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# Extremism:

**The Causes, Effects and the Cure**



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# Extremism: The Causes, Effects and the Cure<sup>1</sup>

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<sup>1</sup> Abridged from Dr Baasim bin Faysal al-Jawaabirah, *Takfeer: Fee Daw' is-Sunnah in-Nabawiyyah*  
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## INTRODUCTION

Different views have developed in regards to disobedience and sins wherein some have gone to excess, others have been negligent and there are those who are moderate. The intent of briefly mentioning these different views is to make clear the ruling on committing different types of sins according to all of the factions. Within this research we will expound upon three *madhaahib*:

## THE MADHDHAB OF THE KHAWAARIJ AND THE MU'TAZILAH

The Khawaarij and the Mu'tazilah view that any major sin that is committed by a Muslim, or any sin that a Muslim does not make *tawbah* from, renders the Muslim to reside eternally in the Hellfire. The Khawaarij however apply, along with saying that the person will reside eternally in the Hellfire, *kufir* to the person in the *dunya*. The Mu'tazilah apply neither *kufir* nor *emaan* to the individual, rather they apply sin in the *dunya* to the individual. Both of these two factions use the texts that relate to the warnings and threats that are mentioned in the Qur'aan and Sunnah and for this reason these two factions have been called the "Waa'ediyyah" by the 'Ulama, due to their reliance on the texts that emphasize the threats and warnings over the texts related to promises.<sup>1</sup>

The explainer of *at-Tabawiyah*,<sup>2</sup> may Allaah have mercy on him, and others from the people of knowledge, mentions many texts from the Qur'aan and Sunnah which these two factions draw upon. From the texts of the Qur'aan that they use for example are,

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**“And whoever does not judge by what Allah has revealed – then it is those  
who are disbelievers.”**

{*al-Maa'idab* (5): 44}

Also Allaah's saying:

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<sup>1</sup> 'Abdullaah al-Ahdal, *Takfeer wa'n-Nifaaq wa Madhaahib ul-'Ulama fih*, pp.2-3.

<sup>2</sup> *Sharh ul-'Aqeedah at-Tahawiyah*, pp.439-442

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**“Whoever kills a believer intentionally then his reward will be (to remain in) Jahannam eternally, and the anger and curse of Allaah will be upon him, He (Allaah) has prepared for him a severe punishment.”**

{*an-Nisaa (4): 93*}

Also Allaah’s saying:

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**“And those who do not invoke with Allāh another deity or kill the soul which Allāh has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated. Except for those who repent, believe and do righteous work. For them Allāh will replace their evil deeds with good. And ever is Allāh Forgiving and Merciful.”**

{*al-Furqaan (25): 68-70*}

From the texts of the Sunnah that these two factions try to utilise are: the *hadeeth* of Ibn Mas’ood wherein the Prophet (*sallallaahu ’alayhi wassallam*) said: “*Cursing a Muslim is sin and killing him is kufr*”, and other *hadeeth* which mention *kufr* or *nifaaq* such as the *hadeeth*: “*Whoever has four of the following characteristics is a real Munaafiq, and whoever has a trait of them has a trait of nifaaq: if he speaks he lies, if he makes a promise he breaks it, if he is entrusted he betrays*

*the trust and if he argues he is vulgar.*”<sup>1</sup> Or the two factions (i.e. the Khawaarij and Mu’tazilah) make reference to the texts of the Sunnah that mention a lack of *eemaan*, such as: “By Allaah he does not believe, by Allaah he does not believe, by Allaah he does not believe.” It was asked: “Who O Messenger of Allaah?” the Prophet (*sallallaahu ’alayhi wassallam*) replied: “*The one whose neighbour does not feel safe from his evil.*”<sup>2</sup> And other texts besides these.

### **The main deductions that the Khawaarij and Mu’tazilah made from these texts:**

1. Ascribing *kufr* to whoever commits an act of disobedience based on for example,

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**“And whoever does not judge by what Allah has revealed – then it is those who are disbelievers.”**

{*al-Maa’idab (5): 44*}

2. Negating *eemaan* from whoever commits an act of disobedience, based on for example: “By Allaah he does not believe...” and the Prophet’s (*sallallaahu ’alayhi wassallam*) saying: “*The zaanee does not commit zina while being a believer.*”<sup>3</sup>
3. Judging the individual who commits and act of disobedience to be from the people of the Hellfire, based on the saying of Allaah,

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**“Whoever kills a believer intentionally then his reward will be (to remain in) Jahannam eternally, and the anger and curse of Allaah will be upon him, He (Allaah) has prepared for him a severe punishment.”**

{*an-Nisaa (4): 93*}

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<sup>1</sup> Saheeh Bukhaaree (with the numbering of Muhammad Fu’ad ’AbdulBaaqee, 1407 AH, 2<sup>nd</sup> Edn.) and Saheeh Muslim

<sup>2</sup> Bukhaaree and Muslim

<sup>3</sup> Bukhaaree and Muslim, from the hadeeth of Abu Hurayrah.

Within these texts and the like are evidences for them to say: that the people who commit acts of disobedience are *kuffaar* in the worldly life, according to the *Khawaarij* and will remain eternally in the Hellfire, according to the *Mu'tazilah*.

## THE MADHDHAB OF THE MURJI'AH

The intent of 'Mur'jah': The faction which negate actions from being from the meaning of *eemaan* and they were named as such due to their *irjaa'* (postponement) of actions, meaning: the delaying actions from being from *eemaan*. They stated: that *eemaan* is *tasdeeq* (affirmation) of the heart only and most of them did not make the condition of pronouncing *eemaan*. They thus characterised the disobedient as having perfect and complete *eemaan* and they claimed that sins do not affect the root of *eemaan*, their writings are well-known in the books of '*aqeedah*'.<sup>1</sup>

The *madhdhab* of the *Murji'ah* has three foundations:

1. Defining *eemaan* and the regulations that it is based upon in the *dunya* and in the Hereafter. They have different extensive definitions of *eemaan* and due to this they split into numerous sects which numbered over twelve sects as Abu'l-Hasan al'Ash'aree (*rahimahullaah*) stated when he said:

**The first sect of them claimed that eemaan in Allaah is only ma'rifah (knowledge) of Allaah and his Messenger and whatever is similar to ma'rifah such as testification on the tongue, humility in the heart, love of Allaah and His Messenger and humility to them – actions of the limbs are not from eemaan. They claimed that kufr in Allaah means ignorance of Him...<sup>2</sup>**

2. Sticking to the texts which are related to promises and what the Murji'ah depend upon in their *madhdhab* are those verses and *hadeeth* wherein Allaah promises his servants from the Muwahhiddeen entry into Paradise and salvation from the Hellfire. For example, they utilise verses such as:

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<sup>1</sup>Ibn Hajar al-'Asqalaanee, *Fath ul-Baaree bi'sh-Sharh Saheeh il-Bukhaaree* (n.p., Daar ur-Rayaan li't-Turaath, 1407 AH, 2<sup>nd</sup> Edn.), vol.1, p.110

<sup>2</sup>Abu'l-Hasan al-'Ash'aree, Muhammad Muhiddeen 'AbdulHameed (ed.), *Maqalaat ul-Islamiyyeen* (al-Maktabah al-'Asriyyah, n.d.), vol.1, p.132

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**“Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allāh. Indeed, Allāh forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.”**

{*az-Zumar (39): 53*}

Also included in this are the texts from the Qur’aan and the Sunnah wherein Allaah promises forgiveness, mercy and pardon, such as the *hadeeth* of Aboo Dharr:

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the Messenger of Allaah (*sallallaahu ’alayhi wassallam*) said: “*Allaah says: whoever comes with a good action I will multiply it by ten and increase it, and whoever comes with an evil action then the reward is evil like it or I will forgive. Whoever meets me with the earth’s fill of sins yet without associating anything with me, will meet me with its like of forgiveness.*”<sup>1</sup>

3. Falsely interpreting the texts related to promises, and from the strangest of their false interpretations is that all who are ascribed as having *kufr* in the Legislation only refers to *kufr* being a lack of *ma’rifah* of Allaah or the termination of *tasdeeq* with the heart of Allaah. Likewise, their false interpretation of the texts related to the threats and warnings as only intending to strike fear into people and warn them from falling into such things, without there being a reality to such warnings.<sup>2</sup>

The *madbhab* of most of the people of Sunnah, which is contrary to the two previously mentioned schools of thought, is median between the two in that the people of Sunnah combine between both the texts related to the promises and the texts related to the warnings and threats, they give both their position with neither objection nor contradiction. So when the first *madbhab* went to excess in light of the texts by looking only to the texts related to warnings and threats they opened up the doors of Jahannam to the disobedient among the Muslims and closed the doors of Paradise on them. The

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<sup>1</sup> Saheeh Muslim

<sup>2</sup> Ibn Taymiyyah, *Majmoo’ al-Fataawaa* (Madeenah: Majma’ Malik Fahd, 1416 AH, 1<sup>st</sup> Edn.), vol.19, p.150



second *madhdbab* (i.e. that of the Murji'ah) went to excess in that they only viewed the texts related to the promises and opened up the doors of Jannah to all of disobedient, even to the ones who fell into major *shirk* as long as the individual knows Allaah via mere *ma'rifa* or *tasdeeq* in the heart. In this way they closed the doors of Hellfire which establish the proof on some of the disobedient from the believers to enter it and then be expelled from it.

