

عَشْرُ مَسَائِلَ فِي الْعَقِيدَةِ

Ten Matters in 'Aqidah

لَا يَسَعُ الْمُسْلِمَ جَهْلُهَا وَيَجِبُ عَلَيْهِ تَعْلَمُهَا

THAT A MUSLIM CANNOT BE
IGNORANT OF AND
MUST LEARN



Ahlut-Tawhid Publications

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Publisher's Note

All praise belongs to Allah, the Lord of creation. The final outcome is for the *muttaqin*; and there is no aggression except against the *dhalimin*. I bear witness that there is nothing worthy of worship except Allah alone, with no partner; the clear and rightful King. And I bear witness that Muhammad is His slave and messenger. As for what follows...

Herein is a translation of a pamphlet released by Al-Maktabah al-Himmah, the official publisher of the *Khilafah*, outlining and summarizing the most important matters of *'aqidah* (creed) that every single Muslim must know (and act upon). Whoever is familiar with the said publisher, and with the *Khilafah* in general, one notices, if he is honest, the care for knowledge, alongside the dissemination and teaching of it. From longer books, medium sized booklets, to short pamphlets, all covering a wide range of issues, the *Khilafah* has stroven to free the Muslim, which then frees mankind, from the bonds and darkness of ignorance that covers the hearts and minds by the pen, alongside the oft-spoken *jihad* with the sword.

This, striving by the pen (knowledge) tied with striving with the sword (action), is the embodiment of *tawhid* and is the

path of the final prophet (*sallallahu ‘alayhi wa sallam*) and his noble companions (*radiyallahu ‘anhum*); a matter which is clear for anyone who reads their lofty biographies. Even though the calls and cries of being an innovated sect, namely from the *Khawarij*, still ring loud, as they have been with all those who seek to revive that which was close to death, the only charge one can genuinely throw against the *muwabbid* *Khilafah* is that it rules by the *shar’* of Allah (referred to as a number of different derogatory names by the ignorant); waging *jihad* to establish the rule of Allah and in order to deter the aggression of the *musbrikin* (referred to as ‘terrorism’); being severe against *shirk* and *bida’* and removing them both when the ability arises (referred to as ‘intolerance’); and making *takfir* of those who fall into major *kufr* and *shirk* (those who do so referred to as ‘*takfir*’ and ‘*Khawarij*’)!

All of that dolled up speech, camouflaged under the guise of scholarship and academia, in order to prevent mankind from the path of Allah. The scholars of the apostate rulers and the evil *mashayikh*, who are the vocalist of this misleading chorus, know for certain that the *Khilafah* is upon the truth; and one should have absolutely no doubt about that.

On the authority of Thawban (*radiyallahu ‘anhu*) who said that the Messenger of Allah (*sallallahu ‘alayhi wa sallam*) said, “Soon the nations will gather against you, just as people gather

around a feast.”¹ Reflect over this, *akehi fillah*. Look at the realities today and the international coalition against the Islamic State. The Prophet (*sallallahu ‘alayhi wa sallam*) did not say “against the *Khawarij*” or “against the *takfiriyyin*.” No, rather, he said “against you,” meaning, the *ummah* of Islam.

References in the main body of the original Arabic text were subsequently put as footnotes within this translation, and all the footnotes are from the original; we have not added anything to them.

We ask Allah that He teaches and guides us; and that He helps us in acting upon that which He teaches us.

May Allah send *salah* and *salam* upon our prophet Muhammad, his family, and his companions.



Dhul-Hijjah 1439

¹ Narrated by Ahmad, Abu Dawud, and others; al-Albani graded it as authentic.

All praise belongs to Allah; may the *salah* and *salam* [of Allah] be upon the Messenger of Allah, his family, his companions, and whoever has allied with him. As for what follows...

Verily, the Messenger of Allah (*sallallahu 'alayhi wa sallam*) said, "Seeking knowledge is an obligation upon every Muslim."²

Al-Bayhaqi commenting on the *hadith* said, "What is intended - and Allah knows best - is the general knowledge that which a sane adult can not be ignorant of."³

And Imam ash-Shafi'i was asked, "What is *'ilm* (knowledge)? And what is obligatory upon the people from it?" So he replied, "Knowledge is two [types]: [one being] that which no sane adult should be ignorant of; this knowledge is what is found in the Book of Allah and the *Muslimin* relate and cite it, judging it to be from the Messenger of Allah and not disagreeing in its obligatory status."⁴

Thus according to the people of knowledge, *shar'i* knowledge - from that which is obligatory - is divided into two categories:

² Narrated by ibn Majah and others. Most people of knowledge have weakened its chain; however, others, such as as-Suyuti and al-Mizzi, have graded it *hasan*. Nonetheless, the meaning of the *hadith* is agreed upon amongst the people of knowledge.

