

REFUTATIONS OF
THE SHAYKHS OF ISLĀM
**IBN TAYMIYYAH &
IBN ‘ABD AL-WAHHĀB**
AGAINST THE TAKFĪRĪ JIHĀDIST KHĀRIJITES
WHO FOLLOW THE IDEOLOGY OF MAWDŪDĪ AND QUṬB
AND MAKE JIHĀD IN
OBEYING SATAN



Left to right: Abu Muḥammad al-Maqdisī, Abū Qatādah, Osama bin Lāden, Ayman al-Zawāhirī, Abū Muḥammad al-Adnānī, Abū Bakr al-Baghdādī

Part 2:
**The Meaning of Ṭāghūt and
The Ignorance of the Takfīrī Khārijites**

Shaykh al-Islām Ibn Taymiyyah: “It is obligatory to know the legislated jihād which was commanded by Allāh and His Messenger from the innovated jihād of the people of misguidance who make jihād in obeying Shayṭān whilst they think they are making jihād in obeying al-Raḥmān, such as the jihād of the people of innovation such as the Khārijites and their likes who make jihād against the people of Islām.” *Al-Radd ‘alā al-Akhnaī* (p. 205).

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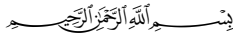
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Introduction



In the introduction to the first part of this series we presented a broad overview of 20th century *philosophy* which gave rise to the doctrine and methodology of the Khārijites as outlined in the writings of **Abū A'īlā Mawdūdī** and **Sayyid Quṭb** both of whom carried and spread the poison of the Rāfiḍī Shī'ah towards 'Uthmān and Mu'awiyah (رضي الله عنه). In order to keep the reader's mind focused and keep the individual subjects within our series within context, we will reproduce that summary below.

Both Mawdūdī and Quṭb - the latter being strongly influenced by the former's writings - gave a **purely political explanation** of the basic declaration of Islām, (*lā ilāha illallāh*). They gave the word *ilāh* (deity) a meaning centred almost exclusively around the concept of "lawgiver" (*ḥākimiyyah*), thereby opposing what was well known and established with the scholars of the Salaf, past and present including Ibn Taymiyyah, Ibn al-Qayyim, Ibn 'Abd al-Wahhāb and others (رضي الله عنه). Built upon this distortion, they considered all contemporary Muslim rulers (perceived and presented as "lawgivers") to have usurped the authority of Allāh and essentially declared them polytheists, apostates and enemies of Allāh. The stories of the Prophets and Messengers in the Qur'ān were then misinterpreted as being nothing but a struggle against despotic tyrants who had usurped the authority of Allāh by becoming lawgivers. Establishing **political authority** became the primary goal of the religion in this ideology. Thus, Islām and the matter of Tawḥīd became focused on one thing alone: **Takfir** of the Muslim rulers, disbelieving in these rulers (*kufr bil-ṭāghūt*) and striving to remove them. **Jihād** was then reframed as the struggle against apostate regimes (*ṭawāghūt*) in order to establish this narrow, restricted, politically-interpreted understanding of Tawḥīd. Because of the absence of a Muslim political authority, a genuine Muslim state or society no longer existed - all lands inhabited by Muslims were **lands of disbelief** (*dār kufr*), and thus the greatest obligation was to create, a genuine Muslim state and to bring about a *jamā'ah*, an ummah, that

had long been “**absent**” (al-ummah al-ghāibah). From here, developing **a new body of jurisprudence** was embarked upon so that the propounders of this ideology who saw themselves as the only true “monotheists” could determine how to behave with these societies of pre-Islāmic disbelief (*jāhiliyyah*) whose inhabitants had become completely ignorant of the Tawḥīd of the Messengers which they portrayed as “There is no lawgiver but Allāh (*ḥākimiyyah*)”. Because these societies had become ignorant of what they saw as the quintessential, most crucial meaning of Tawḥīd (*ḥākimiyyah*), they had to be called afresh to Islām and taught Tawḥīd once again. Whoever renewed his faith would then realise that his actualisation of this new restricted understanding of Tawḥīd was in making jihād, against the rulers, the false deities (*tawāghūt*). The distinguishing line of faith (*īmān*) and disbelief (*kufr*) was drawn on the basis of this ideology. Whoever explicitly supported this ideology and its proponents was a believer and anyone who did not explicitly take its required stance towards the rulers and appeared to support or excuse them was a disbeliever (because he had not actualised “rejection of the ṭāghūt”) and whoever was neither here nor there was suspected of hypocrisy (*nifāq*). Thus, the entire subject of Tawḥīd was focused around takfīr of the rulers and jihād against them. This is a broad outline of the basic elements of this ideology. This ideology infected the minds and hearts of many during the 80s and 90s due to many factors, one of which was the spread of this ideology amongst the participants in the Afghānī Jihād in the 1980s.