The *madhdbab* of the people of Sunnah is the middle way due to it combining between the texts of the warnings and the texts of the promises, they granted both their status. For the sin which renders an individual to dwell eternally in the Hellfire and render him a *Murtad* from Islaam is the sin of *kufr* and major *shirk* upon which a person dies upon. Other than these two (i.e. *kufr* and major *shirk*) from the major sins neither expel the person who commits them from Islaam nor render the person to dwell in the Hellfire eternally, rather such an individual is under the will of Allaah and will be punished depending on the magnitude of the sin committed if Allaah wills and will then leave the Hellfire and be entered into Jannah, if Allaah wills to forgive him. The texts from the Book and the Sunnah indicate this true *madhdbab*, as Allaah says,

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**“Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allāh has certainly fabricated a tremendous sin.”**

*{an-Nisaa (4): 48}*

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**“And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allāh. And if it returns, then make settlement between them in justice and act justly. Indeed, Allāh loves those who act justly. The believers are but brothers, so make settlement between your brothers. And fear Allāh that you may receive mercy.”**

{*al-Hujuraat (49): 9-10*}

Allaah regarded both of the two fighting factions as being believers and made them brothers to whoever of the believers seeks reconciliation between them. It has been authenticated from the Prophet (*sallallaahu 'alayhi wassallam*) that he said: “Whoever dies without associating anything in worship with Allaah will enter Jannab.”<sup>1</sup> He also said (*sallallaahu 'alayhi wassallam*): “Whoever has in his heart a mustard seed’s weight of *eemaan* will depart from the Hellfire.”<sup>2</sup> Within these texts and the like are a refutation of the *Khawaarij* and the *Mu’tazilah*, this is clear and needs no extra explanation. The texts in regard to this issue are many and the people of the truth act in accordance with all of the texts while the people of *baatil* only take that from the texts which support their *madhdbab*. So the matter is between excess, neglect and the middle way, Ibn Taymiyyah said:

There is no dispute among the fuquhaa of religion regarding those who commit sins so long as they accept internally and externally what the Messenger has come with and what is relayed from him, they are people who have been threatened and warned and the individual who Allaah and His messenger informed about will enter hellfire. They will neither remain eternally therein and nor are they apostates whose blood has become permissible. Rather the deviant view is the one which says they will remain eternally within the Hellfire, such as the saying of the *Khawaarij* and *Mu’tazilah*.<sup>3</sup>

So when the symbol of the true Ummah is moderation in *'aqeedab*, ideology and *manhaj*, just as Allaah said,

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**“And thus we have made you a just community...”**

{*Baqarab (2): 143*}

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<sup>1</sup> Bukhaaree and Muslim

<sup>2</sup> Refer to an-Nawawee’s explanation of Saheeh Muslim, vol.1, p.150. Likewise refer to *Fataawaa* of Shaykh ul-Islam Ibn Taymiyyah, vol.7, pp.258, 242, 217, 188; vol.12, p.466; vol.10, p.230. Also see *Sharh at-Tahaawee*, pp.293, 118, 501, 479.

<sup>3</sup> *Majmoo al-Fataawaa*, vol.7, p.279

And when the people of guidance from the other *madhaabib* went to extremes in their understanding of the Divinely Legislated texts – it became a must to clarify the reasons for extremism, its effects and the cure.

## **THE CAUSES OF TAKFEER AND EXTREMISM**

There is no doubt that all problems have causes and whoever wants the cure to these problems has to have knowledge of the causes. The reasons of these problems differ from country to country, from group to group and from time to time. However, there are matters which can possibly be associated between many of those individuals and groups throughout many times and nations, such as:

1. Ignorance of: the Book of Allaah, the Sunnah of the Messenger of Allaah (*sallallaahu 'alayhi wassallam*), the regulations of *takfeer* and its principles and of the statements of the Salaf in regards to this. Likewise, ignorance of aims and intents of the *Sharee'ah*, whether that be out of utter ignorance, with some of them or out of partial ignorance due to a false interpretation or *ijtihad* by one who is not suitable for it. If they truly were the people of *ijtihad* they would not put forward actions which bring about harms and then apply these false interpretations onto Muslim countries, the rulers, the people, the *da'wah* and those who call to it!
2. Also from the causes of extremism and *takfeer* is: a lack of adhering to the *manhaj* of the *Salaf* when confronted with the *fitna* of ruling by other than what Allaah has revealed in many of the Muslim's lands. Likewise, a lack of adhering to the *manhaj* of the *Salaf* in regards to changing manifest evils, provocations and deceptive methods. There is no doubt that the *fitna* of ruling by other than what Allaah has revealed has become popular and inundated (the Muslim world) and it is part of the cause for the *fitna* of *takfeer*. For it is not permissible to refer judgement in making things *halaal* or *haraam*, in matters related to blood, wealth, honour and general and particular matters- except with the *Sharee'ah* of Allaah, *Mighty and Majestic*. Allaah says, **“Is it the rule of Jaahiliyyah that they want? And what is better than the rule of Allaah for a people who are certain?”** {*al-Maa'idah* (5): 50} Allaah also says, **“Or do they have associates who**

legislate from the deen for them that which Allaah did not allow?” {*Shooraa* (21): 21} Allaah also says, “**Judgment is only for Allaah, He instructed that that you worship none but Him. That is the upright deen, however, most of the people do not know.**” {*Yoosuf* (12): 40} The verses which outline this basis are many.

3. The third cause for the *fitna* of extremism and *takfeer* is: ignorance of the universal *Sunan* in regards to being established in the earth which does not take place except with patience and bearing the harms of the *kuffaar*. How can we not be patient with the harms of the Muslims?
4. Defaming the major scholars of the Sunnah, discrediting them and accusing them of being scholars of the government, or at best being ignorant of the reality or as being deceived by the rulers. Also slandering them by describing them as being merely scholars of women’s periods and menstrual fluid. As for seeking *fataawaa* from the major scholars in regards to current affairs then such scholars, according to those who extreme, are not adequate trustworthy reference points for such matters. There is no doubt that the scholars are the inheritors of the Prophets except that they are not infallible and Allaah instructed that they be resorted back to, “**Ask the people of remembrance if you do not know.**” {*an-Nabl* (16): 43}, and Allaah also says, **أَلَمْ يَجْعَلْ لَكُمْ آيَاتٍ أَنْ تَتَّقُوا اللَّهَ أَنْ تَكُونُوا كَالَّذِينَ هُمْ يَجْعَلُونَ لِقَوْمِهِمْ آيَاتٍ أَنْ لَا يَتَّقُوا اللَّهَ فَكَانُوا كَالْحَمِيرِ**

**أَلَمْ يَجْعَلْ لَكُمْ آيَاتٍ أَنْ تَتَّقُوا اللَّهَ أَنْ تَكُونُوا كَالَّذِينَ هُمْ يَجْعَلُونَ لِقَوْمِهِمْ آيَاتٍ أَنْ لَا يَتَّقُوا اللَّهَ فَكَانُوا كَالْحَمِيرِ**

“**And when there comes to them something (i.e. information) about (public) security or fear, they spread it around. But if they had only referred it back to the Messenger or to those of authority among them, then the ones who (can) draw correct conclusions from it would have known about it. And if not for the favour of Allaah upon you and His mercy, you would have followed Shaytaan, except for a few of you.**”

{*an-Nisaa* (4): 83}

The Prophet (*sallallaahu 'alayhi wassallam*) said: “Whoever Allaah wishes good for, he grants him understanding of the deen.”<sup>1</sup> There are other evidences which indicate the virtue of the *'Ulama*, their elevated position and the necessity to refer back to them, especially in regards to newly-arisen issues. Yet when the *'Ulama* reject the way of those extreme youth in regards to extremism and *takefeer*, due to such youth not restricting themselves to the principles of the *Sharee'ah*, and in regards the way of such youth in regards to bombings and assassinations, they run around and say: **“Don’t listen to those scholars because they are only scholars of the government! Stay away from them because they are not able to speak the truth!”**

