

THE CLEAR DISTINCTION BETWEEN
IMAN & KUFR

SHEIKH ABDUR-RAHMAN ABDUL-KHALIQ

الحد الفاصل بين الإيمان والكفر

الشيخ عبد الرحمن بن عبد الخالق



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,
The Ever-Merciful,
The Bestower of Mercy

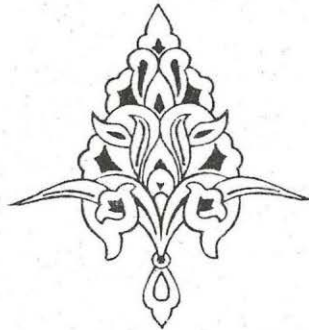


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Chapter I

Introduction

Introduction to the Subject

First, we will introduce to the reader the meaning of Iman (belief) and Kufr (disbelieve). After that, we will confirm and explain the general rule that differentiates between Kufr itself and whoever falls in it. This is because an act of Kufr may be performed by someone who may not be called a Kafir. We will explain what this rule means in detail, along with proofs supporting it.

What is Iman (Belief)?

To understand the desired meaning of a word mentioned in the Quran or the Sunnah (sayings and tradition of the Prophet), one must first know its meaning in the Arabic language. After that, one must study the uses of this word in various Islamic texts. It is impermissible to use a meaning of any word, relating to Shari'ah (Islamic Jurisprudence), according to any time frame, except the time of revelation. Iman is one of these words that must be interpreted exactly the way Allah and His Messenger wanted. Explaining words according to their meanings at the time of their revelation provides us with their desired meanings according to Islamic terminology.

When one studies the use of the word "Iman", one finds that there are two basic meanings for it:

- 1 -- Belief and acceptance.
- 2 -- Adherence and implementation.

The first meaning is supported by numerous evidences. Ibraheem asked Allah if he could witness how He brings the dead to life. Allah said, what translated means: *﴿He (Allah) said: "Do you not believe?" He (Ibraheem) said: "Yes, but to be stronger in faith.﴾* [2:260].

﴿قال أو لم تؤمن قال بلى ولكن ليطمئن قلبي﴾ (البقرة/260).

Also, Allah mentioned the story of Yousuf (Joseph) and his brothers. They came back at night crying to their father, carrying Joseph's bloody shirt, and saying: *﴿But you will never believe us even when we speak the truth.﴾* [12:17].

﴿وما أنت بمؤمن لنا ولو كنا صادقين﴾ (يوسف/17).

This means, that "you will never believe us and accept our claim, that Joseph was eaten by a wolf." Also, Allah said that Pharaoh said when he was facing certain death by drowning:

﴿"I believe that none has the right to be worshipped but He, in whom the Children of Israel have believed, and I am one of the Muslims (those who submit to Allah's Will).﴾ [10:90].

﴿آمنت أنه لا إله إلا الذي آمنت به بنو إسرائيل وأنا من المسلمين﴾ (يونس/90).

This means "I accept and affirm." I believe, or accept, is followed by a preposition that completes the meaning by explaining what the belief was in. When one says "I believe in Allah," this means that he believes in His Names, Attributes and that he submits to His will. Likewise, when one says "I believe in the Messenger, who calls to Allah," this means "I believe in the revelation from Allah to the Prophet." An

obvious example to the above is ﴿But you will never believe us﴾, that is “you will never accept what we say.” Another example, ﴿But none believed in Moses except the offspring of his people.﴾ [10:83].

﴿فَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ﴾ (يونس / 83).

This Ayah (verse) means that a few young Israelites believed in what Moses told them; that they will escape from Egypt, become victorious and that Pharaoh will die because of Moses.

The above attests to the first use of the word “Iman”. This form of speech means that Iman is believing in what Allah and His Messenger have said. The Prophet explained the cornerstones of Iman when he said in a correct Hadith, what translated means: “To believe in Allah, His Angles, His Books, His Messengers and the Last Day. And to believe in the good or bad that Al-Qadar (predestination) brings from Allah.” [Muslim].

The second common use, in Islamic terminology, is adherence and implementation. Implementation means to practice the group of actions that whoever practices them is called a Mu'min (a believer). Also, it means to prohibit the group of actions that whoever shuns them is called a Mu'min.

The Quran answered a question raised by some Muslims. They said “What about our brethren who died and did not pray in the direction of the Kaa'bah (in Makkah)?” This question was raised after the Qiblah (direction of prayer) was changed to Kaa'bah from Jerusalem. Allah said, what

translated means: *﴿And We made the Qiblah which you used to face, only to test those who followed the Messenger (Mohammad) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. And Allah would never make your faith to be lost. Truly Allah is Full of Kindness, the Most Merciful towards mankind.﴾* [2:143].

﴿وما جعلنا القبلة التي كنت عليها إلا لنعلم من يتبع الرسول ممن ينقلب على عقبيه وإن كانت لكبيرة إلا على الذين هدى الله وما كان الله ليضيع إيمانكم إن الله لرؤوفٌ رحيم﴾ (البقرة/143).

Scholars said that “your faith” in this Ayah, means “your prayer.” This means that Allah would never invalidate your pervious prayers made towards Jerusalem. He is the One who ordered you to pray in the direction of Jerusalem.

The Prophet said, what translated means: *“Iman is of sixty and some parts, the highest of which is La Ilah Illa Allah (there is none worthy of worship except Allah), and the lowest of which is removing harm from the road”* [Abu Dawood, An-Nasaii & ibn Majah]. The Messenger included all actions of Islam in the meaning of Iman, from Shahadah (proclamation of faith) to the least of actions, that is, to remove harm from people’s way.

Many verses of the Quran joined the two above meanings, when describing the believers. Allah said, what translated means: *﴿Innama (only) those are the believers who have believed in Allah and His Messenger, and afterward*

doubt not but strive with their wealth and their lives for the cause of Allah. Those are the truthful. ﴿[49:15].

﴿إنما المؤمنون الذين آمنوا بالله ورسوله ثم لم يرتابوا وجاهدوا بأموالهم وأنفسهم في سبيل الله أولئك هم الصادقون﴾ (المحجرات/15).

This Ayah describes Iman with both meanings, belief and implementation. Iman is believing, with no doubts, in Allah and His Messenger, giving charity and performing Jihad (struggle) in the cause of Allah. Jihad is the highest graded action of Islam, and whatever is less than Jihad is no doubt included in Iman. Whoever wants to perform Jihad, in the cause of Allah, will never be one who does not pray, give alms (Zakat) or perform Hajj (pilgrimage to Makkah). Allah described the believers: *﴿Those are the truthful.﴾*. This means that some will falsely claim to be believers, as the Ayah clearly implies when using “Innama” (which means “only”), or they may have a different meaning for Iman, thinking that Iman is only the affirmation of belief with the tongue. Using “Innama” means that whoever is not like what the Ayah described as a Mu'min, is not a true believer.

The following Ayah is similar to the one above. Allah said, what translated means: *﴿Innama (only) the believers are those who, when Allah is mentioned, feel a fear in their hearts, and when His Verses (this Quran) are recited unto them, they (the Verses) increase their faith; and they put their trust in their Lord (Alone). Who offer prayer perfectly and spend out of that We have provided them. It is they who are the believers in truth. For them are grades of dignity*

with their Lord, and forgiveness and a generous provision (Paradise). ﴿ [8:2-4].

﴿إنما المؤمنون الذين إذا ذكر الله وجلت قلوبهم وإذا تليت عليهم آياته زادتهم إيماناً وعلى ربهم يتوكلون. الذين يقيمون الصلاة ومما رزقناهم ينفقون. أولئك هم المؤمنون حقا لهم درجات عند ربهم ومغفرة ورزق كريم﴾ (الأنفال/2-4).

