

والدليل قوله تعالى : ﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ  
بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

The proof is His saying, He the Most High:

**No-one is to be compelled to enter the Religion, true guidance has been made clear and distinct from falsehood. So whoever rejects at Taaghoot and truly believes in Allaah, then he has grasped the firmest handhold that will never break. And Allaah is All Hearing, All Knowing. [2:256]<sup>83</sup>**

[83]:

He, the Perfect and Most High, said:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ  
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

**No one is to be compelled to enter the Religion, true guidance has been made clear and distinct from falsehood. So whoever rejects at Taaghoot and truly believes in Allaah, then he has grasped the firmest handhold that will never break. And Allaah is All Hearing, All Seeing.**

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾

**No one is to be compelled to enter the Religion...**

Meaning – no one is to be forced to enter into Islaam against his will, because entering into Islaam must occur as a result of being convinced and from believing in the heart. And no one is to be forced into it against his will – this is not possible because no one can act with regards to the hearts except Allaah, the Perfect and Most High. No one may force anyone to enter Islaam because we do not possess and own the hearts. Rather it is just Allaah, the Majestic and Most High, He is the One who owns them and acts with regards to them. However we should call to Islaam and encourage people upon it.

We strive and fight in Allaah's Cause against whoever disbelieves, for the spread of Islaam and to provide an opportunity to whoever wants to accept Islaam, and in order to subdue the enemies of Allaah. But as for guidance, then it is in the Hand of Allaah, the Perfect and Most High. No one is to be forced upon eemaan and Islaam. Rather this is something which relates back to the person himself.

Then, He, the Most High, said:

﴿ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ﴾

...true guidance has been made clear and distinct from falsehood...

So Islaam, and all praise is for Allaah, does not contain anything which people have to be forced upon against their will. Rather all of it is beloved and desirable. Whereas kufr and shirk, all of it is evil and all of it is something detestable. So this has become clear from that. As *rushd* (guidance) – and it is the Truth – has become distinguished from *al-ghayy* – and it is falsehood. And a person has intellect and has the ability to think so that he can weigh and compare Truth against falsehood. And his thinking, if it is sound and if it is free from desires and ulterior motives, then his sound thinking will guide him to acceptance of the Truth without having to be forced. This is one saying with regards to the *aayah*.

And the second saying is that this *aayah* came down with regard to the People of the Book; and that the People of the Book are not to be compelled to enter into Islaam. Rather if they want to remain upon their religion then they are to be left to do so with the condition that they hand over the *jizyah* to the Muslims and they (the People of the Book) are in a state of being humbled. And as for other than them from the disbelievers, then nothing will be accepted from them except Islaam or being killed because they have no religion; and idol worship is a false and futile religion.

And the third saying is that this *aayah* was abrogated by the *aayah* commanding *jibaad*. So this was the case initially before *jibaad* was legislated, then *jibaad* was legislated and the *aayah* was abrogated.

However the first (of the three sayings) is what is correct - that the *aayah* is not abrogated and that the religion cannot be entered into the hearts by force. Rather it can only enter through choice. However whoever does not accept the Religion, he will be dealt with in a manner that befits him, whether it be being killed or having the *jizyah* tax taken from him if he be from those regarding whom Allaah, the Perfect and Most High, has legislated that it be taken from.

﴿ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ ﴾

So whoever rejects *at-Taaghoot* and truly believes in Allaah...

*At-Taaghoot* – what is meant is all of the *Taaghoots* in worship, in following or in obedience because the word “*at-Taaghoot*” here is left general.

Rejecting the *Taaghoot* was put before having *eemaan* in Allaah (in the *aayah*) because having *eemaan* in Allaah will not benefit except after rejection of the *Taaghoot*. So whoever believes in Allaah but does not reject the *Taaghoot*, then his *eemaan* will not benefit him.

So the person who says that he is a believer and he prays and he fasts and gives the *Zakaat* and performs the *Hajj* and he performs the acts of obedience but he does not dissociate himself from *shirk* nor from the people of *shirk* and says, “They are not my business” – this person will not be counted as a Muslim because he has not rejected the *Taaghoot*. So there must be rejection of the *Taaghoot* and it is to reject the *Taaghoot* and to believe as creed

in its (the *Taaghoot*'s) falsehood and to distance oneself from it and from its people – this is essential. So his *eemaan* will not be correct except after rejecting the *Taaghoot*.

And there occurs in the other *ayaah*:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

**And We sent a messenger to every nation commanding, “Worship Allaah alone and avoid the *Taaghoot*!” [16:36]**

So the worship of Allaah will not be correct through avoiding the *Taaghoot*. Two opposites cannot come together; *eemaan* and *kufir* cannot come together in the heart. *Eemaan* and major *kufir* cannot come together in the heart. As for the lesser *kufir* then it can come together (with *eemaan*).