³ *Al-Madkhal ila as-Sunan al-Kubra*.

⁴ *Ar-Risalah* by ash-Shafi'i.

The first: it is *fard kifayah*: and it is what is obligatory upon the *ummah* of Islam as a whole in regards to teaching and memorizing. Therefore, if some of the *Muslimin* undertook what was sufficient, then they would gain the prestige and reward, with the sin falling from everyone else [due to them performing it]. And if some did not do what is sufficient [in this regard], then the sin rests on every Muslim. From the knowledge that is *fard kifayah* is memorizing the Book of Allah and its *tafsir*; *hadith* and its science, *usul al-fiqh*, etc.

The second category from *shar'i* knowledge: it is *fard 'ayn*: and it is that which is obligatory upon every legally held responsible person - every sane adult Muslim - to learn. Thus if he turns away from it or neglects it, then he is sinful. And from the most important matters which is incumbent for every Muslim and Muslimah to learn in relation to '*aqidah* is:

The First Matter: The Three Principles

The slave's knowledge of his Lord, his *din*, and his prophet (*sallallahu 'alayhi wa sallam*).

So if it is said to you, “Who is your Lord?” Then say, “My Lord is Allah, who has nurtured and cherished me and all of the *'alamin* (i.e., all of creation) with His favors and blessings. He is my *ma'bud* (object of worship/deity); I do not have besides Him any other *ma'bud*.”

And if it is said to you, “What is your *din*?” Then say, “My *din* is Islam; it is to surrender to Allah with *tawhid*, to submit to Him with obedience, and to disavow from *shirk* and its people.”

And if it is said to you, “Who is your prophet?” Then say, “My prophet is Muhammad ibn ‘Abdillah ibn ‘Abdil-Muttalib ibn Hashim; Hashim is from Quraysh, and Quraysh is from the Arabs, and the Arabs are from the progeny of Isma‘il ibn Ibrahim (*'alayhima wa 'ala nabiyyina afdal as-salatu wat-taslim*).”

The Second Matter: The Foundation of the *Din* and Its Principle are in Two Issues

1. **The command to worship Allah alone with no partner**, inciting towards that, allying based upon it, and *takfir* of whoever leaves it.
2. **Warning against *shirk* in the worship of Allah**, being harsh in regards to that, having animosity based upon it, and *takfir* of whoever performs it.

This foundation is rooted on the well-established creed of *al-wala wal-bara*; and the foundation of this '*aqidah* is based upon the separation and splitting between the *Muslimin* and others on the basis of the *Din*, not on the basis of land and nationalism. So the *muwabbid* Muslim is my brother in Allah, whom I ally with and support; even if he was far away. And the *murtadd kafir* is my enemy, whom I hate and have animosity towards; even if he was close by.

The Third Matter: The Meaning of ‘There is no *Ilah* except Allah’

‘*La ilaha illallah*’ is what distinguishes between *kufir* and Islam; it is the word of *taqwa* and the most firm handhold. It cannot be fully achieved and realized by merely pronouncing it upon the tongue while being ignorant of its meaning and not acting upon it. For indeed, the *munafiqin* say it, and they are in the lowest pits of the Fire. It can only be achieved by saying and knowing its meaning, loving it, loving its people, allying with them; as well as hating and having animosity towards whatever or whomever opposes it and fighting them.

The testimony that ‘*la ilaha illallah*’ consists of ***nafi* (negation) and *ithbat* (affirmation)**. Thus ‘*la ilaha*’ negates all the forms of worship from other than Allah (*ta‘ala*). And ‘*illallah*’ affirms all the forms of worship to be for Allah alone with no partner. And from the requirements of the testimony that ‘*la ilaha illallah*’ is the testimony that **Muhammad is the Messenger of Allah**. It is achieved by the obedience to the

Prophet (*sallallahu 'alayhi wa sallam*) in what he enjoined and to avoid what he forbade and believing in what he informed of.

The Fourth Matter: The Conditions of ‘There is no *Ilah* except Allah’

Allah (*ta‘ala*) made the word of *tawhid* - *la ilaha illallah* - the means to enter into Islam, the price of Jannah, and the reason for deliverance from the Fire. However, it is of no benefit in saying it without fulfilling its conditions.