Fear of Allah, the increase of Iman in the heart and total dependence on Him, are all feelings and actions taken by the heart. This means that Iman is not only the affirmation and acceptance of the heart, but also actions and feelings taken by the heart. After this comes praying and giving Zakat, two actions that are parts of Iman. The verse then continues: *﴿It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise).﴾*. This Ayah also used “Innama (only)”: *﴿Innama the believers are...﴾*. Afterwards, Allah continued: *﴿It is those who are the believers in truth.﴾*. This Ayah also implies that there is a false Iman. This false Iman is either an empty proclamation (of faith) or a belief in myths and falsehood.

From all of the above, we find that Iman, as defined in the Book of Allah and the Sunnah of His Messenger, has two meanings: First: Accepting and affirming the revelation from Allah and what His Messenger has said. Second: Adhering to the Commandments that Allah ordained for those who accepted the revelation.

Some questions may arise here: "Can we confirm Iman for whoever accepted and affirmed with his heart only and did not implement the Commandments?" "Is attesting, only with the heart, that 'La Ilahu Illa Allah,' without implementation of the Commandments, enough for one to be called a 'saved believer?'" "What about indulging in what is prohibited?" The answer to these questions is as follows.

To talk about believing in the heart and adhering to the Commandments as different subjects is only meant to clarify and explain both. In reality, there is no separation between belief and adherence. The mind cannot imagine a person hearing Allah's Words, as if saying: "O My slave there is a Day of Judgment. On that day I am going to hold you accounted for your deeds. If you do good, I will enter you into Paradise. If you do evil, I will enter you into Hell." Then, this slave would say in reply: "O my Lord, I believe in, and accept, your Words. But I apologize for not adhering to them, for I am lazy!!" Imam Ibn Al-Qayyim further explained this matter. He said: "*It is not foreseeable that a believing man knows that prayer is obligatory, hearing Allah's call to prayer, day and night throughout his life. Yet, he does not answer this call not even once!!*"

I used to always say to my brethren: "Suppose that someone told us that this place we are sitting in is surrounded by fire, and that if you do not escape, the fire will kill you all. Do you think that any of us would remain in this place after hearing this warning? Do you imagine that someone may argue

with whoever gave the warning, saying: 'O my brother! I heard your warning, but excuse me. I am not leaving for I am lazy!' If such a man exists, then he is either disbelieving in the warning, or just crazy. There is not a sane man who would believe in such a warning, yet treats it like this."

Believing in the heart and adhering to what this belief calls for, is one whole subject that cannot be divided. If belief exists in the heart, then this belief will lead to adhering and obeying (the Commandments). This is an irrefutable fact. Only those who are blinded⁴ by following their tradition or those who are ignorant, will reject its implications.

There are many Hadiths of the Messenger that imply that believing in the heart qualifies one (whose evil deeds outweigh his good deeds) to enter Paradise after being punished in Hell for a time that only Allah knows. They may also mean that eternal punishment in Hell, which is the fate of disbelievers, is not feasible for whoever believed in the heart (but has more evil than good deeds). I will explain these Hadiths at the end of this book, God willing.

What is important here is affirming that shunning adherence to the Commandments of Allah is punishable by the Fire of Hell. Eternal punishment is, in reality, another subject of different proportions compared to being punished in Hell at all. Many Muslims did not understand this matter, and later found themselves turned away from the true belief and, unknowingly, entered into Kafir (heretic) beliefs.

Therefore, dear brother, ask yourself if you are a true believer in Allah. If you do not implement Allah's Commandments, then reexamine your faith. Ask yourself if you truly believe in Paradise, and if you do, why do you not pay its price? Ask yourself, also, if you truly believe in the Hellfire, and if you do, why, then, do you lead yourself to it? Ask yourself if you truly believe in Allah, the One and Only God, and if you do, why, then, do you not hurry to His Pleasure? And if you love Him, why do you not obey Him?

Know that if the Messenger wanted people to affirm his Message with the tongue only, then they would hurry to accept it. Rather, he wanted what comes after this affirmation. This is why he took pledges from Al-Ansar (Muslims of Madinah) to help and aid him. Also, he took pledges from Al-Muhajireen (Muslims who migrated to Madinah from Makkah) to spend from their money, migrate (to Madinah) and then, to fight in the cause of Allah. He promised them Paradise, but only after all this effort and struggle. Do some people, who have weak hearts, think that affirming Iman will not necessitate praying, giving charity or saying the truth for the sake of Allah? Do they think that Paradise will be theirs without paying its price. Iman is a belief that is implemented and an acceptance that leads to action; there is no Iman without this.

Conditions of Iman

We explained that Iman is belief and adherence, both taken as a whole. If there is belief and affirmation, then there must be adherence and implementation. If affirmation does not exist, then implementation does exist, either. What is the tenet of this affirmation and what are its components? What matters must this affirmation be concerned with?

This affirmation includes believing in all what Allah has revealed, in matters of the unseen, and affirming all what the Messenger of Allah has said. Whoever disbelieves in any part of what Allah has revealed, nullifies his Iman. To be a Mu'min (believer), one must believe in certain principals that are included in "**La Ilahu Illa Allah, Mohammad Rasoolu Allah.**" This means "There is none worthy of worship except Allah and Mohammad is the Messenger of Allah." What are these principals and cornerstones?

1 -- To believe that Allah is the Creator of this universe and the One who disposes its affairs. He is the One and Only, Ever-Living, All-Capable and Who has the Mighty Attributes. No shortcomings or faults proceed from Him. No one helped Him in the job of creation. He has no wife or son. All, let it be a king, a Messenger or a Jinn, are slaves and controlled by Him.

2 -- To believe that Allah created the world for a wisdom. Allah is praised from doing any action without a

wisdom behind it. He created the world for a reason, that is, that the believers worship and obey Him. Those Kuffar (disbelievers) who disbelieved and disobeyed Him are cursed and are ineligible for His Mercy.

3 -- To believe that the power to legislate and command is exclusively for Allah alone, for He is the Creator. Allah said, what translated means: *﴿Surely His is the Creation and the Commandment.﴾* [7:54].

﴿إِلا له الخلق والأمر﴾ (الأعراف/54).

Since the creation is His, then the Commandments must surely be His. Legislation in all matters is an exclusive right of Allah. To abolish adherence to Allah's Commandments, is Kufr that nullifies one's belief.

4 -- To worship Allah alone by obeying His Commandments. To invoke Allah, in supplication, to have hope in Allah alone, and not to take any intermediaries between Allah and the believer. Allah is the Most-Near (in Knowledge) who Hears and Fulfills whoever invokes His Names in supplication. He accepts whoever repents and asks for forgiveness. Whoever takes an intermediary, whoever it is, between him and Allah, has committed Shirk (disbelief).

5 -- To believe in Resurrection, Paradise, Hellfire and all historical events, or events of the future, that Allah told us. One must not explain these events using his own reasoning, accepting what makes sense to him and refuting what he cannot explain. By doing so, his belief will be nullified.

The mind must be used to attain belief. First, one must know the truthfulness of the Messenger, in what he describes of Allah. Then, one must analyze the Message, believe in its truthfulness and accept it. When one knows the Message and the Messenger and believes that they are true, then one must accept all what the Messenger tells of the unseen, without trying to subject such matters to his mind and logic. One understands what he can see and feel. What cannot be seen or felt is out of the reach of the mind. Otherwise, what can be understood and felt of the Sirat (the path above Hellfire, that all, believers and disbelievers, must cross over on the Day of Judgment)? The Sirat is thinner than a hair, yet sharper than a sword. Yet, believers cross over it in great speeds, like lightening or a speedy horse. What can be analyzed and understood about two dead men, buried in the same grave, one of them in a garden of Paradise and the other in a hole of the Fire (while they both are still in the same grave)?

The above are the pillars and essence of belief. Whoever does not believe in them does not have valid Iman. This is what “**LA Ilahu Illa Allah**” means. All Muslims must believe in what is explained above.

