

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 TEN

If we understand *Eemaan* and what it constitutes well and comprehended its meaning deeply we will now be able to see clearly what its opposite *Kufr* is, and what nullifies *Eemaan*. What negates the sayings and actions of the heart, the sayings and actions of the tongue, and the actions of the limbs? This can be understood by breaking *Kufr* (disbelief) down into the following categories:

Kufr of ignorance and rejection
Kufr of denial and hiding or opposing
Kufr of arrogance and pride
Kufr of hypocrisy

EVIDENCE FOR PRINCIPLE TEN

Any one of these can take a Muslim outside the fold of Islam completely. So as we mentioned the definition of *Eemaan* was; sayings and actions of the heart, sayings and actions of the tongue and actions of the bodily limbs. The above categories dictate that it is possible for all of this definition to be negated or some of it, depending on the circumstances of the belief and *kufr*. For example:

Sayings, Actions, And Belief Negated:

If all the constitutes of *Eemaan* are negated, then all the above categories of *kufr* are present except hypocrisy.

Sayings Of The Heart Negated:

If affirmation of the heart is negated without the presence of knowledge of the truth then it is *Kufr* of Ignorance and denial. This is similar to the *kufr* of the *mushrikoon* Arab as Allaah states regarding them:

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّبَ الَّذِينَ
مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ

"Nay, they deny that; the knowledge whereof they could not compass and whereof the interpretation has not yet come unto them. Thus those before them did deny. Then see what was the end of the *Zâlimûn*

(polytheists and wrong-doers, etc.)!" [Yoonus (10):39]

Hiding The Truth Whilst Having Knowledge Of It:

If one was to hide the truth (this includes not acting upon it) whilst acknowledging its truthfulness then this is the *Kufr* of rejection and hiding or denial and that is like the *kufr* of Fir'awn and his people as Allaah said:

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا
فَاتَّظَرُ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

“And they belied them (those *Ayât*) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (*Ayaat*) are from Allaah, and Moosaa is the Messenger of Allaah in truth, but they disliked to obey Moosaa, and hated to believe in his Message of Monotheism]. So see what was the end of the *Mufsidûn* (disbelievers, disobedient to Allaah, evil-doers, liars.).”

[An-Naml (27):14]

Actions Of The Heart Negated:

If the actions of the heart like intention, sincerity, love, were to be negated with the presence of outwardly manifested actions of the limbs then this is *kufr* of hypocrisy. This would be the case even if complete attestation to the truth was present or negated whether the negation was by denial or doubt. This *kufr* is the type of *kufr* of Ibn Salool and his sect. Allaah, The Most High said:

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

“And of mankind, there are some (hypocrites) who say: “We believe in Allaah and the Last Day” while in fact they believe not.”

[Al-Baqarah (2):8]

Actions Of The Heart And Bodily Limbs Negated:

If actions of the heart and bodily limbs are negated, with awareness (knowledge) in the heart, and acknowledgment on the tongue, then this is *kufr* on denial and arrogance. It is the *kufr* of Iblees, and most of the Jews those who witnessed the messenger (sallallaahu alayhi wa sallam) was the true messenger but did not follow him like Ka’ab bin al-Ashraf and it is like the one who abandons the prayer out of denial and arrogance.

Actions Of The Bodily Limbs Are Negated With The Presence Of Actions Of The Heart:

The Prophet (sallallaahu alayhi wa sallam) said about this one:

“Verily in the heart there is a piece of flesh, if it is pure the whole body is pure if it is corrupt the whole body is corrupt, is it not the heart.” [Agreed Upon]