It was said to al-Hasan al-Basri, “People say that whoever says ‘*la ilaha illallah*’ will enter Jannah?” He replied, “Whoever says ‘*la ilaha illallah*’ and fulfills its right and obligations will enter Jannah.”⁵

And Imam al-Bukhari said that Wahb ibn Munabbih was asked, “Isn’t ‘*la ilaha illallah*’ the key to Jannah?” He said, “Of course, but a key is not a key except with its teeth; thus if you bring a key that has teeth, it will open for you, otherwise it will not.”⁶

⁵ *Jami’ al-‘Ulum wal-Hikam* by ibn Rajab al-Hanbali.

⁶ Ibid.

The teeth for the key to Jannah are the conditions of ‘*la ilaha illallah*’ and **they are:**

1. ***Ilm* (knowledge)**, meaning, *nafi* and *ithbat*.
2. ***Yaqin* (certainty)**, and it is: the perfection of knowledge; and its opposite is *shakek* (doubt) and *rayb* (uncertainty).
3. ***Ikhlās* (sincerity/purity)**, and its opposite is *shirk*.
4. ***Sidq* (truthfulness)**, and its opposite is belying.
5. ***Muhabbah* (love)** for this word [of *tawhid*], what it indicates, and to be pleased with it.
6. ***Inqiyad* (compliance)** to its rights, purely for the sake of Allah and seeking His pleasure.
7. ***Qubul* (acceptance)**, and its opposite is refusal.

All of these conditions are clearly proven from the Book and the authentic Sunnah.

The Fifth Matter: The Nullifiers of Islam

Verily, the things which take a Muslim outside the fold of Islam and makes - if committed - the label of apostate from the *millah* of *tawhid* fall on him are many. And the ten most enormous are:

1. *Shirk* in the worship of Allah (*ta'ala*)
2. Whoever sets up between himself and Allah intermediaries, calling upon them, asking them for intercession, and relying upon them.
3. Whoever does not make *takfir* of the *musbrikin*, or doubts their *kufr*, or validates their way.
4. Whoever believes that the guidance of other than the Prophet (*sallallahu 'alayhi wa sallam*) is more complete than his guidance or that the ruling of other than his is better than his ruling.
5. Whoever hates anything from what the Messenger (*sallallahu 'alayhi wa sallam*) came with.

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6. Whoever mocks Allah or His Book or His messenger (*sallallahu 'alayhi wa sallam*).
 7. Magic, and from it is *sarf* and *'atf*.
 8. Supporting and assisting the *musbrikin* against the *Muslimin*.
 9. Whoever believes that some people are permitted to depart from the *Shari'ah* of the prophet Muhammad (*sallallahu 'alayhi wa sallam*) as al-Khidr departed from the *Shari'ah* of Musa (*'alayhis-salam*).
 10. Whoever turns away from the *Din* of Allah (*ta'ala*), not learning it nor acting upon it.

There is no difference between all these nullifiers for the one who did them in jest, intentionally, or in fear - expect for the *mukrah* (one who is compelled).

The Sixth Matter: The Types of *Tawhid*

1. *Tawhid ar-Rububiyyah*: it is the *tawhid* of Allah in regards with His actions. And it is achieved by the belief that Allah is the One who created the creations alone, provides for them alone, and disposes the affairs alone. Most of the people, due to their *fitrah*, believe that Allah is the Creator, the Provider, and the Controller of life and death; they believe in all of that and affirm it for Him. Rather, even the *kuffar*, those whom the Messenger of Allah (*sallallahu 'alayhi wa sallam*) fought, permitted their blood and wealth, affirmed and believed in that. The proof is the His (*ta'ala*) saying, "Say: 'Who provides for you from the heavens and the earth? Who owns the hearing and the sight? And who brings out the living from the dead and brings out the dead from the living? Who disposes the affairs?' They will say: Allah."⁷

However, the *tawhid ar-rububiyyah* by itself, that the slave believes that Allah created him, provides for him, and gives

⁷ Yunus: 31.

him life, is not sufficient to enter one into Islam without the belief in *tawhid al-uluhiyyah*.