The first part of Iman has been explained, so what about adherence? Must we implement all of Allah’s and His Messenger’s Commandments? Or do we implement some and leave some? And the part that we implement, what does it contain? To explain these matters, we say the following:

First: In every one of the Commandments, there are two parts: Belief and adherence. An example for this is fighting (Jihad), that every Muslim must believe in its obligation. It must be practiced whenever conditions necessitate it. These conditions are explained in Fiqh (Islamic Jurisprudence) books. The Messenger said, what translated means: ***“Whoever did not fight (in the cause of Allah), or did not talk to himself about fighting, and died, he will die on a way of Nifaq (hypocrisy).”*** [Muslim, Abu Dawood, An-Nasaii & Ahmad]. To talk to yourself about a matter is believing in it and preparing yourself for what it calls for. Every Muslim must believe that Jihad (fighting in the cause of Allah) is an obligation on the Muslim nation. Allah said, what translated means: ***﴿Fighting is ordained for you (Muslims) though you dislike it.﴾*** [2:216].

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرِهٌ لَكُمْ﴾ (البقرة/216)

The above rule is not only for Jihad. Rather, it must be observed in all matters that are Wajib (obligatory). All Muslims must believe in all that is Wajib and implement them, unless prevented by uncontrollable circumstances. The believing part is a must, otherwise, rejection of the Wajib will nullify Iman. This is what scholars call Kufr Al-Ju'hud (disbelief thorough rejection). They say: ***“Whoever rejects the necessity of Hajj, becomes a Kafir.”*** This means that whoever does not believe that Hajj, for whoever is capable of performing it, is an obligation, then he becomes a Kafir.

Second: With regards to implementation and practicing, scholars differentiate between not practicing due to laziness, silly excuses or for being misguided, and between not practicing due to rejection and refuting the Commandments. The first type, like the one who does not fast to escape its hardship, shuns Hajj because it is costly or does not fight in the cause of Allah out of cowardice, is called an 'Aasii (non practicing) Muslim. The second kind is called a Kafir (for refusing to adhere to the Commandments).

There is only one type of worship that scholars differed on whether it meant Kufr if not implemented out of laziness, and that is Salat (Prayer). Many scholars who accede the Hadith, including Ahmad ibn Hanbal, said that whoever did not pray, out of laziness, is a Kafir. This judgment is passed because of the Hadiths that call whoever shuns the prayer, a "Kafir." The Prophet said, what translated means: "*The bond between us and them (non-Muslims) is the prayer, whoever shuns it is a Kafir.*" [Ahmad, At-Tirmithi & As-Sunan], and, "*Between one and Kufr is shunning the prayer.*" [At-Tirmithi & As-Sunan]. Some sayings of the Salaf (our righteous ancestors) also confirm the above.

Some scholars consider those who do not pray out of laziness or for other invalid excuses; and there are no valid excuses for not praying; to be 'Aasiin (non practicing) Muslims. They say that there is no difference between shunning prayer or shunning any other kind of Wajib worship. They explain the above mentioned Hadith, saying that it is

talking about whoever disbelieve that prayer is a Wajib. Or they explain this Hadith by saying that this Kufr (mentioned in the Hadith) is not the total Kufr that negates Islam, rather, a lesser type of Kufr passed for non-practicing.

What we believe to be the truth-is that whoever does not ever pray cannot be imagined to be a Mu'min. This is taken from what we explained before, that Iman is both believing and practicing. We mentioned before what ibn Al-Qayyim said regarding this matter. How can we consider one to be a believer in Allah, Paradise and the Hellfire, when if he hears warnings about punishment (for not practicing a Wajib), and even that does not move him? And when asked, he says that laziness is his excuse. It is impossible to imagine that such people can be considered believers.

Some scholars do not mind calling those who do not pray "Kuffar." However, they do not make this Kufr equal to the rejection of Tawhid (Oneness of Allah). They also say that not praying leads to punishment in Hell, but not for eternity like the disbelievers.

Either way, those ignorant Muslims, who completely abandon the prayer and feel safe because they do believe in its necessity, are in for a surprise. If they examine their Iman, they will find that they do not have any Iman at all, but only wishful thinking. They are similar to the Jews and Christians who believe that they will enter Paradise just by joining the religion. They may even think that Allah's punishment, if it

touches them, will only last for a few days. The Jews said: *﴿And they (Jews) say: “The Fire (Hellfire in the Hereafter) shall not touch us but for a few numbered days.” Say (O Mohammad to them): “Have you taken a covenant from Allah, so that Allah will not break His covenant? Or is it that you say of Allah what you know not?”﴾* [2:80].

﴿قالوا لن نؤمن النار إلا أباهم معدودة قل أتخذتم عند الله عهداً قلن بئذ لا يخلف الله عهده أم تقولون على الله ما لا تعلمون﴾ (البقرة/80).

Division only exists on the matter of eternity in Hell for whoever does not perform the prayer. He who depends on this is weak and a loser. Entering Hell, even for one minute, is enough punishment. Furthermore, hardship experienced while waiting for judgment on the Last Day, which will last for 50,000 years, is enough reason for one to work hard and perform prayer to avoid this hardship. One of the strongest evidences to the Kufir of whoever abandons prayer, and his remaining in Hell for an unknown period of time, is that there is no cleansing punishment for him, during the gathering of all creation on the Last Day, as there is for whoever does not pay Zakat, for example.

In short, practicing is a necessity of belief. One must believe that a Wajib is an obligation, a Mustahab is recommended and a Haram is prohibited. Scholars agree that Kufir is not a consequence of shunning any type of worship, out of laziness, except prayer. Many of As-Salaf said that whoever does not pray is a Kafir.

After this explanation about Wajib, Haram (impermissible matters) will be clear. To believe that a prohibited matter is Haram is a must. Whoever believes that drinking alcohol, fornication, stealing or murder is Halal (permissible), is a Kafir. The same goes for all other types of Haram that are mentioned in the Quran or the Sunnah of the Messenger. Whoever considers any of these Haram Commandments as Halal, for himself or for others, is a Kafir according to the unanimity of Muslims. No scholar disagrees with this rule. To render what is Haram as Halal is a Kufr that negates Iman and Islam altogether. This action, in reality, is a war waged against Allah and His religion and ridicules His Law, System and Commandments. This is why we consider those who reject Haram and call for considering it Halal, as Kuffar. This type of people rejects Allah as the One who legislates all things and belittles His orders. This is like relating weaknesses and shortcomings to Allah. When one knows the above, he will understand why Allah cursed Satan and expelled him from His Mercy. Satan only said to Allah: ﴿“*Shall I prostrate to one whom You created from clay?*”﴾ [17:61].

﴿أَأَسْجِدُ لِمَنْ خَلَقْتَنِي مِنْ طِينٍ﴾ (الإسراء/61).

This saying, of Satan, is belittling Allah’s order and refuting His Wisdom. All those who say: “Why does Allah prohibit alcohol?” Or, “Fornication and adultery are biological matters that have nothing to do with religion, tradition or morality,” have committed a Kufr that is similar to Satan’s Kufr, may Allah curse him. Whoever refuses to implement a Commandment from Allah, saying: “I do not want to obey Allah,” or “What is this prayer or Zakat?”, is like Satan. Satan

was ordered to do a Wajib, not to refrain from a Haram. When one refuses to do a Wajib, or indulges in Haram accepting it as Halal, one falls in Kufr. This rule is in unanimity among all scholars of Islam, all thanks are to Allah.

Scholars of Islam say that no evil deed will lead the believer to be in Hellfire for eternity, but they differed on the sin of killing a Mu'min. Scholars do not call whoever commits major sins a Kafir, nor say that he is punished in Hellfire for eternity. As for those who murder a Mu'min, some scholars declared them as Kuffar, using as evidence what Allah said, translated means: *﴿And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Anger and the Curse of Allah are upon him, and a great punishment is prepared for him.﴾* [4:93].

﴿ومن يقتل مؤمناً متعمداً فجزاؤه جهنم خالداً فيها و غضب الله عليه ولعنه
وأعد له عذاباً عظيماً﴾ (النساء/93).