5. Misunderstanding what is intended in regards to referring back to trustworthy reference points for *fataawaa*. For some of them take a *Khateeb* as being a reference point due to the *Khateeb* affecting people’s hearts which must indicate that he is sincere and thus a truthful reference point for *fataawaa* for contemporary issues! Some of them take a poet as a reference point, some are deceived by the manners of a pious worshipper, while some are tricked by a person who was in imprisoned a few times and then released. Some of the youth think that these types of people are people who are qualified to give *fataawaa* in regards to contemporary issues and thus take from them. This is even though the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) said “From the signs of the Last Hour is that knowledge will be taken from the young.”<sup>2</sup> This is whether the intent of **“asaagheer (young)”** is the people of innovation; those who are young in age who are inexperienced in regards to the Divine Legislation and the reality. So such youth have to take a lesson from that and be cautioned from whatever will lead them to tribulation and destruction.
6. **It is only just that it be said: also from the causes of extremism are the harsh measures used and the iron-fisted suppression that is meted out- by the security apparatus within many countries when dealing with those who have some connection to da’wah unto Allaah, Mighty and Majestic, even if it be a distant link to da’wah. This is whether an individual is actually far from any involvement in this extremist ideology or not. It may even be the**

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<sup>1</sup> Bukhaaree and Muslim, from the hadeeth of Mu’awiyah (*radi Allaahu 'anhu*).

<sup>2</sup> Reported by Ibn ul-Mubaarak and others, authenticated by al-Albaanee in *as-Silsilah as-Saheehah*, no.695.

case, in some countries for example, that an innocent individual becomes worse than the actual preachers of this extremist ideology due to such treatment.<sup>1</sup> Such suppression gives rise to extremism within those who were initially moderate beforehand. As for the one who is already extreme then he increases in his extremism and no door is opened for him to know the truth and then the youth become deluded by such individuals. Yet if the youth knew the truth they would oppose any defence of such extreme preachers and refute their arguments, *insbaa'Allaab*. **However, the suppressive measures that are meted out (by the security apparatus) do not bring forth anything fruitful and rather instil the spirit of revenge and retribution and**

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**Translator's note:** This is an excellent observation by the Shaykh and one which has unfortunately been glossed over by many. As there is no doubt whatsoever that the *dhulm* that is meted out by various state security apparatus whether that be the brutal prison regimes of Guantanamo Bay, “extraordinary rendition” or the harsh prison systems and policing within many Muslim countries is a cause for nurturing extremism and leading to disenchantment. Unfortunately, within some Muslim and non-Muslim countries torture is routine and regarded as common practice. In many of the Muslim countries torture was inherited from the French colonial period or from others. There are horrific torture tactics implemented such as: water boarding; enforced and prolonged isolation; music torture; sensory deprivation; sleep deprivation; rape; sexual humiliation; cultural humiliation; the use of electric shock battons etc. There is also a vast range of “enhanced interrogation techniques” used by certain Muslim countries and the US yet contravene human rights and are considered to be torture. Not to mention the fact that some of these “extraordinary interrogation methods and practices” are straight from Shaytaan (the devil) himself, as we shall observe.

So while Muslim countries, like Saudi Arabia and Malaysia for example, are seriously working to have humane prison conditions, major Western countries have prisons full of: rape; kuffaar gang culture; drug dealing; murder; violence; enforced homosexuality; denial of family visits; the placing of prisoners in cages; 24 hour lockdowns; inadequate educational, social and psychological programs – all within the so-called ‘land of the free’!?! The US led occupation and invasion of Iraq witnessed an exportation of such inhumane treatment of prisons within the country, for the Abu Ghraib Prison was but an example of such vile, crazed and sick torture techniques. Indeed, it was as if the US were following in the footsteps of their old friend Saddam Husayn as opposed to bringing anything different. Herein prisoners were subjected to rape, abuse, torture and summary executions by US military personnel. So much for a “war on terror”, they need to take their own advice! However, the punishment meted out to the guilty US troops at the prison was mediocre to say the least. A great deal has been written with regards to these horrific abuses committed by the US.

For more on the humane prison system within Saudi Arabia and the recent rehabilitation schemes taken place refer to an interesting *Canadian Broadcasting Company* News report here by Nancy Durham: [http://www.cbc.ca/national/blog/video/internationalus/extreme\\_rehab.html](http://www.cbc.ca/national/blog/video/internationalus/extreme_rehab.html)  
Also see here for prisons in Morocco: <http://www.nytimes.com/2007/12/31/world/africa/31prison.html>

lead to confronting such transgression with what is even worse, if possible, and cultivates many of the youth upon this deviated ideology. Look at the condition of those who were released from prison, for their situation is the greatest testimony to this. How many moderates have become extremists, how many extremists have actually increased in their deviation, except for those who Allaah shows mercy to? What also indicates the general failure of this method (of suppression and harsh treatment from the security apparatus) is the fact that many Muslim states have abandoned the method and have resorted to opening up the door of dialogue (between those who are extreme) with those who are specialised in dealing with the issue. This beneficial transition only took place after experiencing the suppressive method and the manifestation of much harm due to it.<sup>1</sup> What also has to be realised is that cautioning against this method (of suppression and harsh treatment from the security apparatus) does not necessitate a caution against resoluteness, against a cessation of preventing such extremism or against stopping such extremism with might, on the side of the security apparatus when confronting such tribulations and its people. Rather, all of this is in order to be restricted to the *Sharee'ah* of Allaah, *Mighty and Majestic*, and not give way to following vain desires and Allaah is the One we ask for help.

7. The presence of eagerness, partisanship and excitability in dealing with others, along with the youth feeling that due to this they are establishing what Allaah has obligated upon them as opposed to others who they view as being negligent. This leads the youth to bloody confrontations and the like.
8. Another cause of extremism is mobilising mistaken revolutionary excitability among the youth via the preachers and ideologues of this (extreme) ideology. When some of the preachers to this ideology find that they are some youth who have some love of the *deen*, and they see that such youth safeguard the prohibitions of Allaah, and see that the youth have a desire for Jannah and whatever statements and actions can bring nearness to Jannah – such preachers mention to the youth *abaadeeth* regarding the virtue of armed jihad and the virtue of martyrdom in the way of Allaah. This in itself is good, because jihad is the

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<sup>1</sup> The fact that this book also won a prize from Prince Naif bin 'Abdul'Azeez Aali Saud, the Interior Minister of Saudi Arabia, also goes to show that the people in authority are taking allegations of torture and human rights abuses within Muslim countries.

pinnacle of this *deen* and is continuous up until the Day of Judgement, according to ability, except for the error here being that they (extremist preachers) convinced the youth that the rulers and their aides within the Muslim countries are the first against whom jihad should be rightfully waged. The extremist preachers mentioned to the youth the verse of Allaah, **“O you who believe, fight those who disbelievers who are in close proximity to you and let them find in you firmness.”** {*at-Tawbah (9): 123*}

## **EVIDENCE FROM THE BOOK AND THE SUNNAH CENSURING EXTREMISM**

Extremism in all of its manifestations is transgressing the Divinely Legislated bounds and putting something forward before Allaah and His Messenger (*sallallaahu 'alayhi wassallam*) and Allaah has prohibited this. Allaah says,

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**“O you who have believed, do not put [yourselves] before Allāh and His Messenger but fear Allāh. Indeed, Allāh is Hearing and Knowing.”**

{*al-Hujuraat (49): 1*}

The censure of extremism is due to it leading to the servant (of Allaah) oppressing his own self and others. It also leads to the servant losing out on that which Allaah has obligated upon him and it may even be that what he has lost out on what is more obligatory than which he has gone to extremes in. Extremism is a cause for actions to cease, blocks people from the path of Allaah, frightens people away from the *deen*, distorts the tolerance of Islaam and its beauty.

A number of texts have been relayed in regards to the censure of extremism, such as:

a. The clear prohibition of extremism, as Allaah said:



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**“Say: O People of the Scripture do not go to excess in your religion without right, and do not follow the desires of a people who went astray before”**

{*al-Maa'idah* (5): 77}

Allaah says,

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**“O People of the Scripture do not go to excess in your religion and do not say about Allaah except the truth.”**

{*an-Nisaa* (4): 171}

Allaah says,

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**“So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allāh], and do not transgress. Indeed, He is Seeing of what you do.”**

{*Hood* (11): 112}

The saying of the Prophet (*sallallaahu 'alayhi wassallam*): “Beware of extremism in the deen”<sup>1</sup> and he also said (*sallallaahu 'alayhi wassallam*): “The extremists are destroyed, the extremists are destroyed, the extremists are destroyed.”<sup>2</sup> These texts are clear in censuring extremism.

b. The texts which exhort to ease, removing blame and encouraging kindness at the same time censure extremism. Allaah says,

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<sup>1</sup> Verified by an-Nisaa'ee, *hadeeth* no.3057 and its *sanad* is *saheeh*.