From the above, it should become clear that the central driving force behind this ideology is **takfīr (excommunication) of all current Muslim rulers and their regimes or governments**. However, the Qur’ān and the Prophetic Sunnah have come with the firmly, established and highly-emphatic principle of not revolting or contending with the sinful, tyrannical, oppressive rulers. This is **a matter of consensus** as confirmed by the scholars of the Muslims held in high esteem throughout the ages, including Ibn Taymiyyah and Ibn ‘Abdul-Wahhāb who both outlined this principle extensively and with great emphasis. This principle is an obstacle to those infected with this political ideology and they set out to

prove that the Muslim rulers have indeed become apostates and abandoned Islām. Thus, this principle (of patience and obedience) does not apply to the contemporary Muslim rulers. Anything less than this judgement of disbelief would mean that the entire basis for their **methodology** - which is to revolt against the Muslim rulers whilst framing it as “**Jihād**” and “**enjoining the good and prohibiting the evil**” and “**establishing the Islāmic State**” and “**bringing the ummah back into existence**” - would be invalidated and rendered nothing but the way of the Khārijites who cause corruption and turmoil upon the land and who themselves do not judge by what Allāh revealed in their beliefs and methodologies.

In light of this, a large part of the polemical writings of the Takfīrī Jihādīst Khārijites are centered around why the contemporary Muslim rulers were disbelievers and apostates and laying down proofs and principles for this. Naturally, since they gave a politically-charged interpretation of Tawhīd and made ḥākimiyyah the most special and significant element of it, they had to focus around the issue of **ruling by other than what Allāh revealed** and accuse the rulers of a) not judging by Allāh’s law, b) replacing Allāh’s law or c) instituting secular laws and use these issues to elicit unrestricted takfīr of all Muslim rulers. They also focused around issues of walā’ (loyalty) and disloyalty (barā’) and political issues such as peace treaties. Upon their compound ignorance, they claimed the rulers were disbelievers on account of matters that were either permitted in the Sharīah or considered only major sins, not reaching the level of major disbelief. They delved into these matters upon ignorance and foolishness and sought to support their positions by misquoting and distorting the statements of Shaykh al-Islām Ibn Taymiyyah (رحمته الله) and Shaykh al-Islām Muḥammad bin ‘Abd al-Wahhāb (رحمته الله). Just as they also often omitted the statements of these scholars which invalidated their falsehood outright, in a very explicit manner.

In a similar way to how the very first Khārijites thought they were the true “Salafīs”, the genuine followers of the very first “Salaf” in the Ummah, who is the Prophet (صلى الله عليه وسلم) himself, by claiming to have understood Tawhīd better than the Companions (the actual followers of

the Prophet), then these modern Takfīrī Jihādīst Khārijites nurtured upon the books of Mawdūdī and Quṭb claimed they were the ones who truly understood the writings of Ibn ‘Abd al-Wahhāb and that the offspring of Ibn ‘Abd al-Wahhāb today, such as the scholars of Āl al-Shaykh, Shaykh Ibn Bāz, Shaykh Ibn al-‘Uthaymīn and the scholars of Najd today are apostates, because these scholars had not understand what they, the Khārijites had understood. This is despite the fact that none of these lying devils and rabies-infested dogs ever studied these books with genuine scholars, the actual scholars who have a direct chain of study going back to Ibn ‘Abd al-Wahhāb. We do not see this extremist doctrine of Quṭb and Mawdūdī being propounded by the genuine scholars who inherited the teachings and writings of Ibn ‘Abd al-Wahhāb - not a trace of it can be found in their books and writings. In fact, we see that Shaykh ‘Abd al-Laṭīf, the great grandson of Ibn ‘Abd al-Wahhāb, when there appeared a faction of the Khārijites, trying to throw their ideological filth onto his great grandfather, he exposed them and refuted them in a lengthy treatise. They brought the exact same doubts brought by the Khārijites of today, from the tail ends of al-Ikhwān, al-Taḥrīr, al-Qaeda and ISIS.

