

Failing to declare the kufr of the Tawaagheet is calling to the Fire and obstructing revival

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

For Muslims to enter Paradise what is necessary is correct a'qeedah founded upon pure tawheed and basing ones thoughts, emotions and actions upon that. Similarly, in order to change the present humiliated situation of the Muslim Ummah into an honourable and victorious situation, a correct analysis of the problem must be made from the roots. Tawheed is the foundation and motivation for Islam and if there are problems in the branches then we must straight away look to our roots to see if the problem lies there, Allah (swt) says **"See you not how Allah sets forth a parable? A goodly word, as a goodly tree, whose root is firmly fixed and its branches (reach) to the sky. Giving its fruit at all times by the permission of its Lord and Allah sets forth parables for mankind in order that they may remember. And the parable of an evil word is that of an evil tree uprooted from the surface of earth having no stability. Allah will keep firm those who believe with the word that stands firm in this world and in the hereafter and Allah will cause to go astray those who are the zaalimoon."** (Ibraheem 14:24-27)

The main obstacle in the path of revival for the Muslim Ummah is failing to recognize the most common shirk of our time. Along with the failure to recognize that shirk follow all the problems associated with it. The shirk of groups of oppressors adopting the right of legislating and commanding the people to obey them in these laws in opposition to Allah (swt) is the poison that is ruining the trunk and branches of Islam and Muslims. The true scholars are being killed, imprisoned and tortured while the people are referring to those who have sold their deen for the life of this world, we warn these evil scholars of the following hadeeth, Buraydah reported that Nabi (saw) said **"There are three types of qaadis (judges) one who will go to paradise and the other two who will go to Hell. The one who goes to paradise is the one who knows the truth and judges according to it. The man who knows the truth and does not judge accordingly will go to Hell and the man without knowledge who makes judgement for people will go to Hell."** (ABU DAWOOD [no.3566] NASAA'I, IBN MAAJAH, TIRMIDHI graded Saheeh by AL HAAKIM) and we remind these traitors of the words of Allah (swt) **"And among men is he who disputes about Allah, without knowledge or guidance or a Book giving light. Bending and twisting and leading (others) astray from the Path of Allah. For Him there is disgrace in this worldly life and on the Day of Resurrection We shall make him taste the torment of burning."** (al Hajj 22:8-9) and we remind the Muslims of the words of Nabi (saw) A'bdullah ibn A'mru ibn al A'ss reported that Nabi (saw) said **"Verily, Allah will not destroy knowledge by snatching it away from his slaves but he will destroy knowledge by taking away the lives of the u'lemaa' until there will not even remain a single a'lim, people will then take the illiterate as leaders. They will be questioned and they will give judgement [fataawa] without knowledge. They will go astray and will lead others astray."** (BUKHAARI, MUSLIM)

Despite the efforts of government scholars to confuse the masses of the Muslims in the pillars of tawheed, it is known from the deen by necessity that it is the right of Allah (swt) alone to legislate and decide what is right and wrong and it is Allah (swt) who tells people how to live their lives. Indeed this is the whole nature of this life, we are here to worship Allah (swt) in belief and actions and this means that we must recognize and believe in the names, attributes, acts and rights of Allah (swt) and then we must direct all obedience to Allah (swt) by obeying the laws of Allah (swt) alone. **"I have not created the Jinn and mankind except for my worship"** (adh Dhaariyaat 51:56) So this verse proved that we are only to worship Allah (swt) and worship includes obeying the laws

