheen' or 'taaghoon' and this is general which could mean the excess or transgression which amounts to sin (ithm) and it could reach the level of kufr, shirk and nifaaq. But as for the word 'taghaa' in the Quran, then it does not necessarily always mean the transgression that reaches the level of shirk. The one who does this excess to the level of shirk may be described as mushrik and he is also from the taagheen. As for the 'Taaghoot' (and in the plural 'tawaagheet'), this is not the one who does shirk from the side of the aa'bid (worshipper), but rather, the 'Taaghoot' is the one who does shirk from the side of the ma'bood [the one worshipped]. From this we see that all Tawagheet are Taagheen but not all Taagheen are Tawagheet. The i'baadAllah are the worshippers of Allah (swt) while Allah (swt) is al Ma'bood, i.e. the one who is worshipped. The Mushrik is the one who makes shirk with Allah (swt) while the Taaghoot is the object of shirk. Therefore, whoever is recognizing the Taaghoot as legitimate, obeying him, or seeking his judgement then this person is of the Taagheen [transgressors] and the mushrikeen [associationists] although he himself is not referred to as the 'Taaghoot'.

Imaan is not present except by rejecting Taaghoot

The kalimah of tawheed [laa ilaaha ill Allah] is a negation [nafi] and an affirmation [ithbaat]. It is impossible to have belief in something without rejecting and disbelieving in that which contradicts that belief. For instance if someone said 'I only believe in one god' but then said 'I also believe in two gods,' then this second statement has exposed the falsehood of the first statement because the second claim contradicts the first. This means that one of the claims is false or that they are both false, to say that they are both true is falsehood and nonsensical. This is because two contradictory matters can not both be affirmed in the same instant.

The first pillar of Imaan is the belief in Allah (swt) and this is verbally expressed by the statement 'laa ilaaha ill Allah.' The first part ('laa ilaaha') negates anything that contradicts the second part ('ill Allah').

The following ayah makes clear that the taaghoot is the opposite of worshipping Allah (swt), it is the false object of worship, Allah (swt) says **"And Verily, We have sent among every ummah a messenger (proclaiming) 'Worship Allah and avoid Taaghoot.'" (an Nahl 16:36) So whoever does not reject the taaghoot, then he has contradicted the basic message of all prophets and has contradicted the worship of Allah (swt) at its very roots.**

Allah (swt) says **"Whoever rejects Taaghoot and believes in Allah then he has grasped the most trustworthy handhold."** (al Baqarah 2:256) Mujaahid [d.103 h.] said 'The most trustworthy handhold is imaan' and as-Suddi [d.127 h.] said it is 'Islam' (both from IBN KATHEER Tafseerul Quran al A'zeem). This ayah makes clear that there can be no imaan without rejection of taaghoot, and that believing in Allah (swt) as the only object of

worship, as the only 'ilah' is dependent upon rejecting any other object of worship.

Imaam at-Tabari [d.310 h.] said that 'Taaghoot' is anyone or anything that symbolizes rebellion against Allah (swt) and is worshipped besides Him, whether it be from mankind, jinn or idols (Jaami'ul Bayaan).

Therefore, to believe in Allah (swt) we must reject that which contradicts the belief in Allah (swt) and we must therefore reject the Taaghoot. The rejection of the Taaghoot is the first pillar of Tawheed. This is because the Kalimah, 'Laa ilaaha ill Allah' is a statement of negation [nafy] and affirmation [ithbaat]. When we are saying 'laa ilaaha' we are rejecting all worship for other than Allah (swt) and when we say 'ill Allah' we are affirming that the worship is only for Allah (swt). The broad meaning of worship is obedience [Taa'ah]. This means that the only legislation we must abide with is that of ALLAH (swt). Allah (swt) says "...**The rule [hukm] is for no none but Allah. He has commanded that you worship none but Him, that is the Straight Deen but most men know not.**" (Yusuf 12:40) and "...**and He makes none to share[yushriku] in His Rule [Hukm]...**" (al Kahf 18:26)