Because of its extreme relevance to our subject in general, we present the opening of his treatise for the reader to reflect upon: **Shaykh ‘Abd al-Laṭīf bin ‘Abd al-Raḥmān bin Ḥasan** (رحمته الله) wrote a treatise to a person called ‘Abd al-‘Azīz al-Khaṭīb who had entered into matters of takfīr (excommunication) upon the way of the Khārijites and within which he wrote the following, “And in the year 1264H I saw two renegades from your likes at al-Aḥsā’. They had abandoned the Friday prayer and the congregational prayer (alongside the Muslims) and made takfīr (excommunication) of the Muslims who were in that land. Their proof was of the same type as yours. They say that the inhabitants of al-Aḥsā’ sit with Ibn Fayrūz and mix with him and his likes from those who have not rejected the ṭāghūt (false deities) and who did not make explicit the takfīr of his grandfather who had rejected the call of Shaykh Muḥammad (bin ‘Abd al-Wahhāb), did not accept it and showed enmity towards it. They (the two men) said: Whoever does not explicitly announce the disbelief (of the aforementioned) is himself a disbeliever in Allāh, he has

not genuinely rejected the tāghūt. And whoever sits with such a person is like him. They built upon these two false, astray principles what amounts to judgements of clear apostasy, until they abandoned returning the salutation of peace. Their affair was raised to me and I summoned them and threatened them and was very harsh in speech towards them. In response, they claimed firstly, that they are upon the creed of the Shaykh, Muḥammad bin ‘Abd al-Wahhāb, that his treatises are with them. So I uncovered their doubts and refuted their misguidance with what I could recall in the gathering. I informed them that the Shaykh (Mūhammad bin ‘Abd al-Wahhāb) is innocent of this doctrine and creed, that he does not make takfīr except on account of (such actions) which all the Muslims are agreed upon, the doer of which is to be excommunicated. Actions such as major polytheism, disbelief in the signs of Allāh and His Messengers or something from them, after the establishment of the proof and it being conveyed sufficiently. Such as takfīr of the one who worshipped the righteous dead, invoked them alongside Allāh and made them partners with Him in what He alone deserves from His creation of worship and servitude (ilāhiyyah). This is agreed upon by all the people of knowledge and faith and by every faction from the people of the blind-following schools. They single out this matter (in their works) with great treatment, mentioning its ruling and what necessitates apostasy, and they textually state that shirk (polytheism) is (from such affairs). Ibn Ḥajr [al-Haytāmī] has dedicated a book to this matter, calling it *al-ʾIʾlām bi-Qawāʾiʾ al-Islām* (Notification of the Decisive Affairs of Islām).¹ These two aforementioned Persian men made an apparent repentance and showed remorse, claiming that the truth had become clear to them. But then they met together at the coastal region and returned back to that statement. It then reached us about them that they made takfīr of the rulers of the Muslims on the basis that they had made written communication with the Egyptian rulers. Rather, they even made takfīr of the one who mixed with the one who wrote to them from the scholars of the Muslims. We seek refuge

¹ In this book the author mentions the statements, actions and inward beliefs and intentions that comprise disbelief.