<sup>2</sup> Saheeh Muslim

**“And strive for Allāh with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham.”**

{*al-Hajj* (22): 78}

Also Allaah’s saying,

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**“Allaah wants ease for you and He does not want hardship for you.”**

{*Baqarab* (2): 185}

Allaah also says,

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**“And Allāh wants to lighten for you [your difficulties]; and mankind was created weak.”**

{*an-Nisaa* (4): 28}

Allaah, *Mighty and Majestic*, does not want for any of the forms of extremism because they are hard and are neither easy nor light (upon a person). From the texts in this regard are the sayings of the Prophet (*sallallaahu ’alayhi wassallam*): “I was sent with the upright moderate way.”<sup>1</sup> He also said (*sallallaahu ’alayhi wassallam*) “This deen is ease and no one is hard on the deen except that it overcomes him.”<sup>2</sup> He said (*sallallaahu ’alayhi wassallam*) “Indeed Allaah is Kind and he loves kindness, He gives for kindness what He does not give for severity.”<sup>3</sup> He also said (*sallallaahu ’alayhi wassallam*) “Rifq is not found within anything except that it adorns it and it is not removed from anything except that it disfigures it.”<sup>4</sup>

The Prophet (*sallallaahu ’alayhi wassallam*) said: “Whoever is prevented from kindness will be prevented from good.”<sup>5</sup> He also said (*sallallaahu ’alayhi wassallam*) “If Allaah wants good for the people of the household, he will enter kindness upon them.”<sup>6</sup>

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<sup>1</sup> Reported by Ahmad, vol.26, p.624, hadeeth no.22291, from the hadeeth of Aboo Umaamah (*radi Allaahu ’anhu*), its sanad is Saheeh.

<sup>2</sup> Bukhaaree and an-Nisaa’ee from the hadeeth of Aboo Hurayrah (*radi Allaahu ’anhu*).

<sup>3</sup> Reported by Muslim in the hadeeth of ’Aa’ishah (*radi Allaahu ’anhaa*).

<sup>4</sup> Verified by Muslim from ’Aa’ishah (*radi Allaahu ’anha*).

<sup>5</sup> Saheeh Muslim in the hadeeth of Jareer (*radi Allaahu ’anhu*).

<sup>6</sup> Verified by Ahmad in *al-Musnad*, vol.40, p.488, hadeeth no.24427; also see *as-Saheehah*, hadeeth no. 1219.

c. The instruction is to be moderate, between excess and neglect. For the people of Islaam are moderate among the religions, while the people of Sunnah are moderate among the sects and factions, Allaah says,

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**“And thus we have made you a just community to be witnesses over the people  
and so that the Messenger will be a witness over you.”**

{*Baqarab (2): 143*}

This is not attained except with the testimony of balanced justice and this is the feature of the Muslim Ummah, so whoever goes extreme has resembled the *yahood* and whoever is easy has resembled the *nasaaraa*, we seek refuge in Allaah from the path of those who have anger upon them and those who follow the path of the misguided.

The Prophet (*sallallaahu 'alayhi wassallam*) did not permit large stones to be thrown at the Jamaraat and he considered this to be extreme, likewise he did not permit 'Abdillaah bin 'Amru to be pre-occupied with worship over his family. The Messenger of Allaah likewise exhorted to not fast all the time just as he exhorted to not remain awake all the time (for worship) and to not abandon marriage (for a life of worship), rather he encouraged moderation in these matters. He (*sallallaahu 'alayhi wassallam*) said to those who were going to excess in their worship: “*Whoever turns way from my sunnah is not from me.*”<sup>1</sup> The Messenger of Allaah did not permit transgressions of the limits even within acts of worship, so how can one transgress the limits and then make *takfeer* of Muslims and make their blood permissible to shed along with taking their wealth and honour?

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<sup>1</sup> Bukhaaree and Muslim from Anas (*radi Allaahu 'anhu*).

## THE NEGATIVE EFFECTS OF EXTREMISM AND TAKFEER

In most cases the individuals and groups that are described as having extremism deem it permissible to kill those who they themselves judge to have committed apostasy, so they transgress in two cases here:

1. Extremism in *takfeer* and expelling many Muslims from the religion of Islaam without clear proof.
2. Giving themselves the right to implement the Islamic punishments which are the right of the leader in authority. This effects the basic necessities of life the most important of which being the preservation of life which in turn leads to corruption spreading throughout the earth. As a result of this, the Muslims have lost safety and security within their abodes as is the reality that is witnessed today.

The dangerous results of *takfeer* have become apparent within many lands in the form of bombings and killing the innocent in the name of Islaam, wanting change and in the name of establishing the rule of Allaah. These effects and evil consequences of *takfeer* and extremism are plentiful, the worst of which come in the form of bombings and assassinations. I will mention what I am able to of these consequences so that the youth:

- ✓ Reflect on themselves
- ✓ Comprehend the outcomes of their actions.
- ✓ Fear Allaah in regards to their *deen*, Ummah and country.
- ✓ Prevent the opportunity for those who wish to harm the Ummah
- ✓ Preserve the *manhaj* of their *Salaf* and
- ✓ Be cautioned against evil ways. For a person bears his own burden and the burden of whoever does (the evil way) up until the Day of Judgement, and Allaah is the One Who we ask for help.

### From these corruptions are:

1. The fact that these bombings and assassinations affect innocent souls including children, the elderly and women and thus involve killing souls which are sanctified in Islam. Allaah says, **“Whoever kills a believer intentionally then his reward will ne Jahannam, remaining therein eternally, and the anger and curse of Allaah will be upon him. A severe punishment has been prepared for him.”** {*an-Nisaa (4): 93*} Allaah also says, **“Do not kill a soul that Allaah has prohibited to be killed, except with due right.”**{*al-An’aam (6): 151*} Allaah says, **“Because of that, We decreed upon the Children of Israel**

that whoever kills a soul unless for a soul or for corruption [done] in the land it is as if he had slain mankind entirely. And whoever saves one it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.” {*al-Maa'idah* (5): 32} The Prophet (*sallallaahu 'alayhi wassallam*) said: “It is not permitted to kill a Muslim person except in three instances: for committing adultery; a soul for soul and leaving the deen, thereby splitting off from the Jama'ah.” Yet those who are extreme kill Muslims....the Prophet (*sallallaahu 'alayhi wassallam*) said “The end of the dunya is less with Allaah than the killing of a Muslim without right.” From the *hadeeth* of Anas that the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) said: “The worst of the major sins are: committing *shirk* with Allaah and the killing of a soul....” The Messenger of Allaah (*sallallaahu 'alayhi wassallam*) said: “Defaming a Muslim is sin and killing him is *kufr*.” And there are many other *hadeeth* in this regard.

2. These bombings destroy homes, disturb general interests and areas and affect the wealth of the Muslims. There is *ijmaa* on the prohibition of committing these crimes. The Muslim's wealth, blood and honour is sanctified. The Prophet (*sallallaahu 'alayhi wassallam*) said in his farewell speech, “Your blood and wealth are sanctified, just like this day of yours is sanctified, like this month of yours is sanctified in this land of yours.”
3. These bombings and assassinations kill many non-Muslims who have contracts of safety and security in the lands of Islaam and they have covenants of security from those in authority in the Muslim lands. This is whether they are tourists, experienced in sciences that the Muslims need or workers and the like. The Prophet (*sallallaahu 'alayhi wassallam*) said: “Muslims are equal in respect of blood. The lowest of them is entitled to give protection on behalf of them, and the one residing far away may give protection on behalf of them. They are like one hand over against all those who are outside the community.”<sup>1</sup> It is also verified from the *hadeeth* of 'Ali (*radi Allaahu 'anhu*) that the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) said: “The *dhimmah* of the Muslims is one.” If the promise is broken by all of them (i.e. of the non-Muslims that Muslims have an agreement with) is the responsibility of the proof to be established by individuals from the masses or does it rather get referred back to

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<sup>1</sup> Verified by Aboo Daawood, *hadeeth* no. 2751, Ibn Maajah, *hadeeth* no.2683 from the *hadeeth* 'Abdullaah bin 'Amru bin al-'Aas. The *hadeeth* is Saheeh, see *al-Irwaa'*, *hadeeth* no.2208

the leader in authority? If it is to be referred back to the leaders in authority, as will be explained *inshaa'Allaah*, then it is not permissible for anyone else to transgress his limit and they have to inform those in authority (of such a break in the promise) so as to free themselves. They also have to give *da'wah* in the way of Allaah and warn the Muslims about the evil of whoever is known to have a broken promise or agreement. So the Muslims are warned in order for them to be warned against transgressing against them due to the great harms that are involved in that. So finally killing a *mu'aahad* that has not broken a promise or agreement is from the major sins and incurs the wrath of Allaah in the *dunya* and the Hereafter.