Some scholars among the Salaf said that eternity is assured for whoever kills a Mu'min. Others say that this eternity mentioned in the Ayah means "a very long time." After time is served, the sinner is taken out of Hellfire. This understanding is based on studying all evidence, from the Quran and Sunnah, regarding these matters. These evidences confirm eternal punishment for disbelievers only. Evidence also confirms that whoever says: "La Ilahu Illa Allah" once in his life time, will taste its benefit one day.

We explained that belief is essential for any action in Islam. This subject was explained in the example of believing that prayer is a Wajib, also Zakat, Hajj and Jihad in the cause of Allah. Also, this part contains believing that murder without justification, fornication, adultery and drinking alcohol, are all prohibited for a Muslim. A Muslim cannot be a Muslim without believing in the above. We will now go into more details about the meaning and effect of this belief on the believer's soul.

The belief in the necessity of prayer, for example, leads to the following: One must believe that Allah obligated on him, or her, five daily prayers, every day and night. One must confirm this obligation with tongue and heart. If he disputes this obligation or rejects it, he becomes a Kafir. This rule is agreed upon by all scholars of Islam, all thanks are to Allah, Lord of the worlds. As for the effect of this belief on the soul, the following example can explain it. Let us imagine a Muslim, who testifies that "La Ilahu Illa Allah, Mohammad Rasoolu Allah", and believes in the obligation of the five daily prayers. This Muslim hears the warning of Allah's punishment for whoever ignores this obligation. Does not this warning lead this Muslim to adherence and obedience? Yes, indeed. Whoever says the opposite is mistaken. Let us imagine that this Muslim did not perform the prayer one day, out of laziness and following desires. Would not he feel sorrow, sadness and fear from being among the punished ones for abandoning the prayer? Yes, indeed. If he does not have these feelings, then how can he be called a Mu'min? Should we consider him a

Mu'min, unjustly, while he insists on shunning the prayer all his life till he meets His Lord, Whom he believed in? Those who do not pray must reexamine their faith. Let those, who consider those who do not pray as Mu'mins, fear Allah. Let them not consider a man a Mu'min, if the Prophet calls him a Kafir, and if Allah promises him His punishment. Every sane mind would confirm that belief and insistence on disobedience cannot exist in a man's heart at the same time.

The belief, explained above, can be clear in matters of sin, also. Muslims must first believe that sins are prohibited. Fornication must be considered a sin, and whoever rejects this rule defies Allah and is a Kafir. This belief, however, must also lead one to being cautious and fear falling into this sin. If desires led to this sin, then we say that whoever commits it is an 'Aasi (sinner), not a Kafir. However, this sin leads one to Allah's anger and punishment. If this sinner is a Mu'min, then he will have fear in his heart and sorrow for committing this sin. If fear from Allah, sorrow and remembering His warnings are not felt at all, then this sinner is a disbeliever. It is impossible to imagine a Mu'min who falls into sin, drinking alcohol, fornication or adultery, and then, later, fails to repent from his sin, feeling no sorrow or fear from Allah at all. Or that he does not fear that he will be asked about this sin by the King of the Day of Judgment. Or that he will not think about the seriousness of his sin. This kind of people cannot be called a Mu'min. Allah described the Kuffar with the above characteristics. He said, what translated means: *﴿I swear by the Day of Resurrection. And I swear by the self-*

reproaching person (a believer). Does man (a disbeliever) think that We shall not assemble his bones? Yes, We are able to put together in perfect order the tips of his fingers. Nay! Man denies Resurrection and Reckoning. So he desires to continue committing sins. He asks: "When will be this Day of Resurrection?" ﴿ [75:1-6].

﴿ لا أقسم بيوم القيامة . ولا أقسم بالنفس اللوامة . أيعسى الإنسان أن لن نجتمع عظامه . بلى قادرين على أن نسوي بنانه . بل يريد الإنسان ليفجر أمامه . يسأل أيان يوم القيامة ﴾ (القيامة/1-6) .

The one who wants to continue committing sins, ﴿So he desires to continue committing sins.﴾, is the one who denies Resurrection and Reckoning. He thinks that this day will never come, ﴿He asks: "When will be this Day of Resurrection?"﴾. This is what led him to continue committing sins. Whoever indulges in sins and does not think that he will be asked about them one day, is not a Mu'min. However, we cannot call such people Kuffar. Sorrow and fear can only be known to Allah, who Knows all secrets. We only say to whoever continues committing sins: "If you do not repent from your sin, and if your heart does not fear repercussions for sinning, you must reexamine your Iman. If you are a Mu'min, then you must fear falling into sin. If you are not a Mu'min, then, you will not care, when sinning, if you are disobeying your Lord.

The above meanings are what Iman is all about. Actions are a result of belief. This is what all scholars of As-Salaf said. Those who said that Iman does not necessitate

adherence and implementation, and no sin can reduce Iman, are Al-Murji'ah. They are from Al-Khalaf (those who defy As-Salaf's beliefs). They considered Iman as a belief that does not have any effect on life or on souls. Their saying is false and misguided. No one can separate between Iman in Allah and obedience to Him. This is similar to those who say that religion is a personal matter, between man and his Lord. They want to separate between religion and having any role in life or having moral codes that cure all diseases of the heart. Similarly, some say that religion is for Allah, but the state is for all. They want to exclude religion from organizing all aspects of social structures according to Allah's Commandments and Islamic Rules. All the above misguided sayings have one goal, although different people say them. They all want to exclude Islam, in belief and Commandments, from life and society. This matter is very serious. Let all of those who call to Allah examine what they call people to, and examine what kind of belief they carry.

In the remainder of this chapter we will answer the following question: "What is the minimum adherence needed to prove the viability and truthfulness of one's Iman?"

We cannot say that there is a minimum number of requirements for showing that true Iman exists. Wajibs are different according to different situations, Commandments and different capabilities of people. The minimum required from a person varies from one society to another. Prohibitions that one is forced to do, out of absolute necessity, vary from one

person to another. We cannot force a Muslim who lives in a Kafir country that fights Islam, to announce his Islam and publicly perform Islamic worship. To do so may lead to expulsion and suspension of religious and civil liberties. However, we cannot say the same about Muslims who live in Kafir countries that do not fight against Islam and do not stop them from believing in Islam or implementing it.

The minimum number of actions in Iman a Muslim is required to perform varies according to different conditions and legitimate necessities of the person and the society he lives in. Also, when the Ummah (Muslim nation) considers a person to be a believer or that he is fulfilling the minimum requirements of belief, then Allah will accept their testimony. Allah said, what translated means: *﴿Thus We have made you (true Muslims - real believers), a just (and best) nation, that you may be witnesses over mankind and the Messenger (Mohammad) be a witness over you.﴾* [2:143].

﴿وكذلك جعلناكم أمةً وسطاً لتكونوا شهداء على الناس ويكون الرسول عليكم شهيداً﴾ (البقرة/143).

The Messenger said that this nation's testimony over mankind is accepted by Allah. One day, a funeral procession passed by the Prophet, and the companions said words of praise about the dead man. The Prophet said: "*Guaranteed.*" They asked: "*What is guaranteed, O Messenger of Allah?*" He said: "*A funeral procession passed by and you had words of praise for the dead (man), so I said: 'Guaranteed,' meaning Paradise. Another funeral procession passed by and you said bad things about the dead (man), and I said: 'Guaranteed,'*"

meaning Hellfire. You are Allah's witnesses on His earth."
[Al-Bukhari & Muslim].

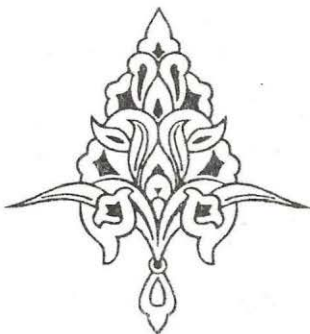
This Hadith, however, does not give the final judgment concerning belief or disbelief. The Last Word, in this matter, is only for Allah. He is All-Knowing of all secrets. This Hadith testifies that outer appearance tells about hidden beliefs. This is the reason behind the Messenger's confirming what the companions said. Mu'mins of any society will never be unanimous on calling any non-practicing Muslim a Kafir, unless his tongue confirms arrogant rejection of Allah's Commandments. Even whoever shuns prayer, an act of disbelief, cannot be considered a Kafir unless proof is established to this person about the necessity of praying, from the Quran and the Sunnah, but he still refuses to pray.