From Tawheedul Asmaa' was Sifaat is that Allah (swt) has the Names and Attributes of Al Hakam [The Only Judge], Al Haakim [The Only Lawgiver], Al Hakeem [The Wise], Khayrul Haakimeen [The Best of Lawgivers], Allah (swt) says "...**and He is the Khayrul Haakimeen [Best of Legislators]**" (al A'raaf 7:87) Ahkamil Haakimeen [The Most Judicious of Lawgivers] Allah (swt) says "**Is not Allah the Ahkamil Haakimeen [Wiseest of Legislators]?**" (at Teen 95:8) If anyone affirms that others can make law then he becomes a mushrik who has recognized and believed in the Taaghoot, Allah (swt) says "**Or do they have partners [shurakaa'u] with Allah to legislate [shara'oo] for them in the deen what Allah does not allow**" (ash Shura 42:21) and "...**and if you obey them then verily you would be mushrikoon**" (al An'am 6:121) Thus the Taaghoot is the one who competes in the Rights [huqooq] and Attributes [Sifaat] that are specific to Allah (swt) and there is no doubt that the above ayaat and many others make clear that legislation is a right of Allah (swt) alone. In fact the major shirk of man-made legislation is a matter of certainty of belief [yaqeenul imaan] as the ayah says "**Do they seek the judgement [hukm] of jaahileyah? Who can be better in judgement [hukman] than Allah for a people of certainty [yooqinoon].**" (al Maai'dah 5:50)

Imaam Maalik [d.179 h.] said 'The Taaghoot is anything that is worshipped apart from Allah (swt)' (IBN KATHEER 'Tafseerul Quran al A'zeem').

Imaam Ibn al Qayyim [d.751 h.] said, 'The Taaghoot is anyone to whom the slave [a'bd] goes beyond the limits whether it is someone worshipped [ma'boodin] or followed [matbooi'n] or obeyed [mutaai'n]' (I'laamul Muwaqqi'een).

Shaykh Muhammad ibn A'bdul Wahhaab [d.1206 h.] said 'The Taaghoot are many and their heads are five: Iblees, whoever is worshipped and is pleased with that, whoever calls the people to worship himself, whoever claims to possess anything from the knowledge of the unseen and whoever rules by other than what Allah (swt) has sent down' (Thalaathatul Usool).

Sayyid Qutb said 'It refers to forces and systems that disregard the Divine religious, moral, social and legal order and operate in this life on values and principles not sanctioned by Allah (swt) or derived from His guidance...' (Fi Zilaalul Quran).

The following group of ayaat make clear that the person who makes his own laws is a taaghoot, this would then include all those leaders, governments, kings, parliaments, judges and lawyers who are engaged in the process of making man-made law. Allah (swt) says "**Have you seen those who claim that they believe in that which was sent down to you and before you and they wish to go for judgement to the Taaghoot while they have been commanded to reject them? But Shaytaan wishes to lead them far astray. And when it is said to them 'Come to what Allah has sent down and to the messenger messenger' you see the 'munaafiqeen turn away from you with aversion. How then when a catastrophe befalls them because of what their hands have sent forth they come to you swearing by Allah, 'We meant nothing more than goodwill and conciliation.'**" (an Nisaa' 4:60-62)

Mujaahid [d.103 h.] said 'Taaghoot is a shaytaan in the form of a man and they refer to him for judgement' (TABARI, IBN KATHEER).

Ibn Katheer [d.774 h.] said 'The ayah has a general meaning as it chastises all those who refrain from referring to the Quran and Sunnah for judgement and prefer the judgement of whatever they chose of falsehood, which befits the description of Taaghoot here. This is why Allah (swt) said "...**and they wish to go for judgement to the Taaghoot...**" (IBN KATHEER 'Tafseerul Quran al A'zeem). Thus, the ayah is clear in declaring the kufr [disbelief] of those who went to other than the laws of ALLAH (swt) for judgement. The ayah said "...**claim that they believe...**" which means that they don't believe. The ayah says "...**Shaytaan wishes to lead them far astray [dalaala ba'eed]...**" which means disbelief as the Quran affirms in many places e.g. "...**and whoever makes shirk with Allah has gone far astray [dalaala ba'eed ba'eed].**" (an Nisaa' 4:116) Then the following ayah continued to describe them as munaafiqeen for turning away from the Hukm of Allah (swt), "...**you see the munaafiqeen turn away...**"