4. These bombings destabilise security and stability and lead to a loss of assurance and tranquillity which in turn produces a climate of fear among people. If such tribulations persist then there will be neither Hajj to the Ancient House nor support of the oppressed, and no one would feel safe over their selves, wealth, women and children. Nothing would remain for us in the *deen* and the *dunya* within all of the Muslim lands! Based on this: whoever strives to destabilise security and stability, as found within societies, is striving to destroy an important part of our *deen* and destroy what remains of good in our *dunya*, whether he knows this or not!
5. These bombings block people from the path of Allaah and makes a person who wants to embrace Islaam flee from it. It also weakens the testimony of the *du'aat* of Allaah within the Eastern and Western lands who then have to panic to defend themselves and spend their efforts in this. Yet even with this their enemies do not accept them because they are not searching for anything that will free those *du'aat* from the allegations, rather they are searching for how to distort the image of those *du'aat* in order for the people not to accept anything from them.<sup>1</sup> So while it is primary for those *du'aat* to exert efforts, energies, wealth and time to defend Islaam, critique the *shubuhaat* of the enemies and explain the gaps in the ways of the opposers, present the beauty of Islaam and its ease and other matters which are more worthy for the *du'aat* and Muslims to be involved in, they have to clarify these bombings and their effects.

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<sup>1</sup> This is what has developed in the West with the rise of distorted fake-umentaries which openly seek out to cut, paste, edit and splice up the words of those who call to the Sunnah in order to implicate them in contributing to intolerance which gives rise to terrorism. [TN]

6. These bombings cause those who have issue with Islaam from within and from outside to spend out from their stagnant good and corrupted beliefs. So you see them revel in this and distort the image of the scholars of the Muslims, the students of knowledge, the rectifiers and those doing good by describing them all as being “terrorists” and as being blood-thirsty wolves who are enemies of security that hate their lives not to mention the lives of others. Then they claim that the *manhaj* of the Sunnah gives rise to this and other such false claims.
7. These bombings make non-Muslims focus in on charitable doings, Islamic universities, Islamic centres and *da'wab* institutes. They also try to gain a hold on the correct *da'wab* under the banner of a “war on violence and terror” and the bombings pave the way for this. The intent here is: an explanation of the pressure that has affected foundations, charitable organisations and academic centres due to the actions of those youth. **Even if there is the possibility that there are others who are behind such bombings and causing such corruption and then ascribing these terrorist actions to them,** but this is not the place to discuss this here.
8. These bombings increase pressure on the Muslims everywhere and lead those Muslims who are weak in *eemaan* and ignorant of their *deen* to have bad opinions about their *deen* and their scholars. Rather, some of them are ashamed of being Muslim! As has occurred in some countries and all this reveals the weakness of the Muslims as Muslims are mentioned with bad by the lowly and insignificant.

## THE CURE FOR EXTREMISM AND TAKFEER

The best cure for extremism and *takfeer* is to take the statement of the medical doctors: “prevention is better than cure”. This prevention can be outlined in the following points:

1. Studying the sciences of the *deen* with the trustworthy scholars who are well known for their knowledge, abstinence and truthfulness.
2. Paying tribute to the efforts of the scholars, spreading their virtues, mentioning their good qualities, clarifying the virtue of following the people of knowledge in that which is the truth, mentioning the difficulties that the *'Ulama* traversed and making excuses for them so that the hearts will be united on them. For within the hearts being united on them the *dunya* and the Hereafter will be rectified and so that we unite upon our *'Ulama* within the likes of these issues. If any error is to occur then this is better than any splitting or disputation taking place which will lead to failure, disgrace and their prestige being damaged. This important matter is entrusted upon the necks of the students of knowledge.
3. Referring back to trustworthy authentic reference points and every issue has its reference points. So for *fatwa*, especially in regards to new issues, the people of *ijtihād* and comprehension have to be referred back to; for disagreements (to be resolved) then we refer back to the judges and leaders; for medical issues we refer back to those who are specialists in the field and the same is likewise for socio-economic political issues, reference has to be made back to the specialists in the field. For armies strategies we have to refer back to the military commanders and generals and so on and so on. The Messenger of Allaah (*sallallaahu 'alayhi wassallam*) said: *“If matters are referred to those who are not the suitable people for those matters, then await the Last Hour.”*<sup>1</sup>
4. Advancing the *'Ulama*, students of knowledge and educators in their obligation of curing, cultivating and educating. This is because if the *'Ulama* pass away or are absent then the people will refer back to the figureheads of ignorance, just as the Prophet (*sallallaahu 'alayhi wassallam*) stated: *“Allaah does not take away knowledge abruptly from the hearts of people, rather he takes away knowledge by the death of the scholars until no scholar remains. Then the people will take ignoramuses as their leaders who will be asked and give rulings without knowledge, they are astray and they will lead others astray.”*<sup>2</sup>

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<sup>1</sup> Verified by al-Bukhaaree, *hadeeth* no. 59

<sup>2</sup> Related by al-Bukhaaree, *hadeeth* no.2100, Muslim, *hadeeth* no.2673 from the *hadeeth* of 'Abdullaah ibn 'Amru ibn al-'Aas (*radi Allaahu 'anhuma*).



The statement of the Messenger of Allaah “*If matters are referred to those who are not the suitable people for those matters, then await the Last Hour*”, has preceded wherein he stated: “*If matters are referred to those who are not the suitable people for those matters, then await the Last Hour.*” As a result, the importance of the cure before danger arises it is not hidden from the scholars, may Allaah preserve them.

5. Attaching importance to the intents of the *Sharee'ah* and its spirit, its general principles and the manner of the *manhaj* of the people of knowledge in achieving this; applying general regulations to subsidiary branches and aspects and having a good understanding of benefits and harms in light of the Divine Legislation.
6. Spreading the *madhdbab* of the *Salaf* in how to deal with apparent evils that are prevalent within many societies. Such as the issue of ruling by other than what Allaah has revealed, as the *madhdbab* of the *Salaf* combines between truthful advice and an avoidance of opening up the doors to tribulation. It also involves denying evil or lessening evil even with a slight amount, this is when it is not possible to deflect all of the evil. Just as this *manhaj* is based on patience with transgression and being occupied with giving *da'wah* with wisdom.
7. Spreading the *madhdbab* of the *Salaf* in curing the ideology that is conducive to *takfeer* and bombing. This is via mentioning the evidences which highlight the prohibition of shedding a Muslim's blood, the prohibition of killing a disbeliever with whom a Muslim has an agreement with or the disbeliever who has sought safety with the Muslims. This is because safety and security is granted to a non-Muslim (and granted by a non-Muslim to a Muslim) by giving entry visas for the Muslim lands, or whatever is based on this that has a Divinely Legislated aim or a religious benefit that the leaders in authority comprehend. Shaykh ul-Islam Ibn Taymiyyah stated: It has arrived in the Sunnah that all that is understood by a disbeliever to be a trust or covenant is taken to be a trust. So as not for him to be deceived, even if deceiving him was not intended.<sup>1</sup> The evidences which indicate the prohibition of bombings and assassinations have to be mentioned and spread among the Muslims according to the ability. Of these evidences are: the saying of Allaah “**But whoever kills a believer intentionally his recompense is Hell, wherein he will abide eternally, and Allāh has become angry with him and has cursed him and has prepared for him a great punishment.**” {*an-Nisaa* (4): 93}, and there are other verses which show the impermissibility of killing an

