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CAN SCHOLARS BECOME TAGHUT?



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THE THREE STAGES OF JIHAD

From studying the Seerah we find that jihad passed through certain stages:

1. The stage of permissibility for jihad to be obliged:

Allah (SWT) says in [Hajj: 39-40] “Permission to fight back is hereby granted to those being fought, for they have been wronged. And Allah is truly Most Capable of helping them prevail. They are those who have been expelled from their homes for no reason other than proclaiming: “Our Lord is Allah.”

In the Tafsir ul Qur'an of Ibn Kathir on this verse, he said that “Many of the Salaf stated that this verse was the first verse revealed about jihad feesabilillah as fighting.” The indication of this is that it has been made ‘permissible’ Simply because Allah said Uthina.

Ibn Al Arabi, in Ahkaam al Qur'an, said, “The permit granted to them means it was permissibility (mub'ah) and the mubah is what the legislator made as a matter of choice to do it or not to do it.”

Meaning at this stage if you want to fight the enemy it is up to you and if you do not want to fight the enemy it is up to you. So you can even call this the stage of preparation as well.

2. The stage of defending oneself:

Then there is the order to fight those who fight the Muslims and to keep away from those who do not fight the Muslims i.e. to defend yourself.

Allah (SWT) says in [2:190] “Fight for the sake of Allah those who fight you but do not do transgression, Allah does not like those who transgress.” Meaning in this ayah Allah is saying fight those kuffar who fight you and do not fight those who do not fight you.

And in [4:90] Allah says “..And if they isolate themselves from you and do not fight you and give you the salam (covenant) Allah does not give you any sabeel (way) over them (to do more than that).” Meaning if they did not fight you you are not allowed to attack them. In As-Sarim al Maslul of Ibn Taymiyyah and Zaad al Ma’aad of Ibnu Qayyim al Jawziyyah and in the Seerah of Ibn Hisham and Ibn Ishaq it is said that Muhammad (saw) after his hijrah to Madinah never started to fight, rather he started to have covenants of security with the people around him, even with the Jews. And it has never been recorded that he fought an enemy that did not fight him.



3. The stage of fighting until Islam is either accepted as a belief or a political system:

Allah (SWT) says in [9:5] “Fight the polytheists who violated their treaties wherever you find them, capture them, besiege them, and lie in wait for them in every way. But if they repent, perform prayers, and pay zakat, then set them free. Indeed, Allah is All-Forgiving, Most Merciful.”

Imam Qurtubi, in Jaami li Ahkaam al Qur'an, mention that here it has been ordained that either the kuffar must pay the jizya or embrace Islam.

In [9:29] Allah (SWT) says “Fight against those who do not believe in Allāh or in the Last Day and who do not consider unlawful what Allāh and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islām] from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled.”

This ayah is a clear order to fight the kuffar and even mentions the people of the book because they know about Tawhid, the messenger, the legislation, etc...

Here it has been legislated that you start the fighting because they do not believe in Allah or in the hereafter.

In other words, after knowing all of this they must either embrace Islam or pay the jizya in replacement for not being killed. And this is mentioned by Imam Ibn Kathir, in his Tafsir al Qur'an and Imam Qurtubi, in his Jaami li Ahkaam al Qur'an,.

Allah (SWT) says in the Qur'an, [Anfal: 39] “Fight them until there is no more fitnah (shirk) and the Deen belongs completely (all) to Allah.”

Meaning fight them so that there is no more shirk and the Deen of Islam is made superior and if they finish fighting they must either embrace Islam or submit to the law of Islam and only then can we stop fighting them and this is mentioned by Imam At Tabari, in his





Jaami al Bayaan, Imam Qurtubi, in his Jaami li Ahkaam al Qur'an and Ibn Kathir, in his Tafsir al Qur'an (that they say), "The word fitnah means shirk and that if they finish (fighting) they must pay the jizyah." Meaning there is going to be a covenant of security if they finish and pay the jizyah. It has been recorded that Abu Hurayrah (ra) narrated that Muhammad (saw) said, "Allah ordered me to fight people until they worship none but Allah and pray the salah and testify that Muhammad is His messenger and pay the zakat and if they do so their blood and wealth will be inviolable, except their right (to pay jizya) and Allah is the one who will account them."

Abu Dawood narrates in his Kitaab ul Jihad, hadith number 2532 from Anas bin Malik (ra) that Muhammad (saw) said, "Jihad will continue from the day Allah sent me with the message until the last

portion of my Ummah fights the Dajjal. And the jihad will never stop whether someone is an oppressor or someone is just (it will continue regardless)."

The four Imams also agree besides the other imams that it is allowed to start fighting the kuffar even if they do not start fighting us until they embrace Islam or pay the jizya and enter into the protection of the Muslims (ie a covenant of security).

Imam al Jassas, in his Ahkaam al Qur'an, said "We do not know of any disagreement among the fuqaha regarding forbidding fighting those who do not fight us from the mushrikeen."

In Al Lubaab fi Sharh Al-Kitaab, and Imam Sirkhasi, in his Al Mabsoot, say, "To fight the kaafir is obligatory even if they do not start fighting us because of the generality of the text."

In Mukhtasar al Muzanihi, who was Imam Shafi's companion and quoted all his fiqh

and who was also known as the right-hand man of Imam Shafi (ra), said, “Whoever is among the people of awthaan (idols) and whoever worships whatever he likes, besides the people of the book, we will never take the jizyah from them and we will continue fighting them until they are killed or until they surrender, whereas for the people of the book we will continue fighting them until they embrace Islam and pay jizyah and submit to the law of Islam.”