2. *Tawhid al-Uluhiyyah*: it is the *tawhid* of Allah (*ta'ala*) in regards with the actions of the slaves, such as *du'a*; *nathr* (vowing); slaughtering; hope; fear; *raghbah* (fervent desire); *inabah* (turning towards Allah), *isti'anah* (seeking aid), *istighathah* (seeking deliverance), glorification, *ruku'* (bowing), *jihad*... Its meaning is that the slave performs these acts of worship in order to get closer to Allah alone. Therefore, if he does them for that purpose, then he is Muslim and has fulfilled *tawhid*. If the slave performs worship to gain closeness to other than Allah or some to Allah and some of it to other than Allah, then he has not fulfilled *tawhid* and has committed *shirk*, however; and refuge is sought with Allah.

The *tawhid* of *uluhiyyah* is also referred to as "*tawhid al-'ibadah*"; it is that which the messengers (*'alayhim as-salam*) were sent for, as every messenger began their *da'wah* to their people with the command of *tawhid al-'ibadah*.

He (*ta'ala*) said, "Verily, We sent to every *ummah* a messenger [saying]: 'Worship Allah...'"⁸

⁸ An-Nahl: 36.

And Nuh, Hud, Salih, and Shu‘ayb, all had one saying, “Oh my people! Worship Allah; you have no other *ilah* except Him.”⁹

This type of *tawhid* is where the old and continuous conflict took place between the messengers and their nations; it is the reason why the Prophet (*sallallahu ‘alayhi wa sallam*) fought the *kuffar* of Quraysh and why the *Khulafa ar-Rashidun* fought the *murtaddin* (apostates).

3. *Tawhid as-Asma was-Sifat*: it is *iman* in everything that is related in the Noble Quran and the authentic *ahadith* from the *asma* (names) and *sifat* (attributes) of Allah in which He described Himself with or His messenger described Him with upon its actual reality. And with the belief that “there is nothing like Him; and He is the All-Hearing, the All-Seer.”¹⁰

It is obligatory to believe in the *asma* and *sifat* of Allah in the Book and Sunnah, with its meanings and rulings, upon the understanding of the *Salaf as-Salih* (righteous predecessors). The *asma* and *sifat* of Allah are known from the Quran and the Sunnah; it is not permissible for anyone - whoever it is - to come up with a name or attribute of Allah (*ta‘ala*), because the *asma* and *sifat* of Allah are *tawqifiyyah* (i.e., based on textual proofs). Meaning, we stop in relation to the *asma* where Allah

⁹ Al-‘Araf: 59, 65, 73, 85.

¹⁰ Ash-Shura: 11.

named or described Himself or where the Prophet (*sallallahu 'alayhi wa sallam*) named or described Him with. All the *asma* of Allah are perfect, as well as many; from them are: *as-Samad* (the Self Sufficient), *al-Bari* (the Originator), *as-Sami'* (the All-Hearer), *al-Basir* (the All-Seer), *ar-Rahman* (the Owner of Mercy), *ar-Rahim* (the Distributor of Mercy)... Like that are His (*subhanahu*) many *sifat*, all of which are high and lofty; from them are: mercy, strength, wisdom, life, might, knowledge, grandeur...

The Seventh Matter: The Types of *Shirk*

1. *Ash-shirk al-Akbar* (major *shirk*): it is the greatest sin; Allah does not forgive it nor accepts from him (i.e., the one who performs it) any good deed. He (*ta'ala*) said, “Verily, Allah does not forgive *shirk* committed with Him, but He forgives what is less than that to whom He wills.”¹¹ And He (*ta'ala*) said, “Verily, whoever commits *shirk* with Allah, then He has forbidden him Jannah, and his abode is the Fire. And for the *dhalimun* there is no helper.”¹² And He (*jalla wa jalalah*) said, “If you commit *shirk*, then indeed your deeds will be in vain, and you will certainly be among the losers.”¹³

There are four types of major *shirk*: (a) *shirk* in *da'wah*, (b) *shirk* in will and intent, (c) *shirk* in obedience, and (d) *shirk* in love.

2. *Ash-shirk al-Asghar* (minor *shirk*): it is everything that leads to major *shirk* and a means to fall into it, such as *riya* (showing off), swearing by other than Allah, and saying

¹¹ An-Nisa: 48.

¹² Al-Maidah: 72.

¹³ Az-Zumar: 65.

phrases like “what Allah and you will,” or “I rely upon Allah and you,” and other than that from matters which reduces [one’s *tawhid*] for whoever presents something from it. Its expiation is to say, “Oh Allah, I seek refuge with You from committing *shirk* with You knowingly; and I seek your forgiveness for what I do not know of.”¹⁴

¹⁴ Narrated by Ahmad and others, authenticated by al-Haythami and ibn Hibban.