of Allah (swt). Similarly we say in our salah **"You alone we worship..."** (al Faatihah 1:4) This again proves that we must obey Allah (swt) alone. There is no doubt that legislating independent from Allah (swt) whether one believes in its permissibility or not, is an act of shirk which takes one out of Islam **"...The rule is for 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 share in His decision and rule (hukm)"** (al Kahf 18:26) and **"And in whatsoever you differ the Hukm thereof is with Allah..."** (ash Shura 42:10) **"And rule between them by that which Allah revealed to you and do not follow their vain desires away from the truth which came to you."** (al Maai'dah 5:48) and **"Or do they have partners with Allah to legislate for them in the deen what Allah does not allow"** (ash Shura 42:21) and **"And eat not of that on which the name of Allah is not pronounced, for surely that is fisq (an act of disobedience). And verily the Shayaateen inspire their friends (from mankind) to argue with you. And if you obey them then you would indeed be mushrikoon"** (al An'am 6:121) So there is no doubt that both legislating and recognizing and submitting to that legislation is shirk as legislation is a right of Allah (swt).

If someone was to say 'Worship me and obey me in everything, and I know it is kufr' this would not prevent the person from being a kaafir, just because he realized it was kufr. This is because it is a kufr act and if a kufr act is performed deliberately then the person goes out of Islam, even if he does not believe in the permissibility of his act. This is because imaan is declaration with the tongue, belief in the heart and action. Therefore kufr is also by belief, speech and actions and submission to the laws of Allah (swt) is a condition of tawheed. This means the one who does not at all submit to Allah (swt) but submits to other than Allah (swt) is a kaafir, Allah (swt) says **"And whoever submits his face to Allah and acts rightly then he has grasped the most trustworthy handhold..."** (Luqmaan 31:22) As for those wicked scholars who have confused some of the Muslims, they have made equal the one who commands to a sin and the one who legislates and they are obviously not the same. Commanding to a sin is when one asks other people in a particular situation to disobey Allah (swt), if they obey this command they are sinful, unless they fear death in which case this is ikraah (compulsion), Allah (swt) says **"He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest while on account of imaan, but such as open their breasts to disbelief on them is anger from Allah and theirs will be a great torment."** (an Nahl 16:106) If they think they must obey him then this is kufr as it falls under the following ayah and hadeeth Adi bin Haatim said that he heard Nabi (saw) recite the verse **"They took their rabbis and their priests to be lords besides Allah and the messiah Ibn Maryam, while they were commanded to worship none but one ilaah, laa ilaha illa huwa. Praise and Glory be to Him from having the partners they associate."** (at Tawbah 9:31) So I said to him (saw) 'Verily, we did not worship them' to which he (saw) replied, **"Did they not make haraam what Allah made halaal, so you then made it haraam. And did they not make halaal what Allah made haraam and you therefore made it halaal?"** I said 'Yes' He (saw) said, **"That is worshipping them."** (AHMAD, TIRMIDHI) However, the one who adopts legislation is not the one who just commands to one sin but he is the one who starts to make laws that are to be followed by the people and this is shirk even if his laws happen to agree with Islamic laws, this is because he did not intend to serve Allah (swt) by those laws.

Any other legitimate obedience is in reality still only obedience to Allah (swt) because the conditions of obeying other than Allah (swt) are that: -