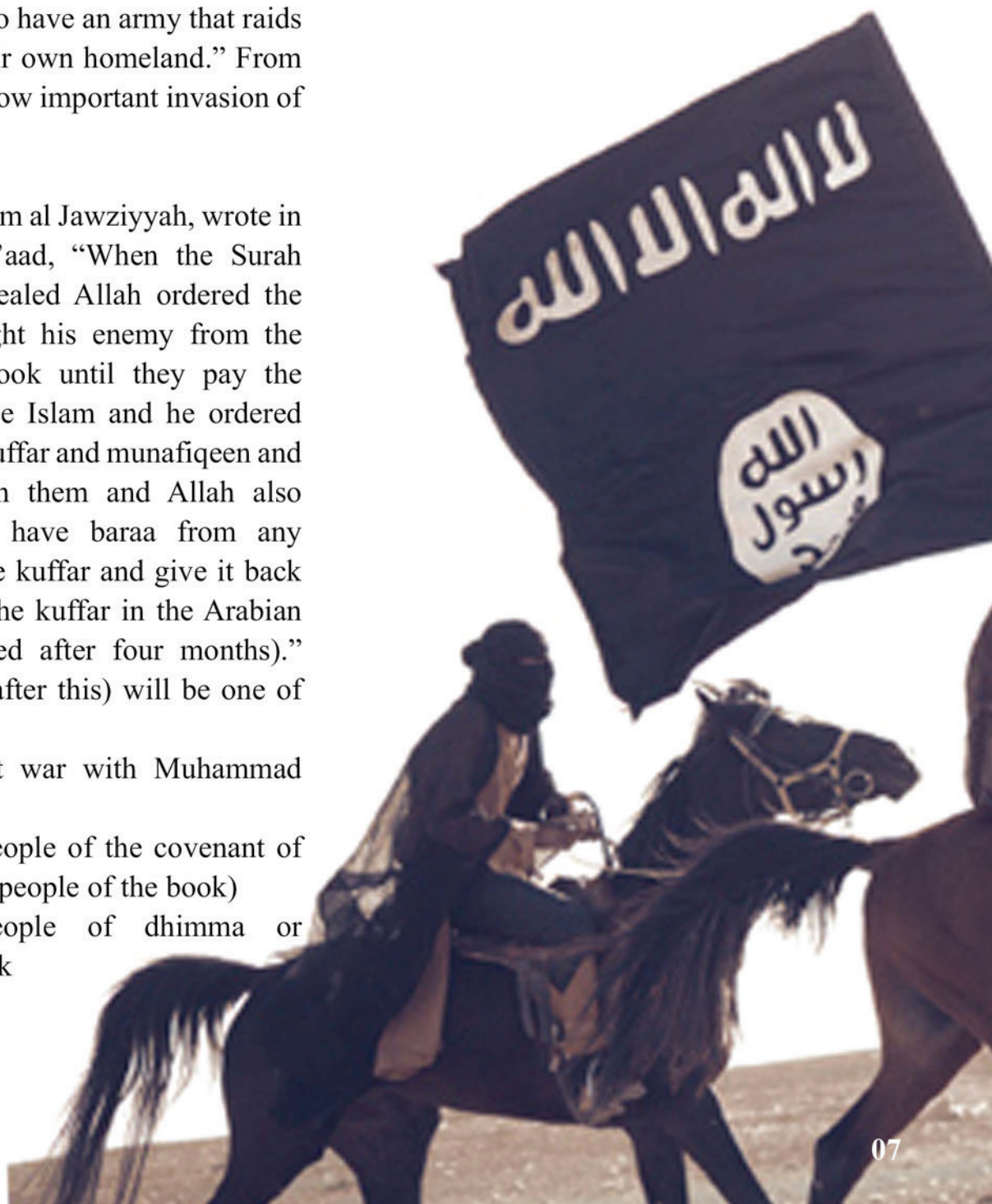
Imam Ibn Qudamah al-Hanbali, wrote in his Al Mughni, “It is obligatory every year for the Muslims to have an army that raids the enemy in their own homeland.” From this, we can see how important invasion of land is in Islam.

Imam Ibnu Qayyim al Jawziyyah, wrote in his Zaad al Ma’aad, “When the Surah Tawbah was revealed Allah ordered the messenger to fight his enemy from the people of the book until they pay the jizyah or embrace Islam and he ordered him to fight the kuffar and munafiqeen and to be harsh with them and Allah also ordered him to have baraa from any covenant with the kuffar and give it back to them (which the kuffar in the Arabian peninsula betrayed after four months).” And the kuffar (after this) will be one of three:

1. At war with Muhammad (saw)
2. People of the covenant of security (for non-people of the book)
3. People of dhimma or people of the book

So it is clear that it is an obligation to fight the kuffar until the Deen of Allah prevails and they pay the jizyah and have a covenant.

Finally, this third stage of the legislation of jihad is not an abrogation of what was revealed before but rather it was to be combined with what preceded it.





CAN SCHOLARS BECOME TAGHUT?

Allah ﷻ has told us that they have taken their priests and rabbis as lords besides Allah: “They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah)” [9:31]

If anyone does that, then he is a Mushrik and it will take him out of the fold of Islam. Allah ﷻ told us that the Jews and Christians committed shirk by obeying their rabbis and the Christians offered their ritual acts to Isa (Alayhissalam), so anyone who

offers the right of Allah ﷻ of exclusively being worshipped or obeyed or followed to anyone else, that is shirk and that is why we reject voting, joining parliament, arbitrating to man-made law etc.

Therefore the Islam of anyone is not correct unless they believe in Allah exclusively and a man cannot be called a Muslim unless he has Kufr bit Taghut

Sheikh Muhammad Ibn Wahhab (Rahimahullah) mentioned 5 main heads of Taghout, but we must understand that there are many Tawagheet and even a so-called ‘Shaykh’ can become Taghut, when he starts to forbid people to command good and forbid evil, he stops people from calling for the Shari’ah or to defend Muslims via Jihad and when he

begins to have an inclination towards the kufr law etc... so we must understand not just the hukm, but rather we must know the reality and how to apply that hukm to the reality.

So the scholar can become Taghut when he follows his own desires when he permits what Allah forbids, and vice versa and when he doesn't speak the Haq. Hence we must be careful of following this particular Taghut of the hawa (desires) so if a scholar begins to follow his own desires or speaks falsehood or hides the truth we must assess the reality.

Submission is following and if it is to anyone else other than Allah ﷻ then this can become Ibaadah to them.

Adi Ibn Haatim (Radiallaahu Anhu) narrated that he said 'The people did not worship us' when the Messenger Muhammad ﷺ recited the ayah above (9:31) but the Messenger Muhammad ﷺ said 'Didn't they forbid what Allah permitted and made the unlawful lawful and you followed them?' he said 'yes' then the Prophet said 'That's the way that you worshipped them' i.e. Allah called them mushriks because they used to obey them on whatever contradicts the Shari'ah. Allah ﷻ in this ayah made the one who takes other than Allah ﷻ as a





a God Mushrik and also those who used to listen to their own priests and rabbis whenever they legislated for them. This is why we have the principle ‘there is no obedience to any creation different to Allah ﷻ’.

Therefore we reject participating in elections because it is a form of obeying those different from Allah ﷻ and is giving the divine right of Allah ﷻ as the sole legislator to someone else. Rather, the Islam of any person is not correct unless he obeys Allah ﷻ exclusively and we need to know the Haq to see whether a person is on the Haq or not, and if we find that someone is worshipped by his own consent, then he becomes Taghut, even if he is called ‘Shaykh’. In other words, we can’t follow anyone blindly and this is a severe warning for those who do not want

to reject man-made laws.

Abu Hanifah (Rahimahullah) was arrested and lashed and imprisoned and never rose to overthrow the Mansoor of his time. Even Imam Shaafi and Imam Ahmed bin Hanbal (Rahimahullah) were arrested etc... so people want to apply this to us; they did not rise against ‘taghut’! But this is incorrect as it was Islamic law in their times and the leaders were not Taghut. Rather those who stand with the taghut today, whether an army or so-called ulema, are also taghut. On this, we should not compromise.

Finally, We should not have tawaquf i.e. to know that he is a kaafir and refuse to declare him kafir and continue to pray behind him, even though there is no prevention of Takir upon him.