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<sup>1</sup> Ibn Taymiyyah, *Bayaan ud-Daleel*, p.64

innocent Muslim; the saying of the Prophet (*sallallaahu 'alayhi wassallam*): “Cursing a Muslim is sin and fighting him is kufr.”<sup>1</sup>; the saying of the Prophet (*sallallaahu 'alayhi wassallam*): “After me you will not return to be *kuuffaar*, striking the necks of each other.”<sup>2</sup> From 'AbdurRahmaan bin Abee Laylaa who said: the companions of Muhammad (*sallallaahu 'alayhi wassallam*) narrated to us that they were travelling with the Prophet (*sallallaahu 'alayhi wassallam*) and one of the men with them slept while some other men tied him up and took him somewhere (as a joke). When the man awoke he was terrified by the ordeal (thinking it real) and when the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) found out about this he said: “It is not allowed for a Muslim to frighten another Muslim.”<sup>3</sup> The Messenger of Allaah (*sallallaahu 'alayhi wassallam*) said: “None of you should point a weapon at his Muslim brother; for he does not know whether *Shaytaan* will cause you to hit him and thus he would fall into the pit of Hell.”<sup>4</sup> From the *hadeeth* of Ibn 'Umar (*radi Allaahu 'anhu*) that the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) said: “Whoever brandishes a weapon against us is not from us.”<sup>5</sup> So then what about bombings which make even the highest lives and buildings become of the lowest?! From the *hadeeth* of Ibn 'Abbaas (*radi Allaahu 'anhu*) that the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) said: “The murdered person will come on the Day of Judgement with his hand attached to his head and with blood flowing from the veins of the other hand calling out to his killer until the one who was murdered takes the murderer to the Throne of Allaah. The murdered person will say to the Lord of the Worlds “This person killed me.” Then Allaah will say to the murderer: “You have ruined yourself!”, then he will be sent to Hellfire.”<sup>6</sup> It was also reported by an-Nisaa'ee<sup>7</sup> and at-Tirmidhee<sup>1</sup> from the *hadeeth* of 'Abdullaah ibn

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<sup>1</sup> Reported by al-Bukhaaree, *hadeeth* no. 48 and Muslim, *hadeeth* no. 218 from the *hadeeth* of Aboo Hurayrah (*radi Allaahu 'anhu*).

<sup>2</sup> Reported by al-Bukhaaree, *hadeeth* no. 121 and Muslim, *hadeeth* no. 220 from the *hadeeth* of Jareer (*radi Allaahu 'anhu*).

<sup>3</sup> Reported by Aboo Daawood, *hadeeth* no.5004 and Imam Ahmad, *hadeeth* no.23064 with a *Saheeh sanad*. Imam al-Albaanee authenticated it in *Ghaayat ul-Maraam*, no.447.

<sup>4</sup> Reported by al-Bukhaaree, *hadeeth* no. 7072 and Muslim, *hadeeth* no.2616 from the *hadeeth* of Aboo Hurayrah.

<sup>5</sup> Reported by al-Bukhaaree, *hadeeth* no.7070 and Muslim, *hadeeth* no.276. Muslim has another narration, *hadeeth* no.277 from Salamah bin al-Akwa' that the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) said: “Whoever brandishes a sword against us is not from us.”

<sup>6</sup> Reported by at-Tirmidhee, *hadeeth* no.3029; an-Nisaa'ee, *hadeeth* no.3999; Ahmad, *hadeeth* no.1941 – all with an authentic *isnad*.

<sup>7</sup> *Hadeeth* nos. 3989 and 3990

'Amru (*radi Allaahu' anhu*) that the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) said: "The end of the world is less with Allaah than the killing of a Muslim without right."<sup>2</sup>

8. **From the beneficial cures, which have to be used for this disease, is for the people in authority to perform that which Allaah has obligated upon them in terms of ruling by what Allaah has revealed within minor and major affairs, openly and inwardly, in statements and in actions, in terms of beliefs and intentions. They should also stay away from all that which Allaah has prohibited and treat their masses as Allah instructed, as the people have rights and obligations.** If the people perform their obligations Allaah will find a way out for them from all pressures and calamities, Allaah will be sufficient from them from all the evils of manifest and vague tribulation and He will drive out their enemies from inside and from outside. Allaah has promised for whoever rules by the Divine Legislation of Allaah, wanting by this the pleasure of Allaah, will be rewarded with the best of the *dunya* and the Hereafter, Allaah says, **"And if only the people of the cities had believed and feared Allāh, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning."** {*al-A'raaf* (7): 96}

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<sup>1</sup> Hadeeth no. 1395

<sup>2</sup> Authenticated by al-Albaanee in *Saheeh ul-Jaami'*, hadeeth no.5078 and also in *Ghaayat ul-Maraam* (439) and it has a supporting witness with the hadeeth of al-Baraa' bin 'Aazib reported by Ibn Maajah, hadeeth no.2619.

## THE DANGER OF TAKFEER

*Takfeer* is not to be rushed into, especially for the one who has even a touch of *wara'* and *deen* or a tiny bit of knowledge and *yaqeen*. This is because *takfeer* can have disastrous consequences and bad fruits which impact on the believing hearts and disturb the assured souls.<sup>1</sup> It is well-known what entry into Islaam means, for it means: exiting from the darkness of *kufr* to the light of *eemaan*. It also means his guidance to the Right Path of Allaah and leaving the path of Shaytaan the enemy of humanity. It also means that he is a member of the Jama'at of the Muslims and has rights to them just as they do to him, and has to fulfil the obligations just as they do. He also has to co-operate with them upon piety and consciousness of Allaah not upon sin and transgression. It (entry into Islaam) also means that he hopes for Allaah's forgiveness, mercy, reward and salvation from Allaah's punishment. It also means, above all of this, that he has become from the people who hope for Allaah's pleasure and for salvation from His punishment.

Is it permissible for any human to expel whoever enters this fold (of Islaam) of his own choice via the main principle of Islaam: *la ilaha il-Allaah, Muhammad ur-Rasoolullaah*? The Messenger of Allaah (*sallallaahu 'alayhi wassallam*) affirmed Jannah and leaving the hellfire for the one who says it truthfully and sincerely from his heart. The 'Ulama of Islaam have warned from making *takfeer* of the one who has entered the fold of Islaam, except after the conditions of *takfeer* have been maintained and the preventative factors removed. Also from the evil actions which come about due to *takfeer* are: a severe threat, the obligation to curse; anger; one's heart being covered; one's actions being rendered void; disgrace; lack of forgiveness for the person (who has been made *takfeer* on) and then to remain eternally within the Hellfire facing a painful torment. Along with: divorcing the person from their spouse; enmity from family and friends; deserving execution; inheritance not to be taken from the person (who has been made *takfeer* on); not praying for the person; not burying the person with the Muslims and other matters which are mentioned in the classifications of *fiqh* and within the regulations.

Many rulings are based upon *takfeer* which are connected to the one who has been judged to have committed *kufr* in the *dunya* and the *Aakhirah*. These rulings are also connected to those who are linked to those who have some sort of relation to the person whether they be relatives or spouses and those people who have a link to the person (judged to be a *kaafir*) whether it be financial or via employment. Since *takfeer* carries this

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<sup>1</sup> Dr Khalid bin 'Ali bin Muhammad al-Anbari, *al-Hukm bi Ghayri ma Anzala Allaah wa Usool ut-Takfeer* [Ruling by other than what Allaah has revealed and the Principles of Takfeer], p.39.

danger the 'Ulama of Islaam have warned against slips in regards to the matter and being heedless of its end results, in keeping with the Divinely Legislated warning from all of this. Ibn Taymiyyah (*rahimahullaab*) stated:<sup>1</sup>

It is not permissible to make takfeer of a Muslim due to a sin that he committed or due to an error that he made, such as over the issues in which the people of Qiblah dispute over, for Allaah says,

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The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allāh and His angels and His books and His messengers, [saying], “We make no distinction between any of His messengers.” And they say, “We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.”

