

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Explanation of the Three Fundamental Principles

### Class Notes – Lesson 45

وَالطَّوَاعِيتُ كَثِيرُونَ وَرُؤُوسُهُمْ خَمْسَةٌ: إِبْلِيسُ لَعَنَهُ اللَّهُ ، وَمَنْ عُبِدَ وَهُوَ رَاضٍ ، وَمَنْ دَعَا النَّاسَ إِلَى عِبَادَةِ نَفْسِهِ ، وَمَنْ ادَّعَى شَيْئًا مِنْ عِلْمِ الْغَيْبِ ، وَمَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللَّهُ .

*The taghaweeb are many, and their heads are five: Iblees - may Allah's curse be upon him, whoever is worshipped and is pleased with that, whoever calls the people to the worship of themselves, whoever claims to possess anything from the knowledge of the affairs of the hidden and unseen (al-ghayb), and whoever judges by other than what Allah sent down.*

#### Iblees

- After giving the definition of *taghoot*, the Sheikh moves on to list their leaders and those who are blindly followed by them. These are the ones whom the bounds have been exceeded regarding worship, obedience and following.
- The first of these heads and leaders is Iblees the outcast and accursed of whom Allah says:

﴿ وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴾

*And My curse is upon you till the Day of Resurrection.* [Saad: 78]

- Iblees was in the company of the angels performing their actions. However, when he was commanded to prostrate to Adam, the wickedness, contempt and haughty pride within him was manifested.
- He refused the command of Allah and thus became from the disbelievers and was cast out from the Mercy of Allah. Allah says to this regard:

﴿ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴾

*And [mention] when We said to the angels: Prostrate before Adam; so they prostrated, except for Iblees.*

*He refused and was arrogant and became of the disbelievers.* [al-Baqarah: 34]

- It is said that he was called Iblees because he '*ablasa*' which means to despair and to have no hope in something. He has despaired of and has no hope in the Mercy of Allah.
- Iblees is the head of the *taghaweeb* because his main objective is calling to the worship of other than Allah and to the following of other than the Prophet of Allah ﷺ. He is the source of all evil in this world.

## Whoever is worshipped and is pleased with that

- The second of these heads and leaders is anyone who is worshipped besides Allah and they are pleased with and do not object to this worship. If they are pleased that they should be worshipped besides Allah, then they are one of the heads of the *tawagheet* and Allah's refuge is sought from that.
- This is regardless of whether they were worshipped in their lifetime or after their death, so long as they died in a state of having been pleased with that.
- As for those who are worshipped, and they are not pleased with this worship, then they do not fall under this category. For example, Eisa, Maryam his mother, Uzayr and all the pious predecessors who were worshipped posthumously.
- In fact, they vehemently forbade and disapproved worshipping other than Allah, so how could they be pleased with others worshipping them besides Allah? Allah will ask Eisa on the Day of Judgement:

﴿ وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِهْلِينَ مِنْ دُونِ اللَّهِ ۗ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۚ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعَلَّمْ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ۚ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ ﴾

**And [beware the Day] when Allah will say: O Jesus, Son of Mary, did you say to the people take me and my mother as deities besides Allah? He will say: Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen. I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. [al-Maa'ida: 116-117]**

## Whoever calls the people to the worship of themselves.

- Meaning whoever calls the people to worship them, even if they do not do so. They are one of the heads of the *tawagheet* regardless of whether the people respond to their call or not.
- Examples of these include Fira'wn, Nimrud and in this age the extremist Sufi's who call the people to worship them after their death saying: *If your affairs are difficult then come to my grave and ask me. The layers of dirt between us is inconsequential!*
- Similarly, those who call to the worship of a *taghoot* other than themselves, then they also are a *taghoot*. They are the ones who adorn the path of *shirk* to others by referring to it as something other than its true name such as *tawassul* (seeking intercession) or *tabarruk* (seeking blessings).

## Whoever claims to possess anything from the knowledge of the *unseen*.

- This includes any magician, astrologer, soothsayer and anyone like them who claims to know the matters of the unseen and attempts to predict the future.
- *al-Ghayb* is whatever is hidden and unseen by mankind, and is of two types:
  - That which exists in the present: What is hidden and unseen in the present is relative because something may be known to one person and unknown to another.
  - That which lies in the future: The hidden and unseen of the future is something absolute and not known to anyone except Allah, or to a messenger granted such knowledge by Allah.
- Whoever claims such knowledge of the second type is a disbeliever, because they have denied and rejected what Allah and His Messenger have clearly stated:

﴿ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴾

**Say: O Muhammad: None in the heavens or the earth knows the hidden and unseen, only Allah knows that, and they do not know when they will be resurrected.** [al-Naml: 65]

- Since Allah has commanded His Prophet ﷺ to announce to all that none in the heavens or the earth know the hidden and unseen, and that only Allah alone knows it, then whoever claims this knowledge has rejected what Allah and His Messenger have said.
- Furthermore, how is it possible that such people have knowledge of the *ghayb* when the Prophet ﷺ did not have this knowledge? Are they more noble and excellent than the Messenger ﷺ?
- If they say they are more noble and excellent than the Messenger ﷺ then they have disbelieved; and if they acknowledge that he is more noble and excellent then why was the *ghayb* concealed from him and yet known to you while Allah says concerning Himself:

﴿ عَالِمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا . إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمَنْ خَلْفَهُ رِصْدًا ﴾

**The Knower of the unseen, and he does not reveal anything of His knowledge of the unseen to anyone. Except whom He has approved of Messenger, and He sends angels in front and behind to guard that.** [al-Jinn: 26-27]

- This is another *aayah* proving the disbelief of anyone who claims knowledge of the *ghayb*. Also, Allah commanded His Prophet to proclaim:

﴿ قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ إِن أَنْتَبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ ﴾

**Say, O Muhammad: I do not say that I possess the treasures of the heavens and the earth, nor do I say to you that I know the hidden and the unseen, nor do I say to you that I am an angel. I only follow that which Allah reveals to me.** [al-An'aam: 50]

### Whoever judges by other than what Allah sent down.

- Judging by what Allah has sent down from revelation is considered to be from *tawheed ar-Ruboobiyyah* (Lordship) since it is applying the Judgement of Allah, which pertains to His Lordship and His complete sovereignty and authority (*mulk*).
- This is why Allah refers to those who are followed upon other than what He has legislated as *arbaab* (lords) for their followers. Allah says in this regard:

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ لَا إِلَهَ إِلَّا هُوَ ۗ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴾

**They have taken their learned men and their Rabbis as Lords besides Allah, and also the Messiah, the son of Mary. But they were not commanded except to worship Allah alone. None has the right to be worshipped except Him. How free and far removed is Allah from the partners they associate with Him.** [al-Tawbah: 31]

- Allah referred to them as *arbaab* because they are taken as legislators besides Allah. He called those who followed them their worshippers and devotees due to their having submitted to them and obeyed them in contradiction to the judgment of Allah.
- 'Adiyy ibn Haatim said to the Messenger ﷺ regarding the Rabbi's of the Jews how they did not worship them in the known sense, to which the Prophet ﷺ replied: *Indeed, they used to prohibit lawful things for*

them, and make lawful that which is forbidden for them, and they followed them -so that is their worship of them, [Ahmad, Tirmidhi - Hasan].

- Therefore, whoever does not judge by what Allah sent down, and desires that judgement should be referred to other than Allah and His Messenger, then there are *ayaat* which negate *eemaan* from them and *ayaat* declaring their disbelief, transgression and evildoing.
- **FIRST CATEGORY:** Where *eemaan* is negated from them, like the saying of Allah:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحْكَمُوا فِيمَا سَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾

**But no, by your Lord, they can have no faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission.** [al-Nisaa: 65]

- From amongst the things Allah described those claimants to *eemaan* from the hypocrites with was that:
  - They desire that judgement should be sought from *at-taaghoot*.
  - When they are called to that which Allah sent down, and to the Messenger, they refuse and turn away.
  - When a calamity comes upon them due to the evil they have committed, then they come swearing that they only intended good and reconciliation (see previous *ayaat* 60-64 of Surat al-Nisaa’).
- This is like the case of those who reject the ruling of Islam these days and judge by laws contrary to them, claiming that this is something good and in accordance with the modern age.
- Then Allah swore by His Lordship of His Messenger, with that being the most particular and special part of His Lordship, and which indicates the correctness of his ﷺ Messengership, that *eemaan* will not be correct except with three matters:
  1. That judgment in every disagreement be referred back to the Prophet ﷺ.
  2. That the hearts welcome and accept his judgement, and that no resistance or dislike is found in their souls towards it.
  3. That there is full submission and acceptance of his judgement, and that it is applied without delay and without distortion.
- **SECOND CATEGORY:** Where they are declared to be disbelievers (*kaafiroon*), transgressors (*dhaalimoon*) and disobedient (*faasiqoon*), like the saying of Allah:

﴿ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴾

**And whoever does not judge by what Allah has sent down, then they are the disbelievers.** [al-Maa'idah: 44]

﴿ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴾

**And whoever does not judge by what Allah has sent down, then they are transgressors.** [al-Maa'idah: 45]

﴿ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴾

**And whoever does not judge by what Allah has sent down, then they are the disobedient.** [al-Maa'idah: 47]

- Sheikh Ibn Uthaymeen then asks the question: Do these three descriptions in these three *ayaat* above apply to a single individual all at once? In other words, is it the case that everyone who does not judge by what Allah has sent down is guilty of disbelief, and is a transgressor, and is a disobedient evildoer?
- This is plausible because Allah has elsewhere described the disbelievers with transgression and disobedience:

- So according to this *ayaah*, every disbeliever is a transgressor, and disobedient evildoer.
- Or is it that these characteristics are such that each applies to a separate class of person according to the reason that lead them to leave judging by that which Allah sent down?
- This is the opinion that Sheikh Ibn Uthaymeen regards as being correct. Therefore, the classification of these people would be as follows:
- **FIRSTLY:** That they do not judge by that which Allah has sent down, whilst mocking or belittling it, or whilst believing that something other than it is better and more beneficial for the creation. In this case they are disbelievers who have left the fold of Islam.
- From these are those who lay down systems of law contrary to the Islamic system of laws - in order for that to be a way of life for the people to proceed upon.
- **SECONDLY:** That they do not judge by that which Allah has sent down, but do not mock it or belittle it, nor do they believe that something else is better and more beneficial. In this case they are transgressors but not disbelievers.
- The level of their transgression varies according to the judgement given and how it was reached. They may judge by other than what Allah has revealed due to bias towards the one in whose favour they pass judgement, or due to having been bribed, or due to other worldly motives.
- There is a distinction between those matters that are counted as a general and universal law, and between a specific case in which a judge passes judgement by other than that which Allah sent down. This is because matters that are considered general and universal laws are not covered by the previous classification.
- Rather it is from the first category only because this person who is laying down a system of laws contrary to Islam only lays it down due to their belief that it is better and more beneficial for the servants - as has already been indicated.
- The matter of judging by other than that which Allah sent down is a very great affair which has become a trial for the rulers of this time.
- A person should not be hasty in passing judgement upon them with that which they do not deserve, until the truth becomes clear to them, because it is a very dangerous matter. We ask Allah to rectify for the Muslims those in authority over them and their advisors.