- 1) We can only obey a person whom Allah (swt) commanded us to obey such as the khaleefah, the husband, parents etc. This is proven by the fact that whenever Allah (swt) mentioned obedience to other than himself He (swt) always connected that obedience to tawheed or to shari'ah or He (swt) mentioned Himself to be obeyed first e.g. **"...Worship none but Allah and be dutiful to parents..."** (al Baqarah 2:83) and **"And your Lord has decreed that you worship none but Him and that you be dutiful to your parents..."** (al Israa' 17:23) and **"And We have enjoined on man to be good and dutiful to parents but if they strive to make you join with Me anything of which you have no knowledge then obey them not. Unto Me is your return and I shall tell you what you used to do."** (al A'nkaboot 29:8) This principle was even applied to the messenger (saw) as well, **"And whoso obeys Allah and the messenger then they will be in the company of those whom Allah has bestowed His Grace..."** (an Nisaa' 4:69) and **"And whoso disobeys Allah and His messenger and transgresses His limits He will cast him into the Fire to abide therein and he shall have an awful torment."** (an Nisaa' 4:14) In many ayaat the subservience of the Prophet (saw) to the authority and command of Allah (swt) was made clear, Allah (swt) says and **"O prophet! Have taqwa of Allah and obey not the disbelievers and the hypocrites..."** (al Ahzaab 33:1) and additionally, obedience to Nabi (saw) is without restriction due to the fact that a prophet is only acting on revelation from Allah (swt) and everything that he commands to has been inspired by Allah (swt) this is confirmed by the ayah **"He who obeys the messenger has indeed obeyed Allah..."** (an Nisaa' 4:80) and Nabi (saw) said **"Whoever obeys me obeys Allah and whoever disobeys me disobeys Allah and whoever obeys the ameer he obeys me and whoever disobeys the ameer disobeys me."** (BUKHAARI kitaabul Ahkaam [vol.9 no.251] MUSLIM kitaabul Imaarah [no.] and Al Haarith al Asha'ri reported that Nabi (saw) said **"I command you with five which Allah commanded me with: Listening and obeying, jihaad and hijrah and the Jama'ah for he who leaves the jama'ah by a handsbreadth, then he has thrown off the yoke of Islam from his neck."** (AHMAD[4/130, 202] AT-TAYAALISI [1161] IBN HIBBAAN [1550] IBN KHUZAYMAH [930] AL-HAAKIM [1/236]) In these last two hadeeth the obedience to the u'maraa or khulafaa' were placed within the obedience to Nabi (saw) and the obedience to Nabi (saw) was placed within the obedience to Allah (swt) and this is clear from the ayah **"O you who believe! Obey Allah obey the messenger and those in authority amongst you and if you differ in anything between yourselves then refer it back to Allah and His messenger if you believe in Allah and the Last Day. That is better and more suitable for final determination."** (an Nisaa' 4:59) So in all of these ayaat and ahadeeth and many others, the obedience to other than Allah (swt) was restricted to those specific people whom Allah (swt) had mentioned.
- 2) We can only obey the command which is in agreement with the laws of Allah (swt) and the principles of Islam. A'li reported that Nabi (saw) said **"...There is no obedience in disobedience (to Allah). Obedience is in Ma'roof."** (MUSLIM kitaabul Imaarah [no.4536], BUKHAARI [Eng vers. Vol. 9 no.259]) and its reported by Nawaas bin Sama'aan that Nabi (saw) said **"There is no obedience to the creation in disobedience to the Creator."** (BAGHAWI in 'Sharhus Sunnah' [10/44] AHMAD, AL HAAKIM)
- 3) We must only obey them in order to worship Allah (swt) and we must not obey them outside of the aim of worshipping

Allah (swt), **"Say: My prayer, my service of sacrifice, my living and my dying are all for Allah the Lord of the worlds."** (al An'am 6:162) and Allah (swt) says **"And whoever seeks a deen other than Islam, never will it be accepted of him and in the hereafter he will be one of the losers."** (aali I'mraan 3:85) If these three conditions were not present then our obedience to such people could be shirk or could be haraam depending upon the circumstances. If it was obeying a sin then it would be haraam to obey that, however if the obedience to people was totally disconnected from obedience to Allah (swt) so that the general aim to obey Allah (swt) did not exist in the person then this would become Shirk in obedience and would exclude the person from Islam even if the one being obeyed was a parent or the khaleefah and their command outwardly agreed with Islam. Similarly, the one who obeys the kaafir who has adopted the right of legislation for himself, and the one obeying him does so because of the belief in obeying him, then he has committed shirk in obedience even if the command outwardly agreed with Islam.

In summary failing to reject the rulers as kuffaar is an obstacle to revival for the following reasons of a'qeedah and shari'ah: -

1 Failure to recognize shirk. This is an error in tawheed of recognition (tawheedul i'limi), this would also lead to error in tawheedul a'mali (tawheed of action). The first step to wrong action is failing to recognize that it is wrong. Allah (swt) said **"So know laa ilaaha ill Allah..."** (Muhammad 47:19) Knowledge is the first condition of the shahaadah and this means that understanding tawheed is a matter of affirming tawheed and of rejecting shirk.