{*Baqarab* (2): 285}

It is verified in the Saheeh<sup>2</sup> that Allaah answered this du'a and forgave the Muslims of their mistakes. The Prophet (sallallahu 'alayhi wassallam) instructed that the Khawaarij be fought against and the leader of the believers, Ali ibn Abee Taalib (radi Allaahu 'anhu) one of the Rightly Guided Caliphs, fought against them. The Imaams of the deen from the Sahaabah, the Taabi'een and those who came after them agreed on fighting them. 'Ali bin Abee Taalib (radi Allaahu 'anhu), Sa'd ibn Abee Waqqaas and other Sahaabah (radi Allaahu 'anhum) did not make takfeer of them, rather they considered them as Muslims who had to be fought against and 'Ali did not fight against them until they had caused blood-shed of sanctified blood and unlawfully took the wealth of the Muslims. So the Khawaarij were fought against in order to prevent their oppression and transgression from the Muslims, not on account of them being kuffaar and for that reason their honours were neither violated nor were their wealth taken as ghaneemah.<sup>3</sup>

<sup>1</sup> *Majmoo' al-Fataawaa*, vol.3, pp.282-88

<sup>2</sup> Saheeh Muslim, hadeeth no.126

<sup>3</sup> Ibn 'Aabideen says, that even Khawaarij are not considered as being disbelievers:

**It is mentioned in Fath al-Qadeer that the Khawaarij who hold that it is permissible to kill Muslims, take away their wealth and make takfeer of the Companions, the**

So if those whose misguidance has been affirmed by the texts and consensus were not made takfeer of, even though Allaah and His Messenger instructed that they be fought against, then how can other different groups be made takfeer of who are uncertain about the truth in an issue and err? It is not lawful for anyone from these groups to make takfeer of the other and their wealth and blood are not permissible. This is even if they have specified innovation, but what if the innovators had an innovation which was mukaffirah also? The innovation of these could be worse, but most of those are completely ignorant of the realities in which they differ. The foundation is that the blood of the Muslims along with their wealth and honour is all sanctified and is not permissible to transgress against. The Prophet (*sallallaahu 'alayhi wassallam*) said in his farewell sermon: *"Your blood, wealth and honour are sanctified to each other just like this day of yours is sanctified in this land of yours in this month of yours."*<sup>1</sup>

The evidences indicate the obligation to safeguard and respect the honour of the Muslim and there are many other hadeeth which warn against making *takfeer* of the Muslims:

1. Thaabit bin ad-Dahhaak narrated, and he was one of those who pledged allegiance under the tree, that the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) said: *"Whoever swore an oath to a religion other than Islaam, while lying, will become so, just as he professed. Whoever committed suicide with an object will be tormented by that object in the Hellfires. Whoever curses a believer it is as if he has killed him and whoever accuses a believer of kufr it is as if he has killed him."*<sup>2</sup>
2. In the Two Saheehs from Ibn 'Umar (*radi Allaahu 'anhu*) who said: the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) said:

روي ان رسول الله صلى الله عليه وسلم قال: إذا قال الرجل لصاحبه "يا كافر" فإنها تجب على أحدهما. فإن كان الذي قيل له كافر فهو كافر. وإلا رجع إليه ما قال.

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**ruling regarding them among majority of the scholars (Jamhoor) and the people of Hadeeth is that they are considered as rebellious transgressors (Bughat).**

See *Radd al-Muhtaar 'ala'd-Durr il-Mukhtaar* (Boolaq), vol.3, p.293. Yet even though Ibn 'Aabideen mentioned this himself about the khawaarij he erroneously held Imaam Muhammad ibn 'AbdulWahhab to be from the Khawaarij even though he beleieved in none of the above characteristics of the khawaarij mentioned by Ibn 'Aabideen himself. [TN]

<sup>1</sup> Reported by Bukhaaree, hadeeth no.2442 and Muslim, hadeeth no.2580 from the hadeeth of Ibn 'Umar (*radi Allaahu 'anhu*).

<sup>2</sup> Bukhaaree, hadeeth no.6105

“Whenever a man says to his brother: “O *kaafir!*” then it applies to one of them or it returns to the one who actually said it first.”<sup>1</sup> The *hadeeth* is agreed upon and in the narration of Muslim it is mentioned “if a man makes *takfeer* of his brother”.

3. From Abee Dharr (*radi Allaahu 'anhu*) that he heard the Prophet (*sallallaahu 'alayhi wassallam*) say: “If somebody accuses another person of *Fusooq* (evil doing) or accuses him of *Kufr*, then such an accusation will revert to him (i.e. the accuser) if his companion (the accused) is innocent of that.”<sup>2</sup>
4. From Aboo Hurayrah (*radi Allaahu 'anhu*) that the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) said: “If a man says to his brother; “O *kaafir!*” then it goes back to one of them.” reported by al-Bukhaaree.<sup>3</sup>

The conclusion from these *abaadeeth* is that if the accused is actually a disbeliever then he is branded as so in accordance with the principles of the Divine Legislation and the accuser has spoken the truth. But if they accused s not a disbeliever then the accusation of *kufr* will go back to the accuser who will carry the burden of *kufr* along with his sin, this is the most balanced answer as stated by al-Haafidh Ibn Hajar (*rahimabullaah*). Likewise, from the best sayings in regards to this issue is what was stated by al-Haleemee (*rahimabullaah*):

If a Muslim said that to another Muslim then there is two aspects to this: that the deen in which the person believes is *kufr* and thus is to made *takfeer* of on account of this. Or the accuser intends that the person is a disbeliever internally yet manifests *eemaan* out of *nifaaq*, in this case the accused is not made *takfeer* of. If the accuser does not intend anything then the accused is not to be made *takfeer* of due to what the person manifests outwardly and the accuser will be accusing without knowing what is in the person’s soul.

However, the accuser would have still committed a major sin. Imaam Aboo 'Abdullaah Muhammad bin 'Ali al-Maawarzee stated in his book *al-Mu'allim*:

Whoever makes *takfeer* of anyone from the people of the Qiblah and allows this has disbelieved, but if he does not deem this as permissible is a *faasiq* and if his case is taken to the *Haakim*, the person has to be punished and reprimanded and Allaah knows best.

A group of the people of knowledge stated about Allaah’s verse,

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<sup>1</sup> Al-Bukhaaree, *as-Saheeh*, *hadeeth* no.6104; Muslim, *as-Saheeh*, *hadeeth* no. 111

<sup>2</sup> Bukhaaree *hadeeth* no. 6045

<sup>3</sup> Bukhaaree, *hadeeth* no.6103



**“And do not insult one another and do not call each other by [offensive] nicknames.”**

{*Hujuraat (49): 11*}

Refers to when a man says to his brother: “*O kaafir, O faasiq!*” in agreement with the hadeeth. For the Qur’aan and Sunnah expressly forbid *tafseeq* and *takfeer* of Muslims and there is no ambiguity with regards to this. Based upon what the purified Divine Legislation has brought attention to is that the *’Ulama* from the *Salaf* and the *Khalaf* have warned from hastiness in *takfeer* and they have exhorted to safeguard the honour of the Muslims and their blood. Al-’Alaa bin Ziyaad, the noble successor said: “What harms you is your testimony that a Muslim has committed *kufir* or your killing of him.”<sup>1</sup> Aboo Haamid al-Ghazalee (*rahimabullaah*) stated:

What has to be guarded against is being mistaken in *takfeer* and the paths that led to it because it involves making permissible the blood and wealth of those who pray towards to Qiblah and expressly say “*La ilaha il Allaah, Muhammad ir-Rasoolullaah*”. Being mistaken in leaving a thousand disbelievers in life is lesser than the mistake of shedding Muslim blood.<sup>2</sup>

Ibn Abi’l-’Izz al-Hanafii (*rahimabullaah*) stated:

**It is from the greatest forms of transgression to declare that a specific person will neither be forgiven by Allaah nor shown mercy, and that the person will remain in Hellfire eternally as this is the judgement on a disbeliever after death.**<sup>3</sup>

Ibn ’AbdulBarr (*rahimabullaah*) stated:

**The Qur’aan and the Sunnah clearly forbid making *tasfeeq* and *takfeer* of a Muslim without ambiguity. Whoever’s Islaam is affirmed at any given time according to the consensus of the Muslims and then commits a sin or makes a false interpretation then after that they differed over whether the person had left Islaam or not. But their difference was only after their consensus with a proof, for one is not agreed upon to have been expelled from Islaam except with another agreed upon ruling, or with an affirmed Sunnah which does not contradict the ruling. Ahl us-Sunnah wa’l-Jama’ah, who are the people of fiqh and athar, have agreed on the fact that one is not expelled from Islaam due to committing a sin, even if it be major. The people of innovation differed from this and what is obligatory upon**

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<sup>1</sup>Abou Nu’aym al-Asbahaanee, *Hilyat ul-’Awliya* (Maktabah as-Sa’aadah, 1974 CE), vol.2, p.246; adh-Dhahabee, *Siyar A’laam un-Nubalaa’* (Beirut: Mu’assasat ur-Risaalah, 1982 CE, 2<sup>nd</sup> Edn.), vol.4, p.198.

<sup>2</sup> *Al-Iqtisaad fi’l-’Ttiqaad*, p.269.