In short, there is no minimum number of actions, that are required from whoever testifies that La Ilahu Illa Allah, that if not implemented, he will be considered a Kafir. This is due to different circumstances in different societies of today. However, there will always be a method that Mu'mins can use to pass judgment on themselves and on others. This judgment is usually accepted by Allah. Passing a judgment on someone, that he is a Kafir, can only be applied if this person rejects implementation of the Commandments due to defiance and arrogance.

There are two different concepts that must be noted:

- 1 -- The essence of Iman and Kufr.
- 2 -- Passing judgment, either Iman or Kufr, on someone or a group of people.

We explained the first matter, that is the essence of Iman and Kufr, in detail. The second concept has many rules and consequences that will be discussed in another chapter of this book. What must be noted here is that Iman requires adherence and implementation. The minimum actions required cannot be measured. However there will always be a number of actions that must be performed.



Chapter 2

What Negates Iman

In the pervious chapter, we explained the meaning of Iman. Iman is believing in what Allah has described of Himself, what He has revealed about His Angles, Books, Messengers, the Last Day and Al-Qadhaa' and Al-Qadar (predestination). All these articles of faith must be accepted the way Allah and His Messenger decreed. Iman has a condition, that it is to be implemented. Implementation of Iman has two parts: Adhering to the Commandments and shunning the prohibitions. Both parts must be known to the believer. The more Iman exists in the heart, the more its conditions will be realized. Those who obey Allah's orders are true in their claim of being Mu'mins. Those who do not obey the Commandments, out of laziness, are the ones who lie and deceive themselves. If we understand the true meaning of Iman, as we explained before, then, we must also know what negates and destroys belief.

One may posses Iman in his heart, yet, a false belief, that may enter his heart, or an act that he may commit, may take this person out of Iman and enter him into Kufr. Therefore, what are these actions or beliefs that may negate Iman and enter one into Kufr? The answer to this question is as follows: A book of this size is not sufficient to explain these beliefs and actions, that negate Iman, in detail. Therefore, a summary of this subject will be introduced to the reader. Our main purpose of mentioning this serious matter is to introduce the plain truth. Before answering the above question, a short introduction will be necessary.

Iman must be taken as a whole. It is a total truth that cannot be separated from its parts. Dividing Iman into different categories is only to help study it. To shun and reject any of these parts, however, means that Kufr in all other parts exists. To prove the above, we mention what Allah said, translated it means: *«Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is aware of what you do.»* [2:85].

﴿أَفْتُمُونَن بَبَعَضِ الْكُتَابِ وَتَكْفُرُونَ بِبَعْضِ مَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾ (البقرة/85).

And, *«Verily, those who disbelieve in Allah and His messengers and wish to make distinction between Allah and His messengers (by believing in Allah and disbelieving in His messengers) saying: “We believe in some but reject others” and wish to take a way in between. They are in truth disbelievers. And We have prepared for disbelievers a humiliating torment.»* [4:150-151].

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرَسُولِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرَسُولِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا . أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا﴾ (النساء/150-151).

Theses are clear Nusus (texts) from the Quran. They prove that Iman and implementation cannot be separated from each other. The above Ayat, although directed at the Jews,

must be taken as general. Whatever Allah blames others for doing, must be known to Muslims that the same blame will be directed at them, if they commit them. The first Nass (text), [2:85], is about a type of actions. The second, [4:150-151], is about a type of belief.

The first Ayah explains what the Jews used to do in Madinah. Some of them were allies of one Arab tribe, Al-Aws, while other Jews were allies of Al-Khazraj, another Arab tribe of Madinah. Whenever war started between these two camps, Jews on either side would kill other Jews on the opposing camp. Jews would kill Jews and occupy their houses. When the war ends, leaders of Jews on both camps would meet to exchange prisoners and treat the injured. Therefore, Allah said, what translated means: ﴿*And (remember) when We took your covenant (saying): "Shed not the blood of your people, nor turn out your own people from their dwelling. Then, (this) you ratified and (to this) you bear witness. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is aware of what you do."*﴾ [2:84-85].

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تَخْرُجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تُشْهِدُونَ . ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتَخْرُجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسَارَى تَفَادُوهُمْ وَهُوَ مَحْرُومٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفْتُونُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا لِلَّهِ بِخَافِلٍ عَمَّا تَعْمَلُونَ﴾
(البقرة/ 84-85).

The second text is also about the Jews. Jews accepted the prophecy of Moses and rejected the prophecy of Jesus and Mohammad. This is discrimination between Allah's Messengers.

The purpose behind mentioning these two examples is to show that Iman must be taken as a whole. This rule will be further explained with the introduction of examples as to what negates belief.

Iman is nullified when a part of it is disputed. This is because rejection of a part of belief is in reality rejection of the whole belief. Whenever one believes that Allah is the All-Knower, the All-Wise, then, he has believed. However, whenever one thinks that any action or order of Allah's is unwise, then, he has negated his previous belief. Also, Whoever believes in all Prophets except one Prophet, negates his belief. In reality, such a person does not believe in any Prophet. Allah is the One who sent all Prophets. To discriminate against one Messenger is rejection of the wisdom of He Who sent all Prophets, Allah, all praise be to Him.

Likewise, disbelieving in the angles is like relating falsehood to Allah, a clear Kufr.

To regard Haram (impermissible) as Halal (permissible) is Kufr. It is equal to saying to Allah: "I do not accept this Commandment from you, nor approve the wisdom behind it. It should be Halal" This will negate the previous Iman, if there was pervious Iman. This is similar to whoever refuses to obey Allah out of arrogance, as if saying to Him: "I will not obey you or implement your Law. Your Commandment is not out of knowledge or wisdom." This type of Kufr is what Satan had. His arrogance led him to reject Allah's order, claiming that there is neither wisdom nor knowledge behind it. This is the reason why such rejection and disobedience are Kufr. It is not disobeying Allah anymore, rather, it is refuting Allah's Commandments, believing that they did not proceed out of wisdom or knowledge. This will negate and destroy all previous Iman and obedience.

After this introduction, we hope that this important matter is explained. We will introduce several examples and apply them to the rule explained above. As mentioned before, we cannot explain every possible example, rather, we will produce enough evidence to prove and illustrate this rule. We will talk about widely discussed examples. These examples are talked about today and are confusing to some. We ask Allah to lead us to the righteous way.

How is Iman Negated?

Iman revolves around believing in Allah and His Attributes. All aspects of Iman meet around this point. Iman in Allah requires believing that He is the All-Mighty, the Lord, the Creator, the Most-Beneficent, the Merciful, the King, the Most-Dominant, the Irresistible and the Most-Powerful. He started the creation for a great wisdom, that He is worshipped. He does not deal injustice to anyone. He is free from all ill-descriptions, fatigue, forgetfulness or disease. He is the All-Knower of everything and no secret escapes His Knowledge. Allah creates and does what He will. He decrees what He will and commands with what He wants done or with what He prohibited. His decrees and what He will are irresistible. Believing in Allah's Angles is a part of believing in Him, for they are His soldiers. Also, believing in the Messengers is a consequence of believing in Allah, for they are His Messengers who called people to His Path. Believing in His Books is a part of Iman also, for they contain His Laws, Words and Commandments. Also, believing in the Last Day is a part of Iman. It is the Day when Allah gathers His creation, both mankind and Jinn, to judge between them. Disbelieving in the Last Day is disbelieving in Allah. Al-Qadhaa' and Al-Qadar (predestination) is His decrees and actions. Rejecting predestination decreases from Iman, and will be explained further later on, Allah willing.