2 There is a tremendous difference between haraam and kufr. Kufr takes one out of the fold of Islam while haraam actions can be forgiven by Allah (swt). Shirk is never forgiven as Allah (swt) says **"Verily Allah does not forgive shirk with Him but He forgives other than that to whom He pleases, and whoever does shirk with Allah then he has invented a tremendous sin [ithman a'zeeman]"** (an Nisaa' 4:48) Thus it would be a calamity to belittle the ayaat of Allah (swt) by declaring the mushrik as a Muslim.

3 All actions of the mushrik are invalid. The one who submitted to the taaghoot in the form of giving full allegiance and obedience to the present false leaders, judges and legislative institutions would become a mushrik for accepting the taaghoot and committing shirkut Taa'ah (associating partners with Allah (swt) in obedience) this would mean that all his actions would become invalid even if they resembled Islam outwardly. 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)

4 The prohibition for Muslims to be under the control and authority of those who are mushrikeen. such as the tawaagheet. The Muslims must not recognise their authority nor must they obey them. Allah (swt) says **"Allah will never allow the kafiroon to have a way over the mu'minoon"** (an Nisaa' 4:140) and **"And obey not the disbelievers and the hypocrites..."** (al Ahzaab 33:48) and **"If you obey most of those on earth they would mislead you far from Allah's way"** (al An'am 6:116) and **"O you who believe! If you obey the disbelievers they will drive you back on your heels and you will turn back (from Islam) to your own loss."** (aali I'mraan 3:149)

5 The relations are severed with the mushrik. The tyrant rulers are not Muslim and thus the relationship with them must change. The mushrik can not be married, **"...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) The mushrik can not inherit nor can he be

inherited from, and it is haraam for him to be in charge of the public wealth of the Muslim ummah Usamah bin Zayd reports that Nabi (saw) said **“A Muslim does not inherit from a kaafir nor a kaafir from a Muslim.”** (BUKHAARI, MUSLIM) The mushrik can not be prayed behind, nor can his death be prayed over and neither can he be buried with the Muslims. Therefore this tremendously affects the economic system and the social system of an Islamic society.

6 Recognizing the authority, judgement and legislation of the tawaagheet takes a person out of Islam. Allah (swt) says **“Have you seen those who claim to believe in that which has been sent down to you and to that which was sent down before you and they wish to go to 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 the messenger’ you see the munaafiqeen turn away from you with aversion.”** (an Nisaa’ 4:60-61) and Allah (swt) says **“But no by your Lord, they can have no imaan until they make you judge in all disputes among them and find in themselves no resistance against your decisions and accept them with fullest submission.”** (an Nisaa’ 4:65) So this negates the imaan of the one who rejects the judgement of Qur’an and Sunnah and so this ayah proves the kufr of those who legislate in contradiction to Islam as well as those who refer to these tawaagheet (invalid legislators, judges etc) for judgement.

7 Legitimising and accepting the zulm and shirk of the false rulers leads to punishment from Allah (swt) in this life and not revival Allah (swt) says **“And incline not towards those who oppress lest the Fire should touch you and you have no protectors [awliyaa’] other than Allah and nor would you then be helped.”** (Hud 11:113) This is a great warning for the government scholars who justify the oppression of the oppressors. We must reject all forms of oppression if we want to gain the protection and help of Allah (swt) and the greatest oppression is shirk. If we were to pray and fast but tolerate shirk of man-made legislation then this would put us under the judgement of the following ayah **“...Then is it only a part of the Book that ye believe in and do ye reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? and on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do.”** (al Baqarah 2:85)