THE REALITY OF THE DAWAH OF SALAF

Some Muslims believe that if you do not prioritise and focus in particular on one aspect of the Deen, such as prayers or wudhu or Sadaqah then you are not doing your fard or if you speak about usul ul fiqh (the foundations of Islamic Jurisprudence) then it means that you are not focusing on important matters. So what is the reality of daw'ah salafiyyah? Daw'ah is defined by the ulema as an art of inclination; 'An attempt, verbally and physically, to get people together and get them inclined to a particular thought or idea or deen – it could be to the haq or falsehood.' This is a general definition.

Allah (SWT) says in the Qur'an: "Say (O Muhammad SAW): "This is my way; I invite unto Allâh with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh;

those who worship others along with Allâh or set up rivals or partners to Allâh)." [12:108]

"And certainly, you (O Muhammad SAW) call them to a Straight Path." [23:73]

"Invite (mankind, O Muhammad SAW) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Inspiration and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided." [16: 125]

This is all called daw'ah to the haq. However, the word daw'ah has also been used to call for other than the haq.

Abu Huraira (ra) reported that the Messenger of Allah (saw) said, "Whoever calls to guidance will have a reward similar to those who follow him, without detracting from their rewards at all.

Whoever calls to misguidance will have sin upon him similar to those who follow him, without detracting from their sins at all.” [Muslim 2674]

This latter call is called Daw’ah to the baatil. Allah (SWT) says about this:

“...Those (Al-Mushrikûn) invite you to the Fire, but Allâh invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayât clear to mankind that they may remember.” [2:221]

And: “Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire. [35: 6]

In our own time we can see Dawah to the Baatil very clearly, even from those claiming to be within the Muslim community. Such as calling to vote for Kuffar to implement kufr laws, to obey the non-Islamic laws of the land, to free-mix between men and women, to take Riba etc...

If we look at the definition of daw’ah, in the end, it is an art, a way and an attempt verbal or physical to get others inclined. It is therefore essential for those who want to do this to develop themselves and not to waste any opportunity to incline people to gather for the Deen. With this, we intend to save them from evil and to be successful and happy in this life and hereafter.

Whenever the Ulema of the Salaf carried daw’ah, they would use the best thoughts, concepts and ideas for people to know their own Lord – Allah’s names and attributes but they did not mean this to just speak about Tawhid and Al-Asma and As-Sifaat, rather they wanted people to know their Lord, his commands and books and what they should do; to invite their people to know their Lord and believe in him exclusively and worship him in every action in their lives, exclusively. In other words no one should compete with his Lord in his ruboobiyyah (that related to the actions of Allah) or Uluhiyyah (that related to the actions of man).

Throughout history there have always been so-called Ulema of Baatil attacking the Ulema of the Khair/Haq. Whoever follows them will be attributed to them.

In our time many sects have arisen who have started to differ with the salaf or Salafiyyah ie who go back to what the Prophet and his companions called for and how they dealt with issues and how they changed the society and transferred it to an Islamic way of life. Some even say that there is no need for Shari’ah anymore or that the Khilafah system of governance is outdated or that there is no need for Hudood etc...

Rather Allah (SWT) says: “...I only follow what is revealed to me.” Say, “Are those blind ‘to the truth’ equal to those who can see? Will you not then reflect?” [An’am: 50] Hence the Prophet followed nothing but what was revealed to him, no more and nothing less.

Daw’ah Salafiyyah is based upon on two great foundations, whoever wants to carry daw’ah must abide by these, which are infallible:

1. Asl ud-Deen, which is Tawheed Allah Azza Wajjal: Tawheed purified from everything, not just Ruboobiyyah but Uluhiyyah and As Asma Wa Sifaat.



2. Daw'ah to Ittibah: to follow the Messenger Muhammad (saw), to call to the Shari'ah of the Messenger Muhammad (saw).

Hence Dawah salafiyyah is the school which preserves the aqeedah and manhaj according to the first Muslim community; it is not man made in terms of belief nor action. It is also collective, hence the Prophet would say 'me and my companions'.

Daw'ah Salafiyyah is Daw'ah Rabaniyyah – because it is divine and has the two elements of the Shahadah. If we have these two we will have a jamma'ah rabaniyyah who work collectively.

Daw'ah Salafiyyah must also be in all spheres of life, all the systems of Islam, whether ruling, economic, social, foreign policy or judiciary, whether in Ibadat or personal matters. And Allah (SWT) says:

"Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maulā (Patron, Suppor-ter and Protector, etc.) and give us victory over the disbelieving people" [2:286] Hence Allah has not obliged something upon us (like ruling and judging by Islam) except that we are capable of it.

And Allah (SWT) says "Strive for the cause of Allah in the way He deserves, for it is He Who has chosen you, and laid upon you no hardship in the religion—the way of your forefather Abraham. It is Allah Who named you the ones who submit in the earlier Scriptures and in this Quran, so that the Messenger may be a witness over you, and that you may be witnesses over humanity. So establish prayer, pay alms-tax, and hold fast to Allah. He alone is your Guardian. What an excellent Guardian, and what an excellent Helper!" [22:78]

Abu Huraira (ra) narrated that The Prophet (saw) said, "Verily, the religion is easy and no one burdens himself in religion but that it overwhelms him. Follow the right course, seek closeness to Allah, give glad tidings, and seek help for worship in the morning and evening and a part of the night. (Bukhārī 39)

Allah (SWT) has also promised salvation for these Du'aat. They will be only ones who will be saved whilst all others, who accept or call for the Munkar (such as democracy, freedom and liberalism etc...) will be punished.

"So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel (disobey Allāh). [7:165] Finally, if we do not carry the correct daw'ah in this time when the majority follow false ideas and concepts, then we will be hoarding the treasure – like someone who has 80% of his money accumulated and dies with it; what about the one who hoards the Ilm?

Abu Huraira (ra) reported that the Messenger of Allah (saw) said, "Whoever is asked about knowledge and he conceals it, Allah will clothe him with a bridle of fire on the Day of Resurrection." (Sunan al-Tirmidhī 2649)

And Allah (SWT) says:

"Those who hide anything of the clear teachings and true guidance which We have sent down even though We have made them clear in Our Book, Allah curses such people and so do all the cursers" [2:159]

Ibn Abbas (ra) said in relation to hide here, that it means three types:

1. To Conceal it
2. Not to carry it
3. Or to distort it and give false fatawa

May Allah (SWT) make us from among those who carry Dawah Salafiyyah.



WOMEN

Commodity or Human?

The revival of Islam is increasingly evident in all forms, present in almost every society and reaching even remote areas that are devoid of Islamic life. Most surprisingly to Western civilisation, this revival is taking place amongst women. Women whose background is 'middle-class', young and non-Islamic are embracing the pure ideology of Islam.

In today's Western society, the role of the woman has been debated to exhaustion, with no real solution being put forward. From the early founders of feminism arising from the feudal society in the 18th century, such as Mary Wollstonecraft, to modern-day feminists, the Western woman is still in a dilemma as to her role and purpose in life.

