

## Extremism in Takfeer

Study Notes  
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**Note:** The revision notes below should not be solely relied upon. They are to be utilised along with their corresponding explanations delivered during the lessons.

### PRINCIPLE FIVE

That a Muslim is not pronounced a disbeliever (*kaafir*) by what he **says** or **does** or **believes** until the evidence is established against him,<sup>1</sup> and his doubts disappear and all the conditions of *takfeer* apply and all the conditions that negate *takfeer* are negated.

So this principle dictates that we submit to the withholding of pronouncing *takfeer* upon the one who **rejects, denies, or opposes** something from the religion that is known by necessity up until the proof is established against him.

### EVIDENCE FOR PRINCIPLE FIVE

The evidences for this principle are too many to mention however of the evidences that prove this sixth principle is the saying of Allaah:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

"And We never punish until We have sent a Messenger (to give warning)."  
[Al-Isra (17):15]

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمَلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ

"Then, verily! Your Lord for those who do evil (commit sins and are disobedient to Allaah) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful." [A-Nahl (16):119]

قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ

"Say (O Muhammad (sallallaahu alayhi wa sallam)): "What thing is the most great in witness?" Say: "Allaah (the Most Great!) is Witness between me and you; this Qur'aan has been revealed to me that I may therewith warn you and whomsoever it may reach." [Al-An'aam (6):19]

Shaykhul Islaam Ibn Taymiyyah (rahimahullaah) said:

"Also the women who had continual bleeding and said: "I have continual heavy bleeding which prevents me from prayer and fasting." So he (sallallaahu alayhi wa sallam) ordered her to pray during the period of continual bleeding and did

<sup>1</sup> That his kufr of action and saying is connected to his belief and heart.

not order her to make up for the prayers she had missed." [Al-Udar bi Jahal of Shaykh Ahmad Fareed]

"Also when the messenger (sallallaahu alayhi wa sallam) made *hijrah* to Medina the prayer was increased for the residents but those who were far from him, such as those in Mecca and Abyssinia, used to pray two *rak`at* and he did not order them to repeat their prayers." [Al-Udar bi Jahal of Shaykh Ahmad Fareed]

Further evidence: "When Mu'aawiyah ibn Al-Hakam as-Sulamee (radiyallaahu anhu) spoke in prayer after the forbiddance, being ignorant of it. So he (sallallaahu alayhi wa sallam) said "this prayer of ours - nothing from the speech of humans", and he did not order him to repeat the prayer." [Majmoo Al Fataawa 22/41-42]

Imaam Al Qurtubee (rahimahullaah) said:

"So just as the *kaafir* does not become a believer except by choosing *imaan* over *kufr*, then likewise a believer does not become a *kaafir* through something by which he did not intend *kufr* nor choose it. There is *ijmaa* upon this." [Tafseer Ul-Qurtabi 7/6128]

Ibn Al-Qayyim (rahimahullaah) said:

"..As for the *kufr* of ignorance when the proof has not been established and of one who has not been able to reach the truth, then Allaah has denied punishment for such a one until the proof brought by the messenger is established."

Imaam Ash-Showkaani (rahimahullaah) said:

"..Whoever prostrates to other than Allaah out of ignorance, he does not become a disbeliever." [Naylul Awtaar 6/210]

And there are many more statements from our *salaf* and the scholars of *Ahla Sunnah wal Jammah* establishing that proof has to be established upon a believer before pronouncing *takfeer* upon him. I refer the noble reader to the book *Al-udhar-bil-jahal`* by Shaykh Ahmad Fareed.