from misguidance after guidance and a bad state after a good state. And it has reached us from you what is similar to this. You have delved in issues in this field such as speech about loyalty (muwālāt) and disloyalty (mu'ādāt), peace settlements, diplomatic writings, spending of wealth and offering gifts and what is similar to that of [discussions] about the statement of the people committing shirk with Allāh, misguidances, judging by other than what Allāh revealed from the customs of the bedouins and their likes. [Matters] in which none but the scholars who possess intelligence speak about, those whom Allāh has bestowed with understanding (fahm), who have been given wisdom (ḥikmah) and decisive speech. Any speech regarding this (field) is restricted to acquaintance of what we have mentioned, knowledge of general and universal principles. It is not permissible for the one who is ignorant of (these principles) to speak in this field or in others, or for the one who turns away from these principles or from their details. For indeed, generalization, absolution, absence of knowledge of the points of discourse and its details brings about confusion, error and absence of understanding bestowed by Allāh, all of which corrupts religion, separates the minds and comes between them and understanding the Sunnah and the Qur'ān. Ibn al-Qayyim (رحمته الله) said in his Kāfiyah, *'Upon you is detail (tafsīl) and clarity (tabyīn), for absolution (iṭlāq) and generalization (ijmāl) without clarification have corrupted this existence and have caused the minds and opinions of every age to stumble.'* As for takfīr on account of these matters which you have claimed, of the matters constituting disbelief for the people of Islām (as you allege), then this is the doctrine of the Ḥarūrī renegades (the Khārijites), those who revolted against 'Alī bin Abī Ṭālib, the Chief of the Believers and whoever was with him amongst the Companions." End of quote from Shaykh 'Abd al-Laṭīf.²

Note how those two Persians and 'Abd al-'Azīz al-Khaṭīb were affected by the ideology of the Khārijites and brought judgements of takfīr based upon accusing people of sitting and mixing with rulers who fought against the da'wah to Tawḥīd, the issue of not ruling by what Allāh

² Refer to *al-Durar al-Saniyyah* (1/466 onwards).

revealed, issues of loyalty and disloyalty, issues of peace treaties with polytheists, diplomatic relations, spending of wealth and offering gifts to non-Muslims and what is similar.

All of these are identical to the issues brought today by the heads of the Takfirī Khārijites, the leaders of al-Qaeda and ISIS - and all of this confusion and misguidance returns back to the political ideology in the writings of Quṭb and Mawdūdī.

It is clear then that diseased individuals just like the **Barking Hound**, **Abū Muḥammad al-Maqdisī** and the **Butcher of London**, **Abū Qatādah**, [who engineered the slaughter of thousands of innocent Muslim women and children in Algeria by way of his fatwās permitting their slaughter during the mid-1990s] - both of whom played their individual ideological roles along with many others in the appearance of ISIS - that such individuals existed during the era of the grandchildren of Shaykh al-Islām Muḥammad bin ‘Abd al-Wahhāb. They were foreigners who had not studied with the genuine scholars (the students and offspring of Shaykh Muḥammad bin ‘Abd al-Wahhāb) and hence they misunderstood a great deal and used issues such as ruling by other what Allāh revealed, loyalty and disloyalty, peace treaties (with non-Muslims), “rejection of ṭāghūt” and what is similar. They claimed to have the writings of Ibn ‘Abd al-Wahhāb, just like the Barking Hound, Abū Muḥammad al-Maqdisī, a despicable lying fraudster, claims today, when he is criticised for promoting his extremist Takfirī ideology, he claims that his views were merely a product of the books he was reading such as al-Durar al-Saniyyah, trying to throw his filth on to the Salafī scholars and their writings. So he says, “Blame them, not me”. The reality is that just like those two Persian men and ‘Abd al-‘Azīz al-Khaṭīb refuted by Shaykh Muḥammad bin ‘Abd al-Wahhāb’s grandson, al-Maqdisī, was and is an ignoramus, he did not study with the genuine scholars who would have taught him the tafṣīlāt (details, classifications, categories) and the intended meanings behind what he tried to read and grasp himself. As a result - having first been nurtured upon the ideology of Quṭb and

Mawdūdī as he admits himself³ - al-Maqdisī viewed these writings with his Takfīrī Jihādī poison and imposed upon them what his soul and his devil whispered to him. As a result, he (and many like him) manifested the traits of a donkey on the one hand and a barking ferocious hound on the other.