The essence of Iman is explained above. Iman is not parts that can be separated, taking what we desire and

shunning what we do not like. Iman will not be intact this way. Iman is one whole and all of its parts originate from believing in Allah, the Praised One. Therefore, disbelieving in one decree of Allah's is disbelieving and negating the origin of Iman, "La Ilaha Illa Allah," there is none worthy of worship except Allah.

Whoever disbelieves in the punishment in the grave, or that As-Sirat, the Path on top of Hell, that every one must pass over, is thinner than a hair and sharper than a sword, disbelieves in Allah. Whoever rejects that Allah gathers the disbelievers, on the Day of Judgment, walking on their foreheads, disbelieves in Allah and will not benefit from his pervious Iman. The Prophet was asked about how the disbelievers will be gathered walking on their faces. He said, what translated means: "*The One who made them walk on their feet in this life, is All-Capable of making them walk on their foreheads on the Last Day.*" [Al-Bukhari, Muslim, At-Tirmithi & Ahmad]. Therefore, the Prophet referred the questioner to what he believed of Allah's Capability to create what He will. Every matter of belief must be treated the same way.

This rule, explained above, is also valid in matters of worship and legislation. To reject any type of Islamic worship, is in reality rejecting Allah, the One who has exclusive right to legislate. This is Kufr. If one says about As-Sai' (going the distance between mount Safah and mount Marwah in Hajj): "What a woman (Abraham's wife) did before, is no concern of

mine”, he rejects Allah’s order. Some pilgrims of today say even more than this. They dispute circling the Kaa’bah, kissing the black stone or throwing Al-Jamarat (stoning Satan). This rejection is a Kufir that one directs against Allah’s Wisdom and Knowledge. This is the Kufir that negates Islam, may Allah save us from this end.

To ridicule wearing beards, praying, Muslim woman’s dress (Hijab), Mosques, Al-Kaa’bah or the Messenger, is Kufir in Allah, the Praised One. Reducing or outright rejection of any action or Commandment of Allah is Kufir that negates Iman.

Ridiculing what Allah made revered for us, like Al-Ka’bah, mosques and the Quran, or ridiculing any Muslim for his Islam, are also acts of Kufir that Muslims must never commit. Allah said, what translated means: **﴿Verily! (During the worldly life) those who committed crimes used to laugh at those who believed. And whenever they passed by them, used to wink one to another (in mockery).﴾** [83:29-30].

﴿إِنَّ الَّذِينَ أُجْرِمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ . وَإِذَا مَرُوا بِهِمْ يْتَخَامُونَ﴾ (المطففين/29-30).

Whatever Allah made holy for us, is revered because Allah decreed so. Ridiculing these revered matters is ridiculing the One Who made them holy. Also, to show enmity for a practicing Mu’min, just because he is obeying what Iman requires of him, is Kufir and fighting against the cause of Allah. Mu’mins must love other Mu’mins for their belief in Allah and

excellence in the religion. If a person becomes an enemy of a Mu'min, only because of his Iman and adhering to Allah's Book and the Sunnah of His Messenger, then this person has committed Kufr and is hindering Allah's cause. He is committing two major crimes, one of them (hating a believer for his belief) is Kufr. This end is a result of enmity shown and practiced against a Muslim, only for his belief. Not only is this Muslim taken an enemy, but also it is enmity towards Allah's religion. If one becomes an enemy of Allah's religion, he becomes an enemy of Allah, and such is the Kafir. Mu'mins are Loyal to Allah. Allah said, what translated means: **﴿Allah is the Wali (Protector or Guardian) of those who believe﴾** [2:257].

﴿الله ولي الذين آمنوا﴾ (البقرة/257).

To become an enemy of a believer in worldly matters that are not related to the believer's adhering to the Commandments and obeying Allah, is not Kufr. Rather, it is a sin that does not negate Iman.

We hope that the general idea about the essence and meaning of Iman is clear by now. We sought to show that negating a part of Iman negates all of Iman. We ask Allah to save us and our brethren from any decrease in our Iman, and to increase our Iman till we meet Him, with perfect belief.

Now we mention, in detail, some types of actions or beliefs that negate Iman. We will mention some of what many Muslims do or say today. All power comes only from Allah, and our return will be to Him.

First: Rejecting the Wisdom Behind the Commandments

When Allah created Adam, He entered him into Paradise. Allah told him that Paradise will be his home. Adam disobeyed Allah, and therefore, he was sent down to earth. Adam's, and his offspring's time on earth was a test for them. Whoever passed this test will be sent back to Paradise. However, he will have to earn it. Whoever misused the power that Allah gave him and forgot the reason behind his creation, (to worship Allah), will enter into Hell. This test is what one does with regards to the Commandments. Allah said, what translated means: *﴿Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?﴾* [23:115].

﴿أفمنسبتم أنما خلقناكم عبثاً وأنكم إلينا لا ترجعون﴾ (المؤمنون/115).
Scholars said that "play" means without Laws and Commandments.

Laws and Commandments are the Shari'ah (Allah's Laws and legislation). Shari'ah contains worship, code of conduct and how to deal with others. If the reason behind creation is sending down Commandments, as a test, then adhering to the Commandments is a must. Obedience, then, becomes a necessity that must never be abandoned. Allah, Himself, retained the exclusive job of legislating, and made adhering to it a goal in itself. Allah said, what translated means: *﴿The decision is only for Allah.﴾* [6:57].

﴿إن الحكم إلا لله﴾ (الأنعام/57).

Also, ﴿Surely, His is the Creation and Commandment.﴾
[7:54].

﴿ألا له الخلق والأمر﴾ (الأعراف/54).

Allah sent down His Laws and Commandments to His Messengers. He sent down these Laws with Wisdom and perfect Knowledge. He is the All-Knower of what brings benefit to His slaves, and what brings harm to them. This is why rejecting Allah's Laws and Commandments, is rejecting Allah who revealed them. "La Ilaha Illa Allah," attests that Allah owns the creation and Commandment. To accept that Allah has the creation but not the Commandment, is Shirk and Kufr. Such beliefs lead people to legislate for themselves. "La Ilahu Illa Allah" means that there is none worthy of worship and obedience except Allah the Creator and the Praised One.

To claim that a part of the Commandments is free of wisdom, while the rest is not, is not acceptable. Allah is free from all ill-descriptions: ﴿...and your Lord is never forgetful.﴾ [19:64]. All what Allah does is full of wisdom. Disbelieving in the wisdom behind a part is disbelieving in the wisdom behind all parts, and this is Kufr.

During the first generation of Islam (in Makkah) something similar happened. Allah has forbidden eating dead animals (that have not been slaughtered according to Islamic law). Arabs used to eat dead animals. Satan introduced to some of these disbelieving Arabs the following doubts. He told them to ask Prophet Mohammad: "*Who killed the dead*

animal?" The Prophet said: "**Allah.**" The disbelievers said: "**What you kill is Halal (permissible) and can be eaten, and what Allah kills is dead and Haram (impermissible) that cannot be eaten? Who is better, Allah or you?"** Some Muslims with weak faith believed them. Allah revealed, what translated means: **﴿Eat not (O believers) of that (meat) on which Allah's Name has not been pronounced (at the time of slaughtering) for it is Fisq (sin and disobedience of Allah). And certainly, the devils do inspire their friends (from mankind) to dispute with you, and if you obey them (by eating unlawful meat) then indeed you would be Mushrikeen (polytheists).﴾** [6:121].

﴿ولا تأكلوا مما لم يذكر اسم الله عليه وإنه لفسق وإن الشياطين ليوحون إلى أوليائهم ليجادلوكم وإن أطعتموهم إنكم لمشركون﴾ (الأنعام/121).

Allah considered following the disbelievers in part of the Commandments equal to disbelieving in Allah. This is because to let other than Allah legislate, is denying that Allah is the only One Who legislates, and refuting that His Commandments are full of wisdom. This is a clear matter, all thanks are to Allah.