Further principles of the Deen in relation to the Taaghoot

The Taaghoot is a means of misguidance and whoever makes allegiance with the Taaghoot is a disbeliever. Allah (swt) says "**Allah is the Wali [Protector, Ally, Supporter] of those who believe, He brings them out from darkness into light. But as for those who disbelieve their awliya [allies, supporters] are Taaghoot, they bring them out from light into darkness. Those are the dwellers of the fire and they will abide therein forever.**" (al Baqarah 2:257)

The Taaghoots are the allies of Shaytaan, whoever fights for them is a disbeliever. "**Those who believe fight in the cause of Allah and those who disbelieve fight in the cause of Taaghoot. So fight against the awliya of Shaytaan, weak indeed is the plot of Shaytaan.**" (an Nisaa' 4:76) So this ayah is a clear judgement on those armies, police and security forces who are under the authority of the taaghoot. They are all disbelievers, even if they pray, fast and say the shahaadah. That is because they negated their imaan by defending and supporting the laws and leaders of shirk. Rather it is a duty to remove them as Allah (swt) says "...**So fight against the awliya of Shaytaan...**" and "...**So fight against the leaders of kufr...**" (at Tawbah 9:12)

The one who believes in the taaghoot is cursed and he will have no help from Allah (swt). Thus there will never be a shari' nussrah

[legitimate support and material help] for or from the armies of the taaghoot to establish Darul Islam until they reject the Taaghoot. Whoever recognises the authority of the false authority of the taaghoot or believes that they have better guidance than the shari'ah or believes that they possess any attributes or rights belonging to Allah (swt), is a disbeliever. Allah (swt) says **“Have you not seen those who were given a portion of the Book? They believe in Jibt and Taaghoot and say to those who disbelieve ‘These people are better guided on the way’ than the believers. They are those whom All Allah has cursed, and ah he whom Allah curses, you will not find for him a helper.”** (an Nisaa’ 4:51-52)

Many peoples in the past have worshipped taaghoot and so gained the Anger of Allah (swt) and were cursed and transformed. **“Say: ‘Shall I inform you of something worse than that, regarding the recompense from Allah those who incurred the curse of Allah and His wrath, those of whom He transformed into monkeys and swine, those who worshipped Taaghoot.”** (al Maai’dah 5:60)

Paradise is only for those who reject Taaghoot and there is good news for those who avoid worshipping the Taaghoot. Allah (swt) says **“Those who avoid Taaghoot by not worshipping them and turn to Allah, for them are glad tidings so announce the good news to My slaves, those who listen to the word and follow the best of it those are whom Allah has guided and those are men of understanding [oolul albaab].”** (az Zumar 39:17-18)

So the duties for the believer with regards to the Taaghoot include:-

1. To disbelieve in them (see al Baqarah 2:256, an Nisaa’ 4:51) i.e. They have no legitimacy and that they have false attributes.
2. To not worship them (which includes obedience, du’a and applying the Attributes of Allah (swt) to them) (see al Baqarah 39:17, al Maai’dah 5:60)
3. To not have allegiance with them (al Baqarah 2:257)
4. To not fight for them (see an Nisaa’ 4:76)
5. Not to befriend them (see al Baqarah 2:257, az Zumar 39:17, an Nahl 16:36)
6. Not to go for judgement to them (see an Nisaa’ 4:60)
7. Not to give them any of the attributes and rights which are for Allah (swt) Alone (see 4:51-52) Whoever did any of these seven things has not rejected the Taaghoot and is therefore a disbeliever.