So the above statement of **Shaykh ‘Abd al-Laṭīf bin ‘Abd al-Raḥmān bin Ḥasan** provides the correct perspective from which these Khārijites of al-Qaeda, ISIS, Nuṣrah and the figureheads whose writings paved the way for them over the past three decades should be viewed. They are pseudo-scholars, their leaders are motivated by wealth (māl) and authority (wilāyah) just like the first Khārijites. They did not understand the foundations of religion, or half-understood them and never learned from the genuine scholars, but from the books of ideology (fīkr), from the writings of the **Rāfiḍah** such as **Sayyid Quṭb** and **Abū A’lā Mawdūdī** who reviled Mu’āwiyah (رضي الله عنه). Anyone who reviles a single Companion is a vile Rāfiḍī innovator in the judgement of the Salaf.⁴ So they were nurtured upon his evil ideology, taking it from the writings of **evil Rāfiḍī innovators**, and brought out from it the ideology of the Khārijites. Then they went to the books of the Salafī scholars and imposed their own poisonous filth onto those writings, whilst accusing the actual inheritors of that correctly understood knowledge as apostates who had not disbelieved in the ṭawāghīt but wholeheartedly supported them and believed in them! Whereas in actual fact those Salafī scholars are simply judging by what Allāh has revealed by implementing the Sharīah of Allāh and in what is outlined in great detail in the books of Ibn Taymiyyah and Ibn ‘Abd al-Waḥhāb of hearing and obeying those in authority, irrespective of their sinfulness, impiety, mistakes or transgressions. This

³ Al-Maqdisī wrote, “The brothers who nurtured us upon **al-Zilāl**, **Milestones** and other books of Sayyid Quṭb and his brother, and **al-Mawdūdī** with a nurturing during custodianship - I mean at the beginnings of guidance.” In his treatise, *Mīzān al-Itidāl* (p. 5).

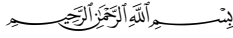
⁴ Imām Ḥarb bin Ismā’īl al-Kirmānī (d. 280H) cites the consensus of the Salaf on this matter and states that anyone who reviles a single Companion, belittles him or speaks about him is a vile Rāfiḍī innovator (Rāfiḍī Khabīth Muḩtadī).

is due to their understanding (*fiqh*) in the religion and their great concern for the people at large.

What has preceded provides the ideal setting to now look at the issue regarding this word and this slogan, “ṭāghūt” which has become merchandise for the Takfīrī Jihādīs through which they recruit the ignorant, teaching them the doctrines they found in the books of Rāfiḍīs like Abū A‘lā Mawdūdī and Sayyid Quṭb, and then deceiving them into thinking that the political ideology centred around this particular word is expounded by Ibn Taymiyyah and Ibn ‘Abd al-Wahhāb, a great and mighty lie indeed.

Abū ‘Iyaad
5th Rabī‘ al-Awwal / 16th December 2015

Part 2: The Meaning of Ṭāghūt and The Ignorance of the Takfīrī Khārijites



Summary

In Part 1 of this series we established from the speech Ibn Taymiyyah and Ibn ‘Abd al-Wahhāb their affirmation of the judgement (*ḥukm*) of Allāh and His Messenger with respect to the sinful, tyrannical rulers who usurp wealth and authority on the one hand and the Khārijite renegades who appear as pious worshippers on the hand, who call for rebellion and bloodshed. The Takfīrī Jihādīs know that this judgement of Allāh and His Messenger opposes their Khārijite ideology. Thus, to oppose and overcome the judgement of Allāh and His Messenger and justify takfīr of the rulers in absolute terms, without any tafṣīl (detail) is central to their ideology. To support this position, they either spread the doubt that the word “ṭāghūt” (false deity) is synonymous with “disbeliever” or they leave their audience to make this assumption without further clarification. In other words, the notion that whoever is labelled a “ṭāghūt” must be a disbeliever, by default. Whilst some of the smarter ones at the higher levels may know that this is not true, when they make judgements of unrestricted takfīr and present this as “rejection of the ṭāghūt”, they will leave their ignorant, uneducated followers to think that ṭāghūt = kāfir and that the use of this term ṭāghūt is the same as the application of takfīr. This supports and perpetuates the Quṭb-Mawdūdī ideology that a person’s Tawḥīd is invalid and will not have been actualised until he makes explicit takfīr of all of the rulers, absolutely without exception and only then will he have “disbelieved in the ṭāghūt”. This doubt - based upon ignorance and following desires - is clarified in what follows from the speech of Shaykh al-Islām Ibn Taymiyyah, Shaykh al-Islām Ibn ‘Abd al-Wahhāb and others.