The Western woman has engaged in a long and enduring battle to obtain her rights and recognition as a citizen. It took three generations for the British woman to win the most basic rights - that to education, keeping their own earnings, and etc. Women underwent arrest, humiliation, hunger strikes, and protest marches, and societies were very hostile towards them at this time, regarding them as deviants. Economic and political opportunities arose only due to World War II as the men went to fight. As late as 1970, women were still struggling to gain recognition. For example, that year on August 26

hundreds of women marched down Fifth Avenue, New York City. Placards read, "Housewives are unpaid slaves! State pay for housework! Oppressed Women! Don't cook dinner, starve your husband tonight! Washing nappies is not fulfilling!"

Today women are fighting the jungle of media illusions, male domination, and social exploitation. The sexual revolution has created a wave of oppression on a mass scale, creating a beauty war where young women are under increasing pressure to fit into society's image of the perfect female - thin, tall, fair and young. Western women splash out billions of dollars a year on beauty products - a figure that increases dramatically every year. In fact, the Western economy thrives on the cosmetics industry.

But after 200 years of women's movements, what has been the outcome? Today, a woman's role has changed from the traditional housewife to one of being a commodity, to be exploited for commercial means. With all this, it is no wonder that Western women are adopting Islam.

Society is understood by Islam to be the main contributor to governing the way we live, our ideas and the viewpoint on life we carry. The aim of Islam is to protect the fabric of society; in doing this the human race, mind, honour, private property, religion,

security and state are protected. These ideals are not subject to change and punishments are assigned in order to preserve these aims. These objectives are basic rights enjoyed by both women and men.

Islam has come to deal with the issues concerning the whole of humanity, not just women. However, the role of women (and men) is clearly defined and therefore there is no such debate on 'equality'. Their nature is understood to be different, yet complementary to each other.

Unlike the problems today caused by man legislating, laws in Islam are not set by man or woman, but rather by the one who fashioned us. Therefore, women are neither slaves to men, women, society, nor any false god. Any system that has come from man is subject to disparity and contradiction since man's thoughts are also influenced by the environment in which he lives.

The economic system of Islam ensured that women were given the right of ownership and inheritance over 1400 years ago. During the history of the Islamic state, women were accomplished in professions such as medicine and Islamic law. Some of the most learned scholars were women. All this was at a time when the rest of the world, including the West, was in its dark ages. Women entering employment was unheard of, let alone women with economic independence! During the Khilafah (caliphate), women had the right to participate in public affairs and political rights such as to be involved in consultation in important decisions taken by the State. Indeed there are many examples of women who participated in serious discussions and argued even with the Prophet Mohammed (peace be upon him) himself. These rights arose at

such a time when women were not even advocating them; there were no demonstrations, no protests or hunger strikes and the Arab pagan women were known to be the most oppressed before the advent of Islam.

Western civilisation has been cruel to its women. On the one hand it wants her to be a mother, while still insisting that she is not successful until she has a career. Islam, however, has proven to be a real protector of the woman, securing and guaranteeing her rights and preventing her from being exploited, whether sexually or materially. The woman in Islam is subservient to the Creator, Allah (swt) alone. She does not submit to the dictates of any man or woman. She has a complete understanding of her role and aim in life, and thus by living by the comprehensive criteria of Islam she can hope to achieve ultimate tranquillity.

Muslim women themselves are not surprised by the number of Western women converting. Those who understand Islam know that the security, honour and dignity it provides are unsurpassed. The elevated status bestowed upon women is unique to all other cultures, religions and ideologies. There is no other way of life that provides for all aspects of life and guarantees her not only rights but also gives her honour and dignity.

SHIRK OF OBEDIENCE

By Shaykh Abu 'Ali Al-Anbari

What is the meaning of shirk? And what is the meaning of at-tā'ah? And what is the meaning of shirk at-tā'ah?

The meaning of shirk: it comes in the narration of 'Abdullāh ibn Mas'ūd (radiyallāhu 'anhu) when he asked the Prophet (sallallāhu 'alayhi wa sallam), "What is the greatest sin?" The Messenger (sallallāhu 'alayhi wa sallam) said, "That you set up a partner with Allāh, when He created you" (Agreed upon).

The meaning of a partner: a like, equal, and peer. So whoever sets up a partner for Allāh in His rubūbiyyah has committed shirk. And whoever sets up a partner with Allāh in His ulūhiyyah has committed shirk. And whoever sets up a partner with Allāh in His asmā was-sifāt has committed shirk. This is the meaning of shirk.

As for the definition of at-tā'ah: its meaning with regards to the Arab (i.e., in the Arabic language) is compliance and yielding.

As for the definition of shirk at-tā'ah: it is to consent¹ to constitutions, fabricated man-made laws, and tribal codes. So whoever affirms belief in the constitutions that govern the lands and the people today, follows the man-made laws (like them the tribal codes), has committed shirk with Allāh ('azza wa jall) and the type of shirk here is called shirk at-tā'ah.

Before going further into this kind of shirk, one must know what the existence of shirk means in relation to the book of deeds man will have on the Day of Resurrection, and it can be arranged into three issues:

The first issue: that this type of sin is not forgiven by Allāh (ta'ālā) and the evidence for that is His (ta'ālā) saying, "Indeed Allāh does not forgive shirk, but forgives what is less than that from what He wills." If anything comes but it is less than shirk than it is forgivable, falling under His will (mashī-ah), as for shirk than it is absolutely not forgivable in front of Allāh ('azza wa jall).

The second issue: the presence of shirk in the book of deeds for man means his deeds will become worthless. In otherwords, this man who commits shirk with Allāh ('azza wa jall), whether shirk of du'ā, shirk of tā'ah, shirk in love, shirk in will and intent, shirk in likening, shirk in fear, if there is shirk present in his book of deeds it will ruin the rewards of all the acts of worship that is found with those who are affiliated with Islām. He could have performed salāh, fasted, and memorized the Book of Allāh ('azza wa jall), and usually these deeds gain rewards, but because of the presence of major shirk they will all become worthless. The evidence for that from the Book of Allāh ('azza wa jall) is in sūrah al-An'ām where Allāh (subhānahu) mentioned eighteen prophets by name then at the end of narrating their blessed

names He said, "But if they had committed shirk (ashrakū) all that they used to do would have been of no benefit to them." The meaning of no benefit: all their deeds that would have been rewarded would become futile.

Similarly, He said about the Messenger of Allāh (sallallāhu 'alayhi wa sallam), "That if you should commit shirk, your work would surely become worthless." And far be it that the prophets of Allāh would commit shirk with Allāh ('azza wa jall), and far be it that the Messenger of Allāh (sallallāhu 'alayhi wa sallam) would commit shirk with Allāh ('azza wa jall). But, undoubtedly, this speech was for the ummah of the last of prophets. I understand from these āyāt that man, regardless of the status he has reached with Allāh ('azza wajall), even if it is the status of prophethood, if he commits shirk then his status will not intercede for him in any way because shirk is a sin that Allāh ('azza wa jall) will not forgive.