Many Muslims of today repeat what enemies of Islam say about Allah's Commandments. No Commandment of Allah is free from criticism today. Examples are the matter of the man having more than one wife, divorce, slavery, punishment for thieves, capital punishment and stoning the adulterers. Many of those who testify that La Ilahu Illa Allah, repeat these doubts, not knowing what these doubts lead to.

This is a very serious matter. Believing that Allah's actions or decrees are free of wisdom is Kufr in Allah, the Praised One.

To disbelieve in the wisdom behind the Commandments is even more clear among the following type of people. They reject all of Allah's Laws and Commandments. They think that Islam is outdated and does not satisfy today's needs and civilization. This type of people, whether Muslims or non-Muslims, are not believers.

Some Muslims may reject a Commandment if surprised by it and if they did not previously know the wisdom behind it. However, when they are told that Allah decreed this matter, and the wisdom is explained to them, they must obey. If they do not repent and accept Allah's Commandment, they become Kuffar. An example to this situation is what Ahmad narrated that when Sa'ad ibn Ubadah heard the Ayah: *﴿And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever.﴾* [24:4]

﴿والذين يرمون المحصنات ثم لم يأتوا بأربعة شهداء فاجلدوهم ثمانين جلدة ولا تقبلوا لهم شهادة أبدا﴾ (النور/4)

he said: "Is this how Allah revealed this (Ayah), O Messenger of Allah?" The Messenger said: "O Ansar (People of Madinah), do you hear what your master is saying?" They said: "O Messenger of Allah, do not blame him for he is a jealous person. He never married other than a virgin. And if he married a woman, then divorced her, none of us would dare to marry her, because of his jealousy." Sa'ad said: "By

Allah, I do not doubt that it (the Ayah) is true and that it is from Allah. I was only wandering: If a punk slept with her (my wife), could not I chase him away or remove him till I produce four witnesses? By Allah, I will not produce them till he is finished with her.” Then, Allah revealed the Ayah: *﴿As for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allah ...﴾* [2:85].

﴿والذين يرمون أزواجهم ولم يكن لهم شهود إلا أنفسهم فشهادة أحدهم أربع شهادات بالله ...﴾ (البقرة/85).

This example shows that a Muslim may question the wisdom behind a Commandment, and still be a Muslim.

The same happened to Omar ibn Al-Khattab. He questioned the wisdom behind the treaty of Al-Hudaibiyah, between the Prophet and disbelievers of Quraysh. Omar thought that this treaty does not benefit Muslims and may result in weakening the religion. Later on, this treaty turned out to be just the opposite. The treaty of Al-Hudaibiyah was one of the major victories for Islam. Omar questioned the Prophet and Abu Bakr about the wisdom behind this treaty. This was not considered to negate Omar's Islam. May Allah be pleased with Omar.

Having permanent rejection of Allah's Commandments, or thinking that the Laws are free of wisdom, will negate Islam. Also, rejection of the special rights that Allah gave only to His Messenger, constitutes a rejection of Allah's Wisdom for choosing the Messenger and rejection of the Message itself.

Examples to these special rights are: Having more than four wives (at the same time), Al-Khums (one fifth of war possessions), etc. To question Allah's choice in Mohammad is Kufr in Allah, the Praised One. Some Muslims of today bring sadness to the heart by questioning what Allah has permitted only for His Messenger. Are these people really Muslims?

True Muslims only accept and obey Allah's Commandments. This is the flag that Muslims must raise: "We hear and we obey." It is permitted for a Muslim to ask about the wisdom behind any of Allah's Laws. This wisdom, if uncovered, will only increase Iman and strengthen the salve's ties with his Lord. This is different from rejecting the wisdom behind the Commandments. Muslims, unlike disbelievers, seek to know Allah's Wisdom behind His Laws. Allah mentioned the wisdom behind many Commandments. However, disbelievers reject and ridicule Allah's Laws. Allah said, what translated means: *Woe to every sinful liar. Who hears the Verses of Allah being recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment. And when he learns something of Our Verses (this Quran), he makes them a jest. For such there will be a humiliating torment.* ﴿[45:7-9].

﴿ويل لكل أفاك أثيم . يسمع آيات الله تتلى عليه ثم يصر مستكبراً كأن لم يسمعها فبشره بعذاب أليم . وإذا علم من آياتنا شيئاً اتخذها هزواً أولئك لهم عذاب مهين﴾ (الجانثية/7-9) .

Second: Ruling by Other than What Allah Has Revealed

Allah has sent down the revelation to be implemented and adhered to. He did not give His slaves a choice as to implement the revelation or not. Rather, He made it obligatory on them to obey and implement His Commandments, and made that the reason behind creation. Allah did not create His slaves for joyful play. Iman means to obey His Laws and Commandments. "La Ilaha Illa Allah" means that there is none worthy of total obedience and total legislative power, except Allah. If Iman means the above, then rejecting Allah's Laws and ruling by other than what He has revealed, nullifies Iman. Allah explained this matter clearly when He said, what translated means: *«And whosoever does not judge by what Allah has revealed, such are the Kafirun (disbelievers - of a lesser degree as they do not act on Allah's Laws).»* [5:44].

«ومن لم يحكم بما أنزل الله فأولئك هم الكافرون» (المائدة/44).

Allah said the above about the Jews, who wanted to nullify stoning of the adulterers that was mentioned in the Torah. They came to the Prophet and asked him to rule for them in the matter of adultery, hoping that he would erase stoning and produce a new rule. The Jews hoped that If the Prophet released them from the burden of stoning the adulterers, that this will be sufficient an excuse in the Sight of Allah. Allah said, what translated means: *«Verily, We did send down the Torah (to Moses), therein was guidance and light, by which the Prophets, who submitted themselves to*

Allah's Will, judge the Jews. And the Rabbis and the priests (too judge the Jews by the Torah after those Prophets) for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafirun. ﴿5:44﴾.

﴿إنا أنزلنا التوراة فيها هدى ونور يحكم بها النبيون الذين أسلموا للذين هادوا والربانيون والأحبار بما استخفظوا من كتاب الله وكانوا عليه شهداء فلا تخشوا الناس واخشون ولا تشتروا بآياتي ثمناً قليلاً ومن لم يحكم بما أنزل الله فأولئك هم الكافرون﴾ (المائدة/44).

Allah ended the above Ayah, that was directed at the Jews, with a general rule: *﴿And whosoever does not judge by what Allah has revealed, such are the Kafirun﴾*. "Whosoever" contains all those who are described in the above Ayah and whoever does what they do.

A question often arises here: "Does ruling by other than what Allah has revealed constitute Kufur?" The answer to the above question has three parts:

1 -- Ruling by other than what Allah has revealed, believing that these rules are better than Allah's, constitutes Kufur. Muslims are unanimous on this rule.

2 -- Ruling by other than what Allah has revealed, believing that these rules are equal to Allah's, also constitutes Kufur. Muslims are unanimous on this rule too. This type is

considered Kufir because such person considers Allah equal to some of His creation. Allah said, what translated means: ﴿... yet those who disbelieve hold others as equal with their Lord.﴾ [6:1].

﴿ثم الذين كفروا بربهم يعدلون﴾ (الأنعام/1).

3 -- Believing that Allah's Rule is the best and the truth, and that whatever defies it is false and misguided, yet ruling by other than what Allah has revealed because of following desires or for money or positions to be gained. This is the type that ibn Abbas talked about, when he said: "*Kufr that is less than* (total) *Kufr* (in grade)." This means that this type of Kufir does not completely nullify Islam (and is considered a major sin).

The above clarifies the rule concerning those who believe that their rule, or other Kuffar's rule, is equal to Allah's rule. Also, the judgment is clear concerning whoever calls Allah's rule "reactionary, outdated or uncivilized."