The Texts

Shaykh al-Islām Ibn Taymiyyah (رحمته الله) stated about “ṭāghūt”, “It is a generic term into which Shayṭān, the idol, the soothsayer, the dirhām and dīnār enter.”⁵ **Ibn al-Qayyim** stated, “Mentioning the four ṭāghūts by which the people of figurative interpretation have destroyed the strongholds of the religion and by which they have violated the sanctity of the Qur’ān and have erased the affairs of faith”⁶ Then he mentions four principles used by the Ash’arīs and Māturīdīs to negate or explain away the attributes of Allāh. **Shaykh al-Islām Muḥammad bin ‘Abd al-Wahhāb** said, “The ṭawāghīt are many, but those who stand out are five: The first is Shayṭān, then the tyrannical ruler, the one who takes bribes, the one who is pleased with being worshipped and the one who acts without knowledge.”⁷

From these sample texts it is clear that the word ṭāghūt is not synonymous with disbeliever, since it is applied to **inanimate things** (idols, dirhām, dīnār) in which the limits are exceeded, **innovated principles** which exceed the limits of the Sharīah, those who exceed the limits by committing **major sins** such as tyranny and taking bribes and those who are **disbelievers** such as Shayṭān who are pleased with being worshipped. Thus, it refers to **a genus** within which are **different actions** and **variant categories**. Whilst this is easily grasped by the reader, it is important to give a broader treatment of this subject so that any possible doubts can be ended from the outset. This will be done in the notes and discussion that follow. However, just from the above quotes, the immediate conclusion to be made is that it is not possible to understand from the speech of Ibn Taymiyyah or Ibn ‘Abd al-Wahhāb that ṭāghūt = kāfir except by distortion of their speech or by selective quotation with omission of certain key statements from them that clarify, specify and qualify their other statements.

⁵ *Majmū‘ Fatāwā* (16/565).

⁶ *Al-Ṣawā‘iq al-Mursalāh* (2/632).

⁷ *Al-Durar al-Saniyyah* (1/137).

Notes and Discussion

01. Shaykh Sulāymān bin ‘Abdullāh, the author of *Taysīr al-‘Azīz al-Ḥamīd*, asid, “The (word) ṭāghūt is derived from ṭughyān which means *transgressing the limit*, and the Salaf explained it through some of its individual instances...”⁸ **Ibn al-Qayyim** said, “The ṭāghūt is everything with respect to which the servant transgresses the limits, whether in relation to what is worshipped, followed or obeyed. Thus, the ṭāghūt of every people is the one to whom they refer for judgement besides Allāh nad His Messenger, or worship him besides Allāh, or follow him without insight (in religion) from Allāh, or obey him in what they do not know to be obedience to Allāh.”⁹ Thus, the general concept is *transgression of the limits* laid down by the Sharī‘ah.

When we consider that this word ṭāghūt can be taken as either an **active participle** (ism al-fā‘il) or **passive participle** (ism al-mafūl), then it can be applied to: **a)** The one from whom transgressing the limit occurred. Such a person may be a disbeliever or merely a sinner, depending the type of transgression he fell into, and **b)** The being with respect to which transgressing the limit occurred, thus a person transgresses the limit in his actions of worship, following and obedience with respect to this being. This transgression may be disbelief or it may be less than disbelief. Further, the one with respect to whom the limit has been transgressed is not to be blamed unless he is pleased that limits in following, obeying and worship should be transgressed with respect to him.

From the above, it is clear that the types of transgressions are varied and that the word ṭāghūt can be applied to the one transgressing the limits and the one with respect to whom the limits have been transgressed. Further, the nature of the transgression varies and does not have a single ruling. From it is that which is disbelief and from it is that which is less than that. This type of detail is found and elaborated upon by the

⁸ *Taysīr al-‘Azīz al-Ḥamīd* (1/141).