8 Allah (swt) will not change our situation until we change our a’qeedah and our actions. Allah (swt) will not give us victory until we recognise His rights and reject those who illegitimately adopt them, Allah (swt) says **“...Verily, Allah will not change the condition of a people unless they change themselves. But when Allah wills a people’s punishment there can be no turning back and they will find besides Him no protector.”** (ar Ra’d 13:11) and **“Similar to the behaviour of the people of Fira’wn and of those before them they rejected the ayaat of Allah so Allah punished them for their sins. Verily Allah is Strong, Severe in Punishment. That is so because Allah will never change a grace which He has bestowed on a people until they change what is in their own selves. And Verily Allah is Sami’un A’leem.”** (al Anfaal 8:52-53)

9 If we were to fail to reject the taaghoot and their armies and supporters then our da’wah would be baatil (invalid). We would be calling people to a false a’qeedah and a false system and this would at all times open the doors for oppression and shirk. Allah (swt) says **“So unto this then call and wastaqim [go straight in a’qeedah and shari’ah] as you are commanded and follow not their desires...”** (ash Shura 42:15) and **“And mix not Truth with falseHud nor conceal the truth while you know.”** (al Baqarah 2:42) and **“It is those who believe and confuse not their belief with zulm for them there is security and they are guided.”** (al An’am 6:82) and **“Say: ‘This is my way, I call to Allah with baseerah [insight and knowledge], I and whosoever**

follows me. And Glory to Allah and I am not of the mushrikoon.” (Yusuf 12:108) So calling to the way of Allah (swt) must be based upon the clear tawheed of Nabi (saw) and contain no element of shirk. If the roots of tawaagheet are not removed then they can always arise and poison Muslims.

10 Accepting the authority of the kufr regimes in the Muslim world is accepting all of the Tawaagheet. The traitors and oppressors who are imposed upon the Muslims in their own lands have openly committed kufr by making full alliance with all the enemies of Islam globally, they are united by their laws and organizations. So if we accept one of them we are accepting them all, because they are all together against Islam. These enemies of Islam have supported and funded these puppet regimes and they work together to oppress Muslims globally. These tyrants have invited kuffaar to use Muslim lands to launch military, political and economic attacks on the Muslim world. There is no doubt that these rulers have become kuffaar due to their allegiance with other kaafir leaders, countries and organizations, Allah (swt) says **“Give to the munafiqoon the news that there is a painful torment, those who take disbelievers for awliya instead of believers, do they seek honour and power with them? Verily then to Allah belongs all i’zzah [honour, power].”** (an Nisaa’ 4:138-139) and **“O you who believe! Take not the Jews and Christians as awliya they are but awliya to one another. And if any amongst you does so, then he is one of them. Verily Allah guides not a people who are zalimoon.”** (al Maai’dah 5:51) Failing to recognise this kufr is to tolerate it and prolong its life. When we accept such leaders then we are opening the way for the whole kaafir world to oppress and torture the ummah and this prevents the call to tawheed and its implementation.

11 Tolerating the shirk of the illegitimate rulers, would lead to widespread oppression Allah (swt) says **“Verily, shirk is the greatest oppression”** (Luqmaan 31:13) and **“And fear the fitnah which effects not in particular those who oppress and know that Allah is severe in punishment.”** (al Anfaal 8:25) Since the ummah turned from tawheed the rulers legislated kufr and defended it with imprisonment and torture, now we see every corruption in the Muslim land and those who oppose it are imprisoned or executed.

12 The Hadd for the murtadd (apostate). If someone was Muslim and then engaged in shirk and failed to repent then the hadd should be applied, Ibn A’bbaas reported that Nabi (saw) said **“Whoever changes his deen kill him”** (BUKHAARI [vol.9 no.57, vol.4 no.260] and in mursal of Zayd ibn Aslam with the words **“...strike his neck.”** MAALIK kitaabul Aqdiyah [vol.2 no.1444]) This judgement can’t be applied without knowing kufr, and the shari’ah benefits us and neglecting it harms us in both worlds.