It must be noted here, that Ijtihad (a personal opinion based on the Quran and Sunnah) by scholars of Fiqh, is not Allah's rule. What Allah ruled is found in His Book and the Sunnah of His Messenger only, and is clear and plain. Every other opinion and judgment is bound to be found either right or wrong. The scholar's opinion and Ijtihad can be wrong. Allah's rule is never wrong. Whoever does not follow the Ijtihad of scholars, does not defy Allah. Whoever defies the clear text of the Quran or the Sunnah, defies Allah.

Third: Ridiculing a Muslim for His Islam

Many Muslims think that ridiculing any aspect of Islam is Kufr, but ridiculing Muslims is not. This matter needs to be further explained.

1 -- Ridiculing Muslims may happen because of their looks, behavior or conduct. This is a sin and not Kufr. Allah said, what translated means: *«O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having faith (to call your believing brother: "O sinner" or "O wicked"). And whosoever does not repent, then such are indeed the wrong-doers.»* [49:11].

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقِ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾
(المحجرات/11).

Allah calls these insults, (mentioned in the above Ayah):
«How bad is it, to insult one's brother after having faith.»
This means that it is bad to insult one's brother after they both became Muslims.

However, it must be noted that, sometimes, ridiculing a Muslim for how he looks, which no one can control except Allah, may lead to Kufr. Allah made people different from

each other and speaking different languages. This is a sign of Allah's Greatness. *﴿And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colors. Verily, in that are indeed Signs for men of sound knowledge.﴾* [30:22].

﴿ومن آياته خلق السموات والأرض واختلاف ألسنتكم وألوانكم إن في ذلك لآياتٍ للعالمين﴾ (الروم/22).

2 -- Ridiculing a Muslim may happen because he is a good Muslim, following Allah's Path, or because he is performing an act of Iman that Allah has Commanded. This is ridiculing the religion itself, and this act is Kufr. Allah described the Kuffar saying, what translated means: *﴿Verily! (During the worldly life) those who committed crimes used to laugh at those who believed. And whenever they passed by them, used to wink to one another (in mockery). And when they returned to their own people, they would return jesting. And when they see them they said: "Verily! These have indeed gone astray!" But they (disbelievers, sinners) had not been sent as watchers over them (the believers).﴾* [83:29-33].

﴿إن الذين أجمعوا كانوا من الذين آمنوا يضحكون. وإذا مروا بهم يتغامزون. وإذا انقلبوا إلى أهلهم انقلبوا فكهمين. وإذا رأوهم قالوا إن هؤلاء لضالون. وما أرسلوا عليهم حافظين﴾ (المطففين/29-33).

These criminal Kuffar ridicule and laugh at Muslims, when they pass by them. When these Kuffar return to their homes, they feel proud and happy, as if they did something that they should be praised for, not a crime that calls for punishment. These Kuffar describe the believers as "gone

astray.” This is similar to what some of today’s sinners say. They call the believers “fundamentalists, hard-liners, psychopaths, reactionary, living in another world, they wasted their youth for nothing or that they do not enjoy life and its pleasures.”

﴿*But they* (disbelievers, sinners) *had not been sent as watchers over them* (the believers).﴾. This means that Allah did not appoint these Kuffar to be watchers over what the believers do. Then, Allah describes another scene, when the believers are high in their grades in Paradise, and the disbelievers are low in their grades in Hell. ﴿*But this Day* (Day of Resurrection) *those who believe will laugh at the disbelievers. On* (high) *thrones, looking* (at all things).﴾ [83:34-35].

﴿*فاليوم الذين آمنوا من الكفار يضحكون . على الأرائك ينظرون*
(المطففين / 34-35).

And, ﴿*Beautiful is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allah’s orders and keep away from what He has forbidden, will be above them in the Day of Resurrection. And Allah gives to whom He will without limit.*﴾ [2:212].

﴿*زِين للذين كفروا الحياة الدنيا ويسفرون من الذين آمنوا والذين اتقوا فوقهم يوم القيامة والله يرزق من يشاء بغير حساب*﴾ (البقرة / 212).

In short, it must be understood that ridiculing a Muslim for his Islam, is ridiculing Islam itself. Ridiculing Islam is ridiculing Allah, Who sent it down. This is a clear Kufr. The same can also be said about taking a Mu’min as an enemy,

because he is a believer. If a person has a worldly dispute with a believer, then this person is either right or wrong. If he was right, then this enmity is permissible, if he was wrong, then this enmity is a sin. To show enmity to a believer because he is a believer, is Kufr, because it is a war waged against Allah and His religion, and it is hindering the believers' path to Allah.

Many people love a person if he has the same needs and likes and follows the same desires they follow. However, if one becomes a believer and follows Allah's Path, they show enmity and despise him. This is a very serious matter, and we seek refuge in Allah from it. If this enmity becomes a drive to hinder and corrupt the belief of others, then this is Kufr. Allah said of the Kuffar, what translated means: *﴿Alif Lam Ra. (This is) a Book which We have revealed unto you (O Mohammad) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief and monotheism) by their Lord's leave to the Path of the All-Mighty, the Owner of All-Praise. Allah to whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment. Those who prefer the life of this world instead of the Hereafter, and hinder (others) from the Path of Allah (i.e. Islam) and seek crookedness therein. They are far astray.﴾* [14:1-3].

﴿أر . كتاب أنزلناه إليك لتفجر الناس من الظلمات إلى النور بإذن ربهم إلى صراط العزيز الحميد . الله الذي له ما فى السموات وما فى الأرض وويل للكافرين من عذاب شديد . الذين يستحبون الحياة الدنيا على الآخرة ويصدون عن سبيل الله ويبغونها عوجاً أولئك فى ضلال بعيد﴾ (إبراهيم/1-3).

Allah described the Kuffar that: First: They prefer this life to the other life, in the Hereafter. Second: They hinder people from the Path of Allah. They seek that Allah's Path is abandoned by the believers, therefore, they hinder from it. Allah has promised such people His torment. What can one say, then, about those who enlist the help of their countries' agencies and their nation's fortunes to hinder from the Path of Allah. I read in an Arabic newspaper, published in a Muslim country, that in Istanbul: "*A law has been passed to outlaw Hijab (women's code of dress), like (we ban) carriages that are pulled by donkeys.*" Is there more hindrance, from the Path of Allah, than this. Furthermore, look how the writer put it "*Like (we ban) carriages that are pulled by donkeys.*" The law, which is Kufr in itself, did not have this humiliating description, but the newspaper added it to show their rage against the rapid spreading of Allah's religion. They seek to discourage women from wearing Hijab and they hinder from Allah's Path using all means possible. This is Kufr. A believer becomes happy if Allah's religion is more widespread. A Kafir becomes angry if Allah's religion becomes widespread and if His Word becomes the Highest. A clear way of hindering from Allah's Path is ridiculing Muslims for their Islam. A newly devout Muslim may be discouraged from the Path of Iman if people humiliate and ridicule him. What is even worse is torturing and oppressing Muslims to turn them away from their belief. Woe to those criminals who torture Muslims, trying to corrupt their religion and hindering them from the Path of Allah. Whoever says that those are not Kuffar, is full of

ignorance and arrogance. What is Kufr then, if torturing Mu'mins to destroy their religion is not?

Fourth: Loyalty to Allah's Enemies

Both Iman and the Laws and Commandments require unity and brotherhood of believers. One's Iman can never be complete unless he loves for his believing brothers what he loves for himself. Iman is believing in Allah, His Angles, His Books, His Messengers, the Last Day and Al-Qadar. Laws and Commandments require unity and brotherly love and outlaw division and disunity in any shape or form. From standing in one straight line for prayer, between the Hands of Allah, to removing harm from Muslims' way, we find this religion's affirmation on unity, closeness to each other and brotherly love. The simple act of removing harm from Muslims' way lets brotherly relations stay warm between Muslims. Also, all types of worship, Zakat, Fasting and Hajj, are meant to bring Muslims closer to each other. These acts of worship unite Muslims in a universal brotherhood and unique unity. To try to dissolve this unity is a crime