<sup>3</sup> *Ibid.*, vol.2, p.436



inspection is that takfeer is not made except when all have reached consensus on the person's takfeer or when there is an evidence justifying the person's takfeer from the Book and the Sunnah.<sup>1</sup>

Al-Qurtubee (*rahimabullaah*) stated:

**The issue of takfeer is a dangerous matter wherein many people that have tried to establish it have fallen short and those who have withheld from it have been safe...**<sup>2</sup>

Ibn 'Aabideen (*rahimabullaah*) stated:

One should not judge a Muslim with kufr especially when his words can possibly be good, or there was a difference of opinion in regards to the person's kufr even with a weak narration. Based on this, most of the relayed terms of takfeer do not justify takfeer and I myself adhere to not give these rulings.<sup>3</sup>

Ibn Hajar al-Haytamee (*rahimabullaah*) stated:

The Mufti should be as cautious as can be with regards to takfeer due to its great danger. Our Imaams (meaning from the Shaafi'ee madhhab) have always been upon this past and present.<sup>4</sup>

Shaykh ul-Islam Ibn Taymiyyah (*rahimabullaah*) stated:

**It is not for any Muslim to make takfeer of another Muslim who has even erred or been wrong in something until the proofs have been established on him and the proofs have been made clear to him. Whoever's Islaam is affirmed with certainty then this is not removed with doubt, rather it is only removed by establishing the proofs and eliminating any doubt. If this is made clear then one should know that issues of takfeer and tafseeq are issues of names and rulings which are connected to promises and threats in the Hereafter and are connected to loyalty, enmity, execution, sanctity and other matters in the abode of the dunya.**<sup>5</sup>

Ibn Naasirudden ad-Dimashqee stated:

It is haraam for a Muslim to curse someone specifically and even worse than that is to accuse another Muslim of kufr and expel him from Islaam, there are some contemptible matters regarding this:

Such as: the enemies rejoicing over the misfortunes of the people of this pure religion and using it as an excuse to defame the Muslims and to deem the Divine Legislation of the deen as being weak.

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<sup>1</sup>Ibn 'AbdulBarr, *At-Tamheed fi'l-Muwatta' min al-Ma'aani wa'l-Asaaneed* (Morocco: Wazeerat ul-Awqaf al-Maghribiyyah, 1967 CE), vol.17, p.22

<sup>2</sup>*Al-Mufhim*, vol.3, p.111 and *Fath ul-Baaree*, vol.12, p.314

<sup>3</sup>*Haashiyat Ibn 'Aabideen* (Daar ul-Fikr, 1399 AH, 2<sup>nd</sup> Edn.), vol.4, p.224

<sup>4</sup>*Tuhfat ul-Muhtaj*, vol.4, p.84

<sup>5</sup>*Majmoo' al-Fataawaa Ibn Taymiyyah*, vol.12, p.468

Such as: it could possibly lead the accuser to gain a following and thus the accuser's sinful burden will double due to all those who follow him in sin, and only a few of those who accuse Muslims of kufr are safe.

Then Ibn Naasirudden ad-Dimishqee mentioned the *abaadeeth* which warn against takfeer and said:

Is there any further threat after this promise? [fa hal ba'd hadha'l-wa'eed min mazeed fi't-tahdeed?] It may also be the case that when a person follows his desires Shaytaan beauties this to the person to the extent that a person accuses his brother of kufr and expels him from Islaam. If he spoke the truth about the person then this is from Jarh wa't-Ta'deel wherein one cannot be quiet about the insignificant, so how about the significant? How far apart are the two! There are obstacles in the path of speaking about people and those who cross them are in danger and have crossed them due to desire which do not save one from bearing sin and a heavy burden. If the accuser only took in account his own self and said: "what is the real reason for necessitating that?" He would realise that his vain desire destroyed him.<sup>1</sup>

Ash-Shawkaanee stated:

You should know that the ruling expelling a Muslim man from the deen of Islaam and applying kufr to him is not befitting for a Muslim who believes in Allaah and the Last Day to do except with clear proof that is clearer than the sun. For it is affirmed in the authentic hadeeth via a group of Sahaabah that whoever says to his brother "O kaafir!" the statement refers to one of them. Within these ahaadeeth are the sternest threats and the major admonitions are with regards to hastiness in takfeer.<sup>2</sup>

Shaykh 'Abdullaah bin Muhammad bin 'AbdulWahhaab (*rahimabullaah*):

**Generally it is obligatory for the one who advises his own self to not speak in regards to this issue except with knowledge and clear proof from Allaah, and in order to warn those who expel people from Islaam merely on account of their misunderstandings or what their minds desire. For expelling a man from Islaam, or his entry, is from the most important matters of the deen and Shaytaan has caused many people to slip in regards to this issue.<sup>3</sup>**

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<sup>1</sup> Ibn Naasiruddeen ad-Dimishqee, Zuhayr ash-Shaaweesh (ed.), *ar-Radd al-Waafir* (al-Maktab al-Islami, 1400 AH), pp.35-6

<sup>2</sup> Muhammad bin 'Ali ash-Shawkaanee, Mahmood Ibraaheem (ed.), *As-Sayl ul-Jaraar* (Beirut: Daar ul-'Alamiyyah, 1405 AH), vol.4, p.578

<sup>3</sup> Abdullaah bin Muhammad bin 'AbdulWahhaab, *ad-Durur as-Saniyyah* (Beirut: al-Maktab al-Islami, n.d.), vol.8, p.217

Ibn ul-Wazeer was stern in his reprimanding of those who are hasty in *takfeer* of the innovators from the Muslims. He mentioned thirteen points to observe in regards to *takfeer* of the one who spreads his innovation and stated:

Firstly: fear of making a major error in regards to this, as the gravity of this has been authenticated from the Messenger of Allaah (sallallaahu 'alayhi wassallam).

Then he mentioned the ahaadeeth which warn against *takfeer* and then he said:

Within all of that it can be seen that there is an intense threat against making *takfeer* of a believer and expelling him from Islaam even though he says the Shahaadah of tawheed and Nubuwwah, and especially when he implements the four pillars of Islaam and stays away from the major sins...Then the main example is that the majority do not make *takfeer* of the Muslim who made a false interpretation which led to his kufr unintentionally. Most of the ahaadeeth depend upon this and the texts are the most authentic way to judge *takfeer*. If the majority are cautious in regards to making *takfeer* of a person about whom there are texts related to his kufr, then how can they not be cautious with regards to the *takfeer* of one about whom there are not even one text relayed about his kufr? So consider the caution of the majority here and their caution has to be known about.

Then he said:

Ninth point: to hold off from *takfeer* when there is a contradiction or doubt takes precedence and safer. This is because the error in withholding (from making *takfeer*) is falling short in regards to the rights of the Most Rich, The Most Praiseworthy One who possesses extensive forgiveness, the most allowing, the most merciful of the merciful and the wisest of the wise. However, erring in making *takfeer* in itself is more severe on Allaah's believing Muslim servants and it breaches the rights of the Muslim and affects him, oppressing him with major oppression, disgracing him. It also expels the one from Islaam who bears witness that there is no god worthy of worship except Allaah and that Muhammad is the Messenger of Allaah, and believes in all of the Messengers and in all of the Books that truly came from Allaah. However, the individual erred in regards to some explanations and reached an interpretation which was incorrect. So for example, he described Allaah with a deficient description yet believed it to be a perfected description, or if something vile was attributed to Allaah, the individual believed it to be good. If the person however intended this vile belief then the location of intentions is the heart, the secrets of which are covered and the one who judges them is the One who knows the unseen (Allaah).

The Khawaarij were given the most severe punishment were greatly censured due to their *takfeer* of those Muslims who fell into sin. Yet they venerated Allaah with a sin and they glorified Allaah by making *takfeer* of those who were disobedient to Him. The one

who makes takfeer is not safe from falling into the same sin as they (the Khawaarij) did. This is very dangerous in the noble deen, so it is befitting to have much caution and due to this the one who withholds from takfeer is excused and this is correct with the verifiers (Muhaqqiqeen)...just as the evidences and clear proofs are established.

Tenth point: the leader of the believers, 'Ali bin Abee Taalib (*radi Allaahu 'anh*) did not make takfeer of the people of al-Jamal and Siffeen and did not treat them in the way disbelievers are, this is even with the authentic saying of the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) said to 'Ali: "No one loves you except for a believer and no one hates you except a Munaafiq."<sup>1</sup> He treated them as those who go against the rightful leader and did not treat them as he would the people of kufr. For this reason Imaam Aboo Haneefah said: if he did not follow this way the regulations for dealing with those who are rebellious would not be understood, his actions with them are a proof for being distant from making takfeer.<sup>2</sup>

There are many statements indeed from the Imaams in regards to the danger of *takfeer* and fleeing from being hasty in making it. This is to the extent that the one who falls short in its regard is excused.

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<sup>1</sup> Reported by Muslim, hadeeth no.78 from 'Ali (*radi Allaahu 'anh*).

<sup>2</sup> See Ibn ul-Wazeer al-Yamaneeh, Ahmad Mustaphaa (ed.), *Eethaar ul-Haq 'ala'l-Khalq* (Daar ul-Yemeniyyah, 1405 AH), pp.420-51