And here comes the question: Allāh (subhānahu wa ta'ālā) is just, so if man commits some type of shirk but had good deeds, as we had previously stated, how does the justice of Allāh ('azza wa jall) take its course with regards to those good

deeds that carry rewards? And how is it related with regards to the shirk that comes nullifying all those good deeds? The answer is in the hadīth of the Prophet (sallallāhu ‘alayhi wa sallam) where he said,

“The kāfir will have his reward hastened to him in the dunyā but in the akhirah he will not have anything.” So in return for those actions that would be rewardable, Allāh (tabāraka wa ta’ālā) has ruled that he will not have anything left on the Day of Resurrection because of that presence of shirk. Instead Allāh (tabāraka wa ta’ālā) will exchange those rewardable actions and compensate him with worldly matters, which could be: wealth, a spouse, good health, and so on. The main issue is the point that he will not have any rewardable actions in his book of deeds onYawmal-Qiyāmah because the shirk laid those actions to waste. This ends the second issue.

The third issue: whoever in his book of deeds has shirk present, Allāh has forbidden him from entering Jannah. Allāhsays in the noble ayah, “Whosoever ascribes partners with Allāh, for him Allāh has forbidden Jannah. His abode is the Fire. For the doers of evil there will be no helpers.”



That abode in the akhirah is either a home of bliss or a home of torment and punishment, with no third. Since Allāh (‘azza wa jall) has forbidden anyone who committed shirk the entrance into Jannah, that would necessitate his only place would be Hell-fire, and we seek refuge in Allāh from that.

If we have truly taken note and paid attention to these āyāt that mention the fate of man that is between the hands of Allāh (‘azza wa jall), then from here it is obligatory and crucial for us to outline, detail, and break this issue of shirk down and to be aware of it from every angle. For if one is saved from this sin of shirk, then what is less than that is forgivable with the permission of Allāh (it is important to mention that I am referring to major shirk and I am not speaking about minor shirk). So it is a must for one to know the details of the shirk of du’ā , shirk of tā’ah, and then after that ask yourself, “Did I free myself from those types of shirk or not?” Because if man was to enter Hell-fire, and he was not a mushrik with Allāh, then he will eventually be taken out of it with the permission of Allāh. A man could enter Hell-fire for his sins and disobedience, but at the end of the matter, Allāh (tabāraka wa ta’ālā) will show him mercy and take him out. So it is vital to not have shirk if

one was to enter Hell-fire, so to have the hope in Allāh (‘azza wa jall) that one does not stay forever in Hell-fire, hence the interest should be in this issue of shirk, its explanations, and its minute details.

Now we come to our topic of shirk in at-tā’ah, and we said previously it is consenting, for whomsoever consents and sees it permissible that the man-made laws and these constitutions should be ruled and judged with is committing shirk with Allāh. The proof for that from the Book of Allāh (‘azza wa jall) is in sūrah al-An’ām, “And do not eat of that upon which the name of Allāh has not been mentioned, for indeed, it is grave disobedience (fīsq). And indeed do the shayātīn inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be mushrikīn.”

Before going into the details of this ayah, we should be aware of the reason of revelation, as knowing the reason will help you in understanding it. The narration by imām at-Tirmithī (rahimahullāh) states, “It was narrated from ibn ‘Abbās (radiyallāhu ‘anhu) that he said: ‘Some people came to the Prophet (sallallāhu ‘alayhi wa sallam) and said we eat what we kill and we do not eat what

upon which the name of Allāh has not been mentioned.” He said, “The Majūs said to Quraysh, ‘Oppose Muhammad and say, ‘What you slaughter with your knife is halāl and what Allāh slaughters is harām?’ Then Allāh (‘azza wa jall) revealed, ‘And indeed do the devils inspire their allies [among them] to dispute with you. And if you were to obey them, indeed, you would be mushrikīn.’”

The reason of revelation was also narrated by ibn Abī Hātim (rahimahullāh ta’ālā) mursal from Sa’īd ibn Jubayr who said that, “The Jews opposed the Messenger (sallallāhu ‘alayhi wa sallam).” And a narration of Abū Dāwūd is connected to Sa’īd ibn Jubayr from ibn ‘Abbās (radiyallāhu ‘anhu) that he said, “The Jews opposed the Prophet (sallallāhu ‘alayhi wa sallam).” So we now have two narrations in which it is stated that the Jews are the ones who opposed, not the Majūs who taught the mushrikīn of Makkah.

Ibn Kathīr (rahimahullāh ta’ālā) rejected the narration which says that the Jews are those who raised the question and said, “This matter (that the Jews are those who opposed) requires a revision for three reasons: first, the Jews consider the dead animal as harām and thus, how do they

oppose the Prophet (sallallāhu ‘alayhi wa sallam) in the dead animal? Second, this is a Makkan ayah, meaning the ayah was revealed in Makkah, and you know that in Makkah Allāh (‘azza wa jall) honored it so that not one Jew lived there.” Then, ibn Kathīr (rahimahullāh ta’ālā) mentioned a third reason and said, “The narration that is mentioned by at-Tirmithī that some people came to the Prophet (sallallāhu ‘alayhi wa sallam) did not mention the Jews.”

After mentioning these three reasons, ibn Kathīr said, “And at-Tabarī (meaning ibn Jarīr rahimahullāh ta’ālā) mentioned numerous narrations from ibn ‘Abbās and none of them mentioned the Jews.” Then ibn Kathīr said, “This is what is preserved.” Meaning, that those who came to the Prophet (sallallāhu ‘alayhi wa sallam) were from Quraysh, motivated by the Majūs or by themselves. This is the reason for revelation. Imām ash-Shanqītī (rahimahullāh ta’ālā rahmah wāsi’ah) said, “There is an agreement from the people of knowledge that the reason this ayah was revealed was because the mushrikīn said to the Messenger of Allāh (sallallāhu ‘alayhi wa sallam), ‘How do you eat a sheep that you have slaughtered and do not eat a sheep killed by Allāh (‘azza wa jall)?’ So Allāh (ta’ālā)