وهذا هو معنى لا إله إلا الله، وفي الحديث : « رأس الأمر الإسلام وعموده الصلاة وذروة سنامه الجهاد في سبيل الله »

And this is the meaning of '*laa ilaaha ill Allaah*' (none has the right to be worshipped except Allaah).

And in the *hadeeth*:

**“The head of the affair is al-Islam, and its supporting pillar is the prayer, and its highest pinnacle is jihaad in Allaah’s cause.”<sup>92 84</sup>**

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[84]:

The Shaykh said: “And this is the meaning of *laa ilaaha ill Allaah*...”

Meaning: rejection of at *Taaghoot* and *eemaan* (true faith) in Allaah.

And Islaam is:

To submit to Allaah with tawheed and to yield to Him with obedience and to free oneself from shirk and its people.

This is the head of the affair of the religion; the two testimonies are the head of Islaam and they are the foundation of Islaam. So a person will not enter into Islaam unless he comes with the two testimonies, uttering them and having knowledge of them and acting upon them and holding them as his creed and belief. He will not be a Muslim except with this. The religion is likened to a body which has a head and a main support and a highest part. So if the head is cut off or if there is no head, then life cannot carry on. Likewise without *tawheed*, the Religion cannot remain because it is the head which, if it is cut or passes away, then life passes away and the body is destroyed.

And its main supporting pillar which it stands upon is the Prayer. So without its supporting pillar, Islaam will not stand – like a dwelling made of animal hair or a tent – if it has no pillar which it can rest upon, it will not stand. So a house cannot stand except with a support. Then if the support is lost, the house will not stand. Likewise the Prayer – if it is lost, then Islaam will not stand.

Therefore the scholars have said that whoever abandons the Prayer out of laziness, he becomes a disbeliever, in the correct saying – even if he acknowledges its obligation because there is no benefit in acknowledging its obligation if he does not implement it and he does not act upon it, there will be no benefit in that. And therefore the verifiers from the people of knowledge judge that the person who abandons the Prayer deliberately, even if he acknowledges its obligation, is a disbeliever. As for if he denies its obligation, then he is a disbeliever by consensus of the Muslims.

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<sup>92</sup> Reported by at Tirmidhee (2616) and an Nasaa.ee from the hadeeth of Mu’aadh ibn Jabal *radhiyallaahu’anhu* and declared *Saheeh* by al Albaanee.

**“...and its highest pinnacle is *jihad* in Allaah’s cause.”**

The highest part of the affair – which is the religion - is *jihad* in Allaah’s cause. So *jihad* is a proof for the strength of Islaam; when *jihad* in Allaah’s cause is found, then that is a proof that Islaam is in a condition of strength because *jihad* cannot occur except as a result of strength in *imaan* and physical strength.

So the Prophet *sallallaahu‘alaihiwasallam* mentioned three matters for the Religion: the head, the supporting pillar and the highest part. So without the head, the Religion will not exist at all. So the person who does not establish the head – which is *tawbeed* – will have no religion.

And the person who does not pray, then the Religion will not be established for him even if he bears witness that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah because it requires a supporting pillar which the Religion can stand upon, and it cannot be found except through the Prayer.

And if *jihad* is absent then the strength of Islaam will be absent and it will be an Islaam which is in a condition of weakness and the Muslims will be in a weak state. So there will be no strength for Islaam and the Muslims except through *jihad* in Allaah’s cause, He the Mighty and Majestic. So it is a sign of strength and its absence is a sign of weakness.

This is the manner in which the Messenger *sallallaahu‘alaihiwasallam* likened these three affairs with regards to the Religion: a head, a main support and a highest part, just as a camel which has a hump, this shows that it is strong. And if it has no hump, then this shows that it is emaciated and weak.

Likewise the Muslims today are in a state of weakness upon the Earth, and therefore there occurs in the *hadeeth*:

@ إذا تبايعتم بالعينة ، وأخذتم أذناب البقر، وتركتم الجهاد ، سلط الله عليكم ذلا لا يترعه منكم حتى  
ترجعوا إلى دينكم !

**“When you engage in the ‘*eenah* (usury) transaction and you take hold of the tails of cows and you abandon *jihad*, then Allaah will cause humiliation to overcome you; He will not remove it from you until you return to your religion.”<sup>93</sup>**

So abandonment of *jihad* is humiliation and weakness for the Muslims and its presence is a proof of strength and substantialness, just like the hump of an animal.

And Allaah knows best and may Allaah extol our Prophet Muhammad.

And with this, the explanation of the blessed book, the Three Fundamental Principles, is ended.

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<sup>93</sup> Reported by Aboo Daawood (3462) from the hadeeth of ibn ‘Umar *radiyallaahu‘anhuma* and declared *Saheeh* by al Albaanee