To apply this to reality, we now see that the following are disbelievers and they must not be classed as muslims and baraa’ [disassociation] must be made from them:-

1. The leader who makes law
2. His government who assist in making the law
3. His Secular Political Party
4. Those who vote for him
5. Those who deliberately support and assist him
6. Those Lawyers who seek the verdict from his law
7. Those Judges who judge on the basis of his law
8. Those police who enforce his law
9. Those armies who fight on the basis of his law and protect it
10. Those scholars who justify his law

All of these are kuffaar and this means the laws of Al Baraa’ apply to them which include:-

- You can not accept to be under their authority Allah (swt) says **“Allah will never allow the kaafiroon to have a way over the mu’minoos”** (an Nisaa’ 4:140) and **“O you who believe! Obey Allah, obey the Messenger and those in authority amongst you...”** (an Nisaa’ 4:59) and **“And obey not the disbelievers and the hypocrites...”** (al Ahzaab 33:48)

- No Nussrah [material support to establish and protect Darul Islam] can be sought from them until they reject Taaghoot. Aisha reported that Nabi (saw) said **“I will never seek help from a m mushrik”** (MUSLIM) and moreover, Nussrah is a form of Wilaayah this is proven by the ayah **“Verily those who believed and made hijrah and strove hard with their property and their selves in the cause of Allah as well as those who gave help [nasaroo] these are awliyaa’ to one another...”** (al Anfaal 8:72) and the wilaayah is clearly restricted to believers in many verses such as the previous and the following ayah where Allah (swt) says **“And verily your Wali is Allah, His messenger and the believers, those who establish the Salah and give zakaah and they bow down.”** (al Maai’dah 5:55) and **“O you who believe! Take not for awliyaa disbelievers instead of believers. Do you wish to offer a manifest proof against yourselves?”** (an Nisaa’ 4:144) Many other verses restricted the nussrah to believers for instance **“And those who believed and made hijrah and strove hard in the cause of Allah as well as those who gave help [nasaroo] these are the believers in truth...”** (al Anfaal 8:74) and **“...He it is who has strengthened you with His help [nasirih] and with the believers...”** (al Anfaal 8:62) Also from numerous ahadeeth we know that Nabi (saw) invited potential ansaar to tawheed first of all.

- You can not marry them, not even the women among them. Allah (swt) says **“And do not marry mushrik women until they believe for a believing slave girl is better than a mushrik woman even though you may admire her...”** (al Baqarah 2:221)

- You can not marry your daughters to them **“...And do not marry (your girls) to mushrik men until they believe for a believing slave is better than a mushrik even though you may admire him. They invite you to the Fire, but Allah invites you to the garden...”** (al Baqarah 2:221) and **“Bad women [khabeethaat] are for bad men [khabeethoon] and bad men [khabeethoon] are for bad women [khabeethaat] and good women are for pure men and pure men are for pure women....”** (an Nur 24:26)

- You can not inherit from them Usamah bin Zayd reports that Nabi (saw) said **“A Muslim does not inherit from a kaafir nor a kaafir from a Muslim.”** (BUKHAARI, MUSLIM)

- They can not inherit from you

- You can not eat their meat

- You can not pray behind them. Abu Hurayrah reported that Nabi (saw) said **“...and prayer is binding upon you behind every Muslim...”** (ABU DAWOOD)

- You can not pray over them when they die Abu Hurayrah reported that Nabi (saw) said **“A Muslim has six duties to another Muslim.....and when he dies follow his funeral”** (MUSLIM) and A’li reported that nabi (saw) said **“To a muslim there are six upon a muslim with ma’roof.....he will follow his bier when he is dead...”** (TIRMIDHI) and Allah (swt) says concerning the munaafiqoon **“And never pray for any of them who dies, nor stand at his grave. Certainly they disbelieved in Allah and his messenger and died while they were faasiqoon”** (at Tawbah 9:84) and Ibn U’mar reported that Nabi (saw) said **“The Qadariyyah are the magians of this ummah. If they are ill do not pay a visit to them, and if they die do not attend their funerals”** (ABU DAWOOD kitaabus Sunnah [vo.3 no.4674]) and Hudhayfah reported that Nabi (saw) said **“Every people have Magians and the Magians of this ummah are those that declare**

that there is no qadr by Allah. If any one of them dies, do not attend his funeral and if any of them is ill do not visit him. They are the partisans of Dajjal and Allah will surely join them with Dajjal.” (ABU DAWOOD Kitaabus Sunnah [vol.3 no.4675])