13 Only the believers are sacred to one another. The blood, honour and wealth of the Muslims are safe under all circumstances except for specific hudood (prescribed punishments for specific crimes) this is not the case with those who have turned away from Islam, Abu Hurayrah reported that Nabi (saw) said **“...For every Muslim is sacred (haraam) to another – his blood, his honour and his wealth...”** (BUKHAARI, MUSLIM) Ibn Masoo’d reported that Nabi (saw) said **“The blood of a Muslim who testifies that there is no god worthy of worship but Allah and that I am Allah’s messenger may not be lawfully shed but for one of three reasons: a married man who commits fornication, a life for a life, and one who turns away from his deen and separates from the Jama’ah.”** (BUKHAARI, MUSLIM) Aishah narrated that Nabi (saw) said **“A Muslim may lawfully be killed only for one of three behaviours, a married man who commits adultery in which case he should be stoned to death, a man who kills a Muslim deliberately for which he should be killed and a man who goes out from Islam and fights with Allah and His messenger in which case he should be killed or crucified or banished from the land.”** (ABU DAWOOD, AN NASAA’I

graded 'Saheeh' by AL HAAKIM, Buloogh [no.994]) The wicked scholars have declared that those who oppose the taaghoot are khawaarij and thus they have justified their imprisonment and killing. As for the rulers they have been declared as the legitimate leaders and are untouchable.

14 The forces of shirk must be removed and replaced with the people of Tawheed. To tolerate the shirk of the rulers adopting the right of legislation contradicts the obligation to remove this shirk that has been imposed on the people **“And fight them until there is no more fitnah and the deen is all for Allah”** (al Baqarah 2:193 & al Anfaal 8:39) and A'bdullah ibn U'mar reports that Nabi (saw) said **“I have been commanded to fight the people until they testify that that there is none worthy of worship but Allah and that Muhammad is the messenger of Allah and they establish the salah and give the zakah. If they do it their blood and wealth are safe from me except by right (of shari'ah) and their accounting is with Allah.”** (MUSLIM kitaabul Imaan [no.33] BUKHAARI) So when we look to all the Muslim countries, is the deen all for Allah (swt)? The rulers have submitted to and applied the international kufr law, they have made allegiance with the kufr United Nations, they have accepted the borders between Muslim lands drawn up by the colonialists and they filled the Muslim lands with ribaa (usury) and made permissible the existence of sixty rulers when we were commanded to be one ummah under one Imaam.

15 The abusing of the savings of the Prophet (saw). If man-made legislation and adopting the right to legislate is not recognised as kufr, then this will mean that corrupt and evil scholars and false movements will start to apply the ahadeeth of tolerating the Imaams to the present regimes. This will mean that the ummah will not move to remove the kufr regimes but they will tolerate shirk in Muslim land and will submit to oppression and kufr and think they are performing the duty of patience [sabr]. This is a great error in the a'qeedah and many today are falsely applying these ahadeeth which are in truth restricted to the legitimate Imaams of the ummah and their appointed ameers who govern by shari'ah but are individually neglectful and oppressive but never adopt the right of legislation for themselves, this is proven by the words of Nabi (saw) U'baadah bin as Saamit said 'The Prophet called us, and we gave baya'ah to him. He imposed on us the duty to **“listen and obey in what pleases us and in what displeases us, in hardship and in ease whatever our personal preference, and that we should not withdraw authority from those who have been entrusted with it unless you see open kufr (kufraan buwaahan) from which you have from Allah a clear proof (burhaan)”** (MUSLIM kitaabul Imaarah [no.4541] similar from BUKHAARI Eng/Arabic [vol.9 no.178]) As for the leaders today, they have nothing to do with Islam or Muslims and therefore there is to be no patience with them as they are just kuffaar unless they repent and reject taaghoot fully and adopt all principle of Islamic governance. If we know our a'qeedah we won't apply ahadeeth about Imaamah to the Tawaagheet.