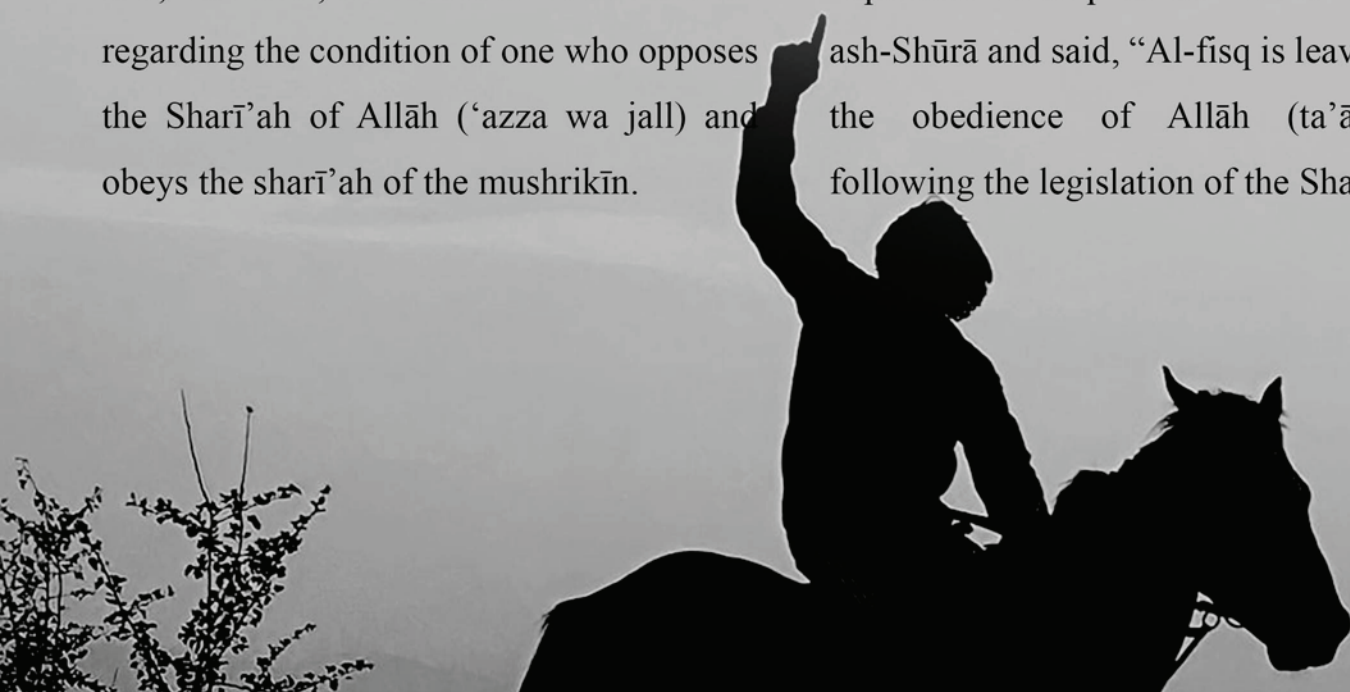
revealed, ‘And do not eat of that upon which the name of Allāh has not been mentioned, for indeed, it is grave disobedience (fīsq). And indeed do the shayātīn inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be mushrikīn.’”

Therefore, look with me at the beginning of the ayah and that it points to two legislations: the legislation of Allāh (tabāraka wa ta’ālā), “And do not eat of that upon which the name of Allāh has not been mentioned,” and the jāhilī legislation that was common in Makkah when they used to eat the dead animal, and this is the legislation of the mushrikīn. Thus, there are two types of sharī’ah in front of us: the Sharī’ah of Allāh (‘azza wa jall), “And do not eat.” And the sharī’ah of the mushrikīn, “eat from the dead animal.”

Allāh (tabāraka wa ta’ālā) forbids us from that, and then, He mentions some matters regarding the condition of one who opposes the Sharī’ah of Allāh (‘azza wa jall) and obeys the sharī’ah of the mushrikīn.

This conflicting legislation, what is the situation of one who obeys it? Allāh (tabāraka wa ta’ālā) said, “And indeed, it is fīsq.” Meaning, if you were to go against My legislation and obey the legislation of the mushrikīn and eat the dead animal this fīsq is ruled upon you: “And indeed, it is fīsq.”

The meaning of fīsq according to the scholars of Ahlus-Sunnah wal-Jamā’ah: al-‘Izz ibn Abdus-Salām (rahimahullāh ta’ālā) said in his tafsīr, “Al-fīsq is disobedience or disbelief.” Ibn Jarīr (rahimahullāh ta’ālā) like that mentioned the same definition in his tafsīr. As for imām al-Qurtubī (rahimahullāh ta’ālā) in his tafsīr he relays from ibn ‘Abbās (radiyallāhu ‘anhu wa ardāh) that he said, “Al-fīsq is disobedience,” and in another narration from him: “Al-fīsq is disobedience.” As for imām ash-Shanqītī (rahimahullāh ta’ālā), he explained al-fīsq in his tafsīr of sūrah ash-Shūrā and said, “Al-fīsq is leaving from the obedience of Allāh (ta’ālā) and following the legislation of the Shaytān.”



Thus, you can conclude that the scholars of Ahlus-Sunnah wal-Jamā'ah said about al-fisq here that it is either disobedience or disbelief. Why do we have the tafsīr of this word here? Why is it sometimes said that it is disobedience and at others disbelief? That is because al-fisq is divided into two parts: either it is fisq asghar (fisq of a lesser degree) which does not take its doer outside the Millah, and this is in sūrah al-Baqarah (the ayah of debt), "Let no scribe be harmed or any witness. For if you do so, indeed, it is fisq in you." The meaning of this ayah is that if a man gave a loan to a man, and they came with a scribe and two witnesses, Allāh ('azza wa jall) says that it is not allowed for neither the creditor nor the debtor to harm the scribe or one of the witnesses. If you were to harm the scribe or the witness, then your action is fisq. Without doubt, this fisq does not take its doer outside the Millah of Islām. Thus, what is this fisq called? It is called fisq asghar.

As for the fisq akbar (major fisq), its evidence is the saying of Allāh (ta'ālā), "And [mention] when We said to the angels, 'Prostrate to Ādam,' and they prostrated, except for Iblīs. He was of the jinn and departed (fafaṣaqa) from the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for

the wrongdoers as an exchange." Therefore, when Iblīs disobeyed Allāh ('azza wa jall) in relation to prostrating to Ādam, Allah called his disobedience as fisq. This type of fisq takes its doer outside the Millah of Islām. So fisq is sometimes considered as a sin that does not make one a kāfir and sometimes it is an action that makes one leave the Millah. In the issue of the dead animal, in the ayah we have talked about, a man, for example, comes and ate from the dead animal and says, "I know that Allāh forbids that," his fisq is fisq asghar and he has committed a major sin. . Why? Because he admits and acknowledges it is forbidden but he disobeys the command of Allāh ('azza wa jall) and ate it, this is fisq asghar. Another man comes and did not eat from the dead animal but says, "It is halāl," this person leaves the Millah. Why? Because he considers what Allāh ('azza wa jal) made harām as halāl, and the principle among Ahlus-Sunnah wal-Jamā'ah, as imām at-Tahāwī (rahimahullāh ta'ālā) mentioned in his book on 'aqīdah, "And we do not make takfīr on anyone from the people of the Qiblah by a sin unless he considers it halāl." Thus, the Muslim who does these sins stays in the fold of Islām but there is fisq in him. However, if was to call the halāl harām or the harām halāl, he leaves the Millah because he opposes the legislation of



Allāh ('azza wa jall) and came up with an opposing legislation that clashes with the legislation of Allāh ('azza wa jall). Abū Muhammad al-Maqdisī added a condition to this general rule and said, "We do not make takfīr on anyone from the people of the Qiblah by a sin that is not mukaffīr (i.e., does not constitute kufr), unless he considers it halāl." When we come across some of these details, we will talk about the benefit of this condition, if Allāh (ta'ālā) wills. "And indeed, it is fisq." Now, those who accept and approve to rule and judge by man-made laws and constitutions, is this fisq asghar or fisq akbar? This is fisq akbar, and the evidence for that is the saying of Allāh (ta'ālā) at the end of the ayah, "And if you were to obey them, indeed, you would

be mushrikīn." Allāh (subhānahū wa ta'ālā) judged them with shirk and whomever Allāh judges with shirk, his shirk is not asghar. This is the first evidence, and as for the second evidence it is that the one who consents to those man-made laws has made those who legislate partners to Allāh ('azza wa jall). How? Putting down rulings is the exclusive right of His ('azza wa jall) and no one is allowed to make a legislation except Allāh ('azza wa jall). The evidence for that is in sūrah Yūsuf where Allāh (ta'ālā) says, "Legislation is for none except Allāh. He has commanded that you worship nothing except Him. That is the correct Dīn, but most of the people do not know." When we come to this ayah we will elaborate on it, with the permission of Allāh (ta'ālā).

So this ayah establishes that laying down rulings is the exclusive right of Allāh (tabāraka wa ta'ālā), and it is not allowed for anyone other than Allāh to make a legislation. If a committee of drafting a constitution comes and lays down a constitution and an individual concurs and approves the constitution, he has then taken as an object of worship the one who put down the constitution because the one who establishes legislation and laws is an ilāh. So either he is our lord or he gave himself one of the attributes exclusive to Allāh ('azza wa jall). And whoever consents to the legislation of Allāh and also consents to the man-made laws has taken Allāh ('azza wa jall) and His legislation, and those with their man-made laws and constitutions as two objects of worship! Their fīsq here is fīsq akbar which takes them out of the Millah, "and indeed it is fīsq."

Then He said, "and indeed the shayātīn," what is intended by shayātīn here? Ibn Kathīr (rahimahullāh) mentioned from 'Ikrimah (rahimahullāh ta'ālā) that he said, "The intended shayātīn here are people from the Persian Majūs." And he mentioned another narration from ibn 'Abbās (radiyallāhu 'anhu) that he said, "Shayātīn here means the jinn." Why the variance of interpreting the shāyatīn here to be those from the jinn or from the men? Because

Allāh ('azza wa jal) mentioned two types when He said, "Shayātīn from men and jinn, inspiring to one another decorative speech in delusion." So there are shayātīn of men and shayātīn of jinn.

Imām at-Tabarī (rahimahullāh rahmatu wāsi'ah) said in his tafsīr, "The shayātīn of men inspire their allies from mankind, and it could be possible that the shayātīn of the jinn inspire to mankind." And he said, "The matter could be both, meaning, the shayātīn from jinn and shayātīn from men inspire to their allies'." Now we know what is meant by this noble ayah.

Then He said, "...they inspire..." meaning, the shayātīn inspire their awliyā (the awliyā are their supporters and beloved). What is the meaning of inspiration from the shayātīn to their awliyā here? It comes in "Mukhtār as-Sihāh" (a dictionary by ar-Rāzī): "Wahī is to inspire or what is delivered as hidden words is called wahī." This wahī is divided into two: wahī rabbānī from Allāh ('azza wa jall) to whomever He wills from His creation, and wahī shaytānī from the Shaytān to his awliyā. The evidence for wahī rabbānī is the wahī from Allāh ('azza wa jall) to His prophets and messengers as mentioned in His saying (tabāraka wa ta'ālā), "Indeed, We have revealed to you, [O Muhammad], as We revealed to Nūh and the prophets after him. And we revealed to

Ibrāhīm, Ismā'īl, Ishāq, Ya'qūb, the Descendants, 'Īsā, Ayyūb, Yahyā, Hārūn, and Sulaymān, and to Dāwūd We gave the book [of Psalms]." What is this called? [It is] wahī rabbānī from Allāh to His messengers.

However, sometimes Allāh ('azza wa jall) sends wahī to other than His prophets as He (tabāraka wa ta'ālā) said, "And when I inspired the disciples to believe in Me and in My messengers." The disciples were those men who were close to the prophet of Allāh 'Īsā ('alayhis-salāh was-salām). What is the meaning of wahī here? Those words that were cast into their chests.

There is a third wahī from Allāh ('azza wa jall) to some of His creation, as He mentioned in the ayah in sūrah an-Nahl, "And your Lord inspired the bee: build homes in the mountains and trees, and in (the hives) they build for you." This teaching of Allāh ('azza wa jall) to this creation Allāh ('azza wa jall) called wahī, so the wahī rabbānī from Allāh ('azza wa jall) goes to whomever He wills from His slaves. The second type of wahī is Shaytān to his awliyā, and it's evidenced by the saying of Allāh (ta'ālā), "And indeed, the shayātīn do inspire their allies." And also His (ta'ālā) saying, "...shāyatīn from mankind and jinn, inspiring to one another decorative speech

in delusion."

A man once came to ibn 'Abbās (radiyallāhu 'anhu) and said, "Mukhtār ath-Thaqafī claims that wahī comes to him." He is the son of Abū 'Ubaydāh ath-Thaqafī, his father was the leader of the battle of Jisr in al-Qadisiyyah, but after that he went out to seek revenge for al-Husayn and then he claimed prophethood and used to claim that wahī comes to him. So, ibn 'Abbās said, "Yes." Meaning, it is true that wahī comes to Mukhtār, then he recited, "And indeed do the shayātīn inspire their allies."

How does this alliance between the Shaytān and those take place? Because when the Shaytān takes over some people or they ally with him, the Shaytān takes power and authority over them. What are some entry points the Shaytān takes until some people become allies to him?

There are four doors which allow Shaytān to enter through to the point where he takes some people as allies.

The first door: if there was a defect in īmān. This is a wide door that Shaytān could enter from to those with a defect and takes them as his allies.

The second door: a defect in relying on Allāh ('azza wa jall). The third door: a defect in both īmān and reliance. Through these doors Shaytān could enter.

The other or fourth: if shirk is found with

who comes forth with munkar that opposes the legislation and sees this violation of the legislation to be acceptable and beautiful, then he is from the allies of Shaytān. Now you know that the Shaytān inspires, and you came to know that he has allies, and you came to know how Shaytān makes them his allies.

After that Allāh (tabāraka wa ta'ālā) mentioned: why do the shayātīn inspire their allies? What is the goal from that inspiration? He says, "...in order to dispute with you." The "lam" (in the Arabic) here is for purposes and intent.

The meaning of dispute in "Mukhtār as-Sihāh" is: "dispute with strong animosity." The definition imām al-Qurtubī (rahimahullāh ta'ālā) said with regards to "dispute": "the strike of speech by proof or strength." What does this mean?