⁹ *‘Ilām al-Muwaqqi‘īn* (1/50).

scholars of Tawḥīd such that no confusion would exist for the one who has taken knowledge from them and has studied their writings in a comprehensive manner.

02. Built on the above, when we look into the sayings of the scholars in their totality, we find a range of applications of this word, ṭāghūt:

- Shayṭān, Iblīs
- Pharoah and Nimrod
- The soothsayer
- Every deity worshipped besides Allāh
- The devils
- Stones, trees, idols
- The one who diverts from goodness
- Everything that diverts from goodness
- Every head of misguidance
- False innovated principles such as those of Ahl al-Kalām
- The one followed in disobedience or misguidance
- Everything that is venerated in falsehood

03. When we look into the numerous statements of Shaykh al-Islām Muḥammad bin ‘Abd al-Wahhāb we find that his statements are varied and include instances from the categories mentioned above: Iblīs, the one worshipped and who is pleased with being worshipped, the one who claims knowledge of the unseen, the one who calls others to worship him, the one who rules by other than what Allāh revealed.¹⁰ And in another place: The Shayṭān who calls to the worship of other than Allāh, the tyrannical ruler who alters the judgements of Allāh, the one who rules by other than Allāh, the one who claims knowledge of the unseen and the one worshipped besides Allāh who is pleased with such worship.¹¹ And in another place: Shayṭān, the tyrannical ruler, the one who takes bribes, the one pleased with being worshipped and the one

¹⁰ Al-Durar al-Saniyyah (1/136).

¹¹ Ibid. (1/161-162).

who acts without knowledge.¹² It is clear that there are actions included here which are not *kufṛ akbar* (major disbelief) and enter into the realm of *zulm* (oppression) and *fisq* (sinfulness).

04. Here are statements of other authorities: **Al-Jawharī**, said, “The soothsayer, the Shayṭān and the heads of misguidance”.¹³ **Ibn Manẓūr** said, “Every head in misguidance is a ṭāghūt”¹⁴ and he also cites this from al-Shaʿbī, ‘Aṭā’ and Mujāhid.¹⁵ **Ibn Hishām** said, “The ṭāghūt is everything which misguides from the truth.”¹⁶ **Ibn Taymiyyah** said, “The tawāghūt: everything that is venerated in falsehood”.¹⁷ **Al-Qurṭubī** said, “Such as the Shayṭān, the soothsayer, the idol and everyone who called to misguidance.”¹⁸ From these statements, it is clear that the heads of the Khārijites are ṭawāghūt who are followed and obeyed.

05. Once we have understood all of the above, it should then be clear that not every instance of a person exceeding the limits in terms of following (ittibāʿ), obeying (ṭāʿah) and worshipping (ʿibādah) is an instance of major kufr or shirk. An example which is used by the scholars to refute the Khārijites is the ḥadīth in which the Prophet (صلى الله عليه وسلم) said, “*Wretched is the worshipper of the dīnār, wretched is the worshipper of the dirham, wretched is the worshipper of velvet and wretched is the worshipper of silk.*”¹⁹ **Shaykh Ibn al-ʿUthaymīn** said, “Naming the Muslim person as ‘a worshipper of the dīnār, dirham and khamīṣah’, this servitude (ʿubūdiyyah) does not enter into shirk (polytheism) so long as it does not reach the level of shirk. However, it is another type which causes [a person’s] sincerity (ikhḷāṣ) to be defective. This is because he put a type of love (of something) in his heart which competes with love of Allāh

¹² Ibid. (1/137).

¹³ Al-Ṣiḥāh under the root ṭā ghāyn alif (p. 265).

¹⁴ Lisān al-ʿArab (8/444).

¹⁵ Ibid (15/9).

¹⁶ Al-Sīrah al-Nabawiyah (3/100).

¹⁷ Refer to Qāʿidah Fil-Maḥabbah (p. 123) and Bayān Talbīs al-Jahmiyyah (3/62).

¹⁸ Tafṣīr al-Qurṭubī (7/57) in explanation of al-Naḥl 16:36.

¹⁹ Related by al-Bukhārī.