• You can not seek forgiveness for them when they die **“It is not for the Prophet and those who believe to ask the Forgiveness of Allah for the mushrikeen even though they be of kin, after it has become clear to , them that they are the dwellers of the Fire”** (at Tawbah 9:113)

• They are not to be buried in the graveyards of Muslims

• They can not enter the Haraam of Makkah Allah (swt) says **“O you who believe! Verily the mushrikoon are najasun [impure] so do not let them come near al Masjid al Haraam after this year...”** (at Tawbah 9:28)

• The Rights and Duties of Brotherhood do not apply to them Allah (swt) says **“Verily only the believers are a brotherhood”** (al Hujuraat 49:10)

• A believer can not be executed in retaliation for them It is reported that A’li said **“The blood of all believers are equal, the lowliest of them can guarantee their protection and they are one hand against others. A Mu’min should not be killed for a kaafir nor should one who has been given a covenant (a’hd) be killed while his covenant holds.”** (AHMAD, ABU DAWOOD, NASAA’I and grade ‘saheeh’ by AL HAAKIM as reported by IBN HAJR AL ASQALAANI in ‘Bulooghul Maraam min Adilaatul Ahkaam’ [kitaabul Jinaayaat no.998])

• All of their acts of I’baadah are to be regarded as baatil [invalid]. Allah (swt) says "And indeed it has been revealed to you as it was to those before you [saying]: **“If you commit shirk with Allah, surely your deeds will be in vain and you will certainly be amongst the losers.”** (az Zumar 39:65)

• In Darul Islam after the refusal to repent the shari’ah stipulated execution. Ibn A’bbaas reported that Nabi (saw) said **“Whoever changes his deen then kill him”** (BUKHAARI)

• Whoever makes alliance with them will become one of them, a disbeliever. Allah (swt) says **“Give the munaafiqoon the news that they will have a painful punishment, those who take the disbelievers as friends instead of believers, do they seek honour, power with them? Verily, to Allah belongs all Honour.”** (an Nisaa’ 4:138-139) and **“The believers should not take the**

disbelievers as friends rather than the believers. Whoever does that has nothing to do with Allah.” (aali I’mraan 3:28) and **“O you who believe! Take not for awliyaa disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves?”** (an Nisaa’ 4:144)

• These rules of Baraa’ even apply to family and relatives. Allah (swt) says **“O you who believe! Take not for Auliya (helpers) your fathers and your brothers if they prefer disbelief to belief. And whoever of you does so, then he is one of the zalimun (wrong-doers).”** (at Tawbah 9:23). ALLAH (swt) also says: **“You will not find any people that believe in Allah and the Last Day loving those who oppose Allah and His messenger, even though they were their fathers, sons, brothers or relatives. For such He has written imaan in their hearts and strengthened them with Ruh from Himself. And We will admit them to Gardens underneath which rivers flow, to dwell therein. Allah is pleased with them and they with Him. They are the party of Allah (hizbullaah). Verily, it is the party of Allah that will be successful.”** (al Mujadilah 58:22)

• The Victory in both worlds will only occur by rejecting the Taaghoot and its allies and Walaa’ with the believers. Allah (swt) says **“And whoever takes as protectors Allah, His messenger and those who believe, then the party of Allah will be victorious (ghaaliboon)”** (al Maai’dah 5:56) and **“And those who disbelieve are awliyaa’ [allies, supporters] of one another, if you do not do so there will be fitnah [calamities] in the earth and great corruption”** (al Anfaal 8:73) and **“Allah is the Wali [Protector, Ally, Supporter] of those who believe, He brings them out from darkness into light. But as for those who disbelieve their awliya [allies, supporters] are Taaghoot, they bring them out from light into darkness. Those are the dwellers of the fire and and they will abide therein forever.”** (al Baqarah 2:257)

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