The Eighth Matter: The Types of *Kufr*

1. *Kufr akbar* (major *kufir*) that removes one from the *Millah*. It is of five types: (a) the *kufir* of *takthib* (belying), (b) the *kufir* of refusal and arrogance, (c) the *kufir* of doubt, (d) the *kufir* of turning away, and (e) the *kufir* of *nifaq* (hypocrisy).

2. *Kufr asghar* that does not remove one from the *Millah*.

It is the *kufir an-ni'mah* (i.e., being ungrateful of the favors of Allah); the proof is His (*ta'ala*) saying, “And Allah puts forward the example of a township, that dwelt secure and well-content; its provision coming to it in abundance from every place, but it denied the favors of Allah. So Allah made it taste extreme hunger and fear, because of that which they used to do.”¹⁵

¹⁵ An-Nahl: 112.

The Ninth Matter: The Types of *Nifaq*

1. Major *nifaq* (in belief): it is hiding *kufr* in the heart, while displaying belief upon the tongue and limbs. Its types are six; and its beholder is from the people of the lowest pits of the Fire. They are: (a) belying the Messenger, (b) belying some of what the Messenger came with, (c) hating the Messenger, (d) hating some of what the Messenger came with, (e) rejoicing when the *din* of the Messenger weakens, (f) hating when the *din* of the Messenger (*‘alayhis-salatu was-salam*) gains victory.

2. Minor *nifaq* (in action): it is something done that is from the actions of the *munafiqin* and a part of their qualities, with the presence of the foundation of *iman*. They are of five types and mentioned by the Messenger of Allah (*sallallahu ‘alayhi wa sallam*) in his saying:

The signs of a *munafiq* are three: (a) when he speaks he lies, (b) when promises he breaks it, and (c) when he is entrusted he betrays.

And in another narration:

... (d) when he disputes he transgresses, and (e) when he makes an agreement he violates it.¹⁶

¹⁶ Agreed upon.

The Tenth Matter: The Meaning of *Taghut*, its Heads and Types

The first thing Allah obligated upon the son of Adam is to have *kufr* in the *taghut* and *iman* in Allah; the proof is His (*ta'ala*) statement, “And verily, We have sent to every *ummah* a messenger [proclaiming]: worship Allah and avoid the *taghut*.”

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The description of *kufr bit-taghut* is that (a) you believe in the invalidity and falsehood of worship done for other than Allah, (b) to leave it, (c) to hate it, (d) to declare its people as disbelievers, and (e) to have animosity towards them. As for the description of *iman* in Allah, it is: (a) to believe that Allah alone is the only one worthy of worship, (b) to purify all types of worship for Allah alone, (c) to negate everything that is worshipped besides Him, (d) to love for the sake of Allah, and (e) to hate for the sake of Allah.

¹⁷ An-Nahl: 36.

The *taghut*: it is anything by which the slave transgresses the limits through worship, following, or obedience.

An example in regards to something worshipped are the *shayatin* of the *jinn* which order the magicians of humans to worship them, then they do so.

An example of following is with relation to the heads of states, governments, and kingdoms, as well as leaders who command their people by what conflicts with the *Shari'ah* and/or to seek judgment from the fabricated man-made laws and/or fight against ruling by the *Shari'ah*; as well as those who call for all of that to be applied. Thus the people then follow them.

As for an example in obedience, then it is scholars, devout worshippers, and the evil *mashayikh*, who make permissible what Allah deemed impermissible and make forbidden what Allah deemed permissible, then they are followed in that.

Whereas for the Muslim *muwabbid*, he disbelieves in all those that are worshipped, followed, or obeyed besides Allah. He disassociates from them and whoever follows them; he has animosity towards them and hates them. And this is the *Millah* of Ibrahim (*'alayhis-salam*), which only a fool would turn away from. It is the best example which Allah encouraged modeling after by His (*ta'ala*) statement, "Indeed,

there has been an excellent example in Ibrahim and those with him, when they said to their people: ‘Verily, we are disassociated from you and whatever you worship besides Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone.’¹⁸

And from the *Millah* of Ibrahim is that we fight the *tawaghit*, its/his allies and followers, declaring the word of Allah. He (*ta‘ala*) said, “Those who believe fight in the path of Allah, and those who disbelieve fight in the path of the *taghut*. So fight against the allies of the *Shaytan*; verily the plan of *Shaytan* is weak.”¹⁹

The *tawaghit* are many, and their heads are five:

1. *Shaytan* - the one who calls to the worship of others besides Allah; the evidence is His (*ta‘ala*) saying, “Did I not ordain for you, O children of Adam, that you should not worship *Shaytan*? Verily, he is a plain enemy to you.”²⁰

Thus *Shaytan* is the greatest and biggest *taghut*, who is always attempting to curb mankind away from obedience to Allah. And from man, whoever shares with *Shaytan* in preventing

¹⁸ Al-Mumtahanah: 4.