16 To make allegiance with the forces of Taaghoot will harm the Muslims. We must not rely upon disbelievers, such as the Tawaagheet and their armies to change the situation of the Muslim Ummah. They are disbelievers and to rely upon them would be kufr and would be futile. **“And those who disbelieve are awliyaa' to one another, if you do not do this there will be fitnah on the earth and great corruption.”** (al Anfaal 8:74-75) and **“O you who believe! Take not My enemies and your enemies as friends showing affection towards them while they have disbelieved in what has come to you of the truth and have driven out the Messenger and yourselves because you believe in Allah your Lord!...”** (al Mumtahinah 60:1) and **“Should they gain the**

upper hand over you, they would behave to you as enemies and stretch forth their hands and their tongues against you with evil and they desire that you should disbelieve.” (al Mumtahinah 60:2) and **“Verily the worst of creatures in the Sight of Allah are those who disbelieve so they shall not believe. They are those with whom you made a covenant but they break their covenant every time and they do not fear Allah.”** (al Anfaal 8:55-56) The leaders of the disbelievers only seek to serve their own material interests and they plot to stop Islam from rising. Allah (swt) says about such kuffaar **“They have purchased with the ayaat of Allah a little gain and they hindered men from His Way, evil indeed is that which they used to do. With respect to a believer, they respect not the ties either of kinship or of covenant! It is they who are the mu'tadoon [transgressors].”** (at Tawbah 9:10)

17 It would be kufr to give wilaayah (protection and allegiance) to the Tawaagheet. Allah (swt) says **“You will not find any people who believe in Allah and the Last Day making friendship with those who oppose Allah and His messenger even though they were their fathers or their sons or their brothers or their kindered....”** (al Mujadilah 58:22) and **“Let not the believers take the disbelievers as awliya instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed feel a danger from them. And Allah warns you against Himself and to Allah is the final return.”** (aali I'mraan 3:28) and **“O you who believe! Take not for awliya your fathers and your brothers if they prefer disbelief to belief. And if any of you does so then he is one of the zalimeen.”** (at Tawbah 9:23) and **“O you who believe! Take not for awliya disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves?”** (an Nisaa' 4:144) and **“You see many of them taking disbelievers as their awliya. Evil indeed is that which their own selves have sent forward before them, for that, Allah's wrath fell upon them and in torment they will abide. And had they believed in Allah and in the Prophet and in what has been revealed to him, never would they have taken them as awliya but many of them are the fasiqoon.”** (al Maai'dah 5:80-81)

Conclusion

The Muslim Ummah must realise that the root of all problems is neglecting the correct understanding and application of tawheed. If the Muslims do not fully reject the taaghoot, including their armies and supporters then people will not work hard for change and if they did work for change but still legitimised the taaghoot and its supporters in theory and belief then this will only replace one situation of oppression and shirk with another similar one. If we fail to declare the present rulers as kuffaar then we are declaring that their actions are within the fold of Islam although such leaders have distanced themselves from Islam. If a ruler is taaghoot then not only is he illegitimate but also is his government, his army, his police and his supporters, they are all kuffaar, Allah (swt) says **“...But as for those who disbelieve their awliyaa (friends, allies, supporters) are Taaghoot...”** (al Baqarah 2:257) and **“...those who disbelieve fight in the cause of Taaghoot...”** (an Nisaa' 4:76) No beneficial change will occur as long as we regard as Muslims those who contradict the reason for our existence and the first pillar of tawheed. So failing to recognise the tawaagheet as kuffaar is an error in a'qeedah and thus the actions that emanate from it are also in error. Much of the ummah has accepted the enemies of tawheed to be the leaders, the armies and the police of the Muslim world, and unless we change our beliefs and acts in relation to this, we should know that Allah (swt) says **“So by your Lord, We shall account them all for everything that they used to do”** (al Hijr 15:92-93)

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