

Extremism in Takfeer

Study Notes
Abu Saifillah 'Abdul Qadir

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 THREE

Kufr is of two types;

- 1) **Kufr in belief**, that takes one out of the fold of Islam. It is also referred to as major *kufr*.
- 2) **Kufr in action**, that does not take one out of the fold of Islam on its own except, if after the establishment of the proof, his actions portray manifest denial, rejection, arrogance, etc. It is also referred to as minor *kufr*.

So this principle necessitates the establishment, of whether the judgement by other than what Allaah has revealed, falls under the type of *kufr* in belief which is rejection, denial, or making it permissible or even believing that one has a choice in the matter. Or does it fall under the type of *kufr* in action that does not make you a *kaafir*. Therefore if the scholars of Islam judge that the *kufr* in a particular instance was *kufr* in action then we would have indeed lied against Allaah if we were to make them unbelievers.

EVIDENCE FOR PRINCIPLE THREE

If *kufr* was not of two types then how would we understand the *hadith* narrated by Abdullah ibn Mas'ood (radiyallaahu anhu) that the Messenger of Allaah (sallallaahu alayhi wa sallam) said:

"Abusing a Muslim is *fisq* (sin) and fighting him is *kufr*." [Agreed upon]

So is this fighting *kufr* in belief or *kufr* in action, bearing in mind that if it is *kufr* in belief, then the person who does this act becomes a disbeliever (*kaafir*)? The answer is clearly that it is *kufr* in action, the minor *kufr* which does not remove one from the fold of Islam, and this is established from Allaah's statement;

"And if two parties from amongst the believers fight then make peace between them, and if one transgresses then fight you all the one which transgresses till it complies with the command of Allaah."

[Al-Hujuraat (49):9]

So we find Allaah describing those Muslims that fight each other as **believers**. Therefore fighting amongst believers is *kufr* in action or minor *kufr* and cannot be *kufr* in belief or major *kufr*. Each and every verse in the Qur'aan and the *hadith* that mentions *kufr* must be verified to find out what type of *kufr* it is. This is a task for the scholars alone and not the common people. Other examples of such cases can be found in the following authentic ahadeeth, where all the examples are of *kufr* in action or minor *kufr*.

"Two things if done are *kufr*, abusing of genealogies and wailing over the dead."

"Arguing over the Qur'aan is *kufr*."

"Speaking about Allaah's favours is giving thanks and leaving that is *kufr*."

"Do not return to being *kaafir* after me by some of you striking the necks of others (fighting)." [Al-Bukhaaree]

"Whoever goes into his women from behind (anus) has indeed done *kufr*."

And also the statement of Allaah:

"Whoever does not judge by what Allaah has revealed such are the disbelievers." [Al-Maa'idah (5):44]

Like this there are many more verses and *ahadeeth*, like the ones mentioned in chapter one that need to be explained by *tafseer* or *hadeeth* using principles of the *Shari'ah* in order to arrive at the correct ruling. A work only befitting for scholars. So this is where many of the Muslims become confused and are lead astray. They try to implement the verses of *Surah Al-Maa'idah* and other texts, as they are, apparently, without applying the principle that the *kufr* mentioned in the text can be one of two types.