(عَزَّوَجَلَّ) and love of the actions of the hereafter.”²⁰ In a like manner, not every instance of following (ittibā‘) and not every instance of obeying (tā‘ah) constitutes worship of another besides Allāh with a worship that enters into major shirk. To illustrate this with the issue of obeying those who make lawful what Allāh made unlawful and who make unlawful what Allāh made lawful, a matter that will be looked at in detail later in this series. In the tafṣīl (detail) provided by the scholars, including Ibn Taymiyyah, we see that the one who merely obeys them in acting upon what they made lawful or unlawful does not fall into major kufr until and unless he believes to be lawful in the religion what they made lawful and treats as being unlawful in the religion what they made unlawful. As for mere obedience in and of itself, then it does not constitute what enters the realm of major kufr but is a major sin. So even though the limits were transgressed here (ṭughyān), it is not a transgression entering into major disbelief. These details and clarifications are clear in the speech and writings of the scholars from Ibn Taymiyyah right down to the scholars of Najd today who are the inheritors of the teachings of Shaykh al-Islām Muḥammad bin ‘Abd al-Wahhāb. Yet all of this was missed or deliberately ignored by the Khārijite dogs because they are not upon the way of these scholars. Rather, they are upon the manhaj of the Khārijites laid down for them by two Rāfiḍīs known as Sayyid Quṭb and Abū A’lā Mawdūdī and they sought to deceive the ummah by throwing their own filth onto the Salafī scholars as a means of concealing their own misguidance and making them (the Salafī scholars) and Salafiyah as scapegoats for their own extremism. This is alongside the fact that it is these scholars who are the inheritors of that knowledge. Thus, we see that these modern Khārijites are no different to their ancestors of old, ‘**Abdullāh bin Wahb al-Rāsibī**, the leader of the breakaway Islāmic State in the time of ‘Alī (رضي الله عنه) and **Zayd bin Ḥuṣayn al-Ṭāī** and others, who claimed that they understood the religion and its foundations better than the Companions, whom they accused with disbelief and apostasy, whilst these Companions were the ones who took the religion and its foundations directly from the Prophet (صلى الله عليه وسلم).

²⁰ Al-Qawl al-Mufīd (2/71).

06. From the greatest of affairs employed by these people to make unrestricted takfīr of all the Muslim rulers to help them implement the revolutionary manifestos laid down for them by the two Rāfiḍīs, Quṭb and Mawdūdī are the issues of not ruling by what Allāh has revealed and loyalty and disloyalty (al-walā' wal-barā'). Hence, we will look at these issues from the speech of Shaykh al-Islām Ibn Taymiyyah (and Shaykh al-Islām Ibn 'Abd al-Wahhāb) and see the great contrast between what they and their students wrote and between the ignorance and misguidance of of the foolish-minded Khārijites.

07. In summary of this paper, the word ṭāghūt encompasses the **disbeliever, head of misguidance, innovator** and **opposer**. This means that each and every type of transgression of the limit (*ṭughyān*) has to be look at individually and the Sharī'ah ruling upon that action has to be established before any ruling can be applied to an individual who transgresses the limits. Because the Khārijites are ignorant, lack insight (*baṣīrah*) into the religion as well as being completely devoid of the sophistication of the scholars, they tend to see only one thing: ṭāghūt = kāfir and everything which constitutes transgression of the limit (*ṭughyān*) makes the one who falls into it a kāfir, mushrik. This absolution is required by them to abandon the judgement of Allāh and His Messenger with respect to how Muslims should behave with sinful, tyrannical Muslim rulers, and they wish to replace the judgment of Allāh and His Messenger with the judgement of ṭāghūts such as Sayyid Quṭb and Abū A'lā Mawdūdī, who are heads of misguidance, Rāfiḍīs, revilers of the Companions of the Prophet (صلى الله عليه وسلم). So in essence, they make tabdīl (alteration) of the Sharī'ah and are guilty of the very same crime they claim to be fighting against, they are the followers of the ṭāghūt.

And all praise is due to Allāh and may peace and blessings be upon His Prophet and Messenger, Muḥammad.

Abū 'Iyaad

5th Rabī' al-Awwal / 16th December 2015