¹⁹ An-Nisa: 76.

²⁰ Ya-Sin: 60.

the people from the worship of Allah, then they too are *tawaghit*.

2. The tyrant ruler who changes the rulings of Allah (*ta'ala*); the evidence is His (*ta'ala*) statement, “Have you not seen those who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement [in their disputes] to the *taghut* while they have been ordered to disbelieve in it. And *Shaytan* wishes to lead them far astray.”²¹

3. The one who rules by other than what Allah has revealed; the evidence is His (*ta'ala*) saying, “Whoever does not judge by what Allah revealed, such are the *kafirun*.”²²

So if the ruler or judge rules between disputes according to other than what Allah revealed, such as by the fabricated man-made laws or customs, tribal traditions, and tribalism, then, indeed, he has committed apostasy from Islam and has become a *taghut*...

The ruler who rules by other than what Allah revealed is a *kafir*, and those who seek judgment from him in their disputes are *kuffar* as well. He (*ta'ala*) said, “But no, by your Lord, they will not believe until they make you the judge in all

²¹ An-Nisa: 60.

²² Al-Maidah: 44.

their disputes between them and find within themselves no discomfort from what you ruled and submit in full submission.”²³

Thus Allah (*subhanahu*) negated *iman* from them because they did not judge according to the *shar'* of Allah between themselves, instead judging by the *taghut*.

4. The one who claims that he has knowledge of the *ghayb* (unseen) besides Allah; the evidence is His (*ta'ala*) statement, “Say: None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected.”²⁴

Hence, whoever claims that he knows the unseen is a *taghut* and has explicitly belied the Noble Quran. And it is obligatory upon the Muslim to warn from going to anyone who claims knowledge of the unseen, like the magicians, the soothsayers, and the fortune-tellers, and to also not believe in their claims; because “whoever goes to a soothsayer or fortune-teller and believes what they say, then he has disbelieved in that what was revealed to Muhammad.”²⁵

5. The one who is worshipped instead of Allah, and he is pleased with being worshipped; the evidence is His (*ta'ala*)

²³ An-Nisa: 65.

²⁴ An-Naml: 65.

²⁵ Narrated by Ahmad and declared *hasan* by Shu'ayb al-Arnaut.

saying, “And if any of them should say: ‘Verily, I am an *ilah* besides Him,’ such a one We will recompense with *Jahannam*. Like that We recompense the *dhalimin*.”²⁶

Worship is a right that belongs to Allah (*‘azza wa jall*); it is not permissible for anyone to call to the worship of his person or to the worship of anyone besides Allah (*ta‘ala*). So whoever does such or does not do such but merely is pleased with worship being directed to himself besides Allah, then he is a *taghut*.

In sum, verily, man will never be a believer in Allah until he disbelieves in the *taghut*; the evidence is His (*ta‘ala*) saying, “There is no compulsion in the *Din*. Verily, *ar-rushd* (the right path) has become distinct from *al-ghay* (the wrong path). So whoever disbelieves in the *taghut* and believes in Allah, then he has grasped *al-‘urwah al-wuthqa* (the most firm handhold). And He is the All-Hearer, the All-Knower.”²⁷

Ar-Rushd is the *din* of Muhammad (*sallallahu ‘alayhi wa sallam*); and *al-ghay* is the *din* of Abu Jahl; and ***al-‘urwah al-wuthqa*** is the testimony that *la ilaha illallah*. The slave will never have grasp of *al-‘urwah al-wuthqa* (i.e., *tawhid*) except that he has two qualities: *al-kufr bit-taghut* and *iman* in Allah.

²⁶ Al-Anbiya: 29.

²⁷ Al-Baqarah: 256.

All praise belongs to Allah, the Lord of creation. May the *salah* and *salam* [of Allah] be upon our prophet Muhammad, his family, and his companions *ajma'in*.



Dhul-Hijjah 1439