A person is either someone upon the truth or someone upon falsehood, so if one of them wanted to strike the other person, for instance the one upon the truth wanted to strike the one on falsehood, he would strike him with proofs, and then after that with force, this is called dispute. Like that, when one upon falsehood wanted to strike the one on the truth, he would strike him with proofs or with force, this is called dispute. Dispute also carries two meanings between "good dispute" and "indecent dispute." It can be generally referred to as either. What is the evidence for this categorization?

Allāh ('azza wa jall) says, "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best." So there is the good dispute in when you defend your truth with proof, but if the matter needed after that to be defended with force then so be it. Allāh ('azza wa jall) also said, "And do not argue with the people of the Scripture except in a way that is best."

Did the Prophet (sallallāhu 'alayhi wa sallam) defend the truth he possessed with proof and strength against the falsehood of the mushrik? Yes. For thirteen years he was calling the mushrik of Makkah with proof and after migration he was granted permission to fight, so he began to strike falsehood with force. For us, the Muslim, we don't just strike falsehood with proof only, if the matter calls for force then it is permissible for us to strike falsehood by force, and that is the guidance of our Prophet (sallallāhu 'alayhi wa sallam).

The indecent and obscene dispute is when the individual of falsehood tries to strike the person of truth with his falsehood. The evidence for that in the book of Allāh ('azza wa jall) is in sūrah al-Kahf, "And those who disbelieve dispute by [using] falsehood to [attempt to] invalidate there by the truth." And in another ayah Allāh (tabāraka wa ta'ālā) says, "And every nation intended [a plot] for their messenger to seize him, and they disputed by [using] falsehood to [attempt to] invalidate thereby the truth. So I seized them, and how [terrible] was My penalty."

This is happening now in reality on the ground, for the mujāhidīn in the cause of Allāh have established the proofs that what we are upon is the truth. We want to rule by the Sharī'ah of Allāh ('azza wa jall), and for His word to be the highest, and they have established the proof for that. They have combined it with the establishment of the proof by strength and tried to strike falsehood with all their might, and they have disputed in the manner which is best.

Likewise, opposite to that, the people of falsehood tried defending their falsehood with "proof" and also with the use of force. For "proof" they attempted to establish it through the scholars of the rulers and the

satellites. We had in our city two of them: one of them was Abū Hārith and the other Abū Safwah, if you can remember them. They tried to strike the truth with falsehood, how? They attempted to make obedience to the tawāghīt leaders obligatory. And at that time it was Iyād ‘Allāwī, and what will make you know about Iyād ‘Allāwī? They said it was obligatory to obey them, and they added to that and said: those who are recruited by the defense ministry and the interior ministry are considered “mujāhidīn,” but as for those who go against those rulers and tried to fight them they are “Khawārij.” Then they said: whoever is killed from the army and police are martyrs. And that those killed from the “Khawārij” then: those are Khawārij dogs of Hell-fire, and they brought forward all the hadīth that the Messenger (sallallāhu ‘alayhi wa sallam) said in regard to the Khawārij.

So they tried with that falsehood to strike the truth with “proof,” and they combined it with force. They brought the Ministry of Defense, America, the police, the spies, and other agencies to help them, and they tried with force to strike the truth. “And indeed do the shayātīn inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be mushrikūn.”

In the end of the ayah Allāh (tabāraka wa ta’ālā) said, “And if you were to obey them, indeed, you would be mushrikūn.” That is: if you oppose My legislation and I said, “And do not eat of that upon which the name of Allāh has not been mentioned,” and you ate the dead meat in accordance with the legislation of those mushrikīn, you have with this action - obedience - become mushrikīn. Imām ash-Shanqītī (rahimahullāh ta’ālā) mentioned something

beneficial here in

that in the first part of this ayah he said, “In the ayah there is a part missing.” What is it?

He said, “The conditional clause - if - needs a dependant clause that highlights the condition and it needs a main clause that highlights what happens if the condition is fulfilled. For example, we say: ‘If you study, you will pass,’ so if you do this action [of studying], you will achieve success, bi-ithnillāh. In the ayah, Allāh said, ‘And if you were to obey them,’ and the conditional clause here is ‘if,’ while, ‘you obey them’ is the dependant clause that expresses the condition. What consequence results from this obedience? He said, ‘Indeed, you would be mushrikūn,’” This is not the main clause that expresses the consequence and result. Why? He (ash-Shanqītī) said, “The main clause can not be a present tense verb, because if the main clause is a present tense verb, then it does not need a subject. On the other side, when the main clause is a verb in the past tense, or a verb of command, or dependent-sentence, then the main clause should start with a "ف" in the Arabic language. So if the Ayah was: ‘And if you obey them then you are mushrikūn,’ then it is permissible to say that ‘then you are mushrikūn’ is the main clause which expresses the consequence, nonetheless, since the "ف" is not mentioned here, then ‘you would be mushrikūn’ is not the main clause that expresses the consequence and result.” Therefore, where is the main clause? He (ash-Shanqītī) said, “The main clause is an absent oath [that is omitted from the sentence], which would be: ‘So if you were to obey them, then, wallāh (fawallāh), you would become mushrikūn.’” Then, the ayah highlighted a collection of issues. The first issue: without any doubt this ayah is

addressed to the Muslimīn, speaking to the Muslimīn not the mushrikīn because it is not possible for me to say to a mushrik: if you obey the mushrikīn in their legislations, you will be a mushrik like them. That is a false statement, and the speech of Allāh (‘azza wa jall) is far from it, so this ayah is without a doubt directed to the Muslimīn. Allāh (tabāraka wa ta’ālā) says to the Muslimīn: do not obey legislations that are invented by others and leave My legislation, and if you were to obey these legislations, indeed you would be mushrikūn. Another benefit (i.e., the second issue) from this ayah is that we know, without a doubt, that every legislation other than the legislation of Allāh (‘azza wa jall), from whichever source it may come, is a shaytānic legislation because Allāh (subhānahu wa ta’ālā) said, “And indeed do the devils inspire their allies.”

The third issue: whoever approves and consents to a legislation other than the legislation of Allāh (‘azza wa jall), or accepts it or is content with it, then Allāh (‘azza wa jall) has judged him with shirk. This is plainly stated in the Qur’ān because at the end of the ayah He said, “And if you were to obey them, indeed, you would be mushrikūn.” So the ruling of shirk here was revealed from Allāh (‘azza wa jall) in His Qur’ān. When I say: whoever obeys the man-made laws and constitutions are mushrikīn it is not my saying, this is the saying of Allāh (‘azza wa jall), and I am merely repeating what Allāh (‘azza wa jall) said. So the ruling is the ruling of Allāh, and we convey the ruling of Allāh (‘azza wa jall) by explaining and establishing the proof. We point to the last matter and it is that whoever accepted in the past man-made laws he has committed shirk, and it is from the blessing of Allāh that he lengthened the life of the one who committed it so he can

have the chance of repentance. So whoever said to the constitution “yes” he has committed shirk with Allāh (‘azza wa jall), and the type of shirk is shirk of obedience.³ He needs to correct his affair and repent to Allāh (‘azza wa jall) from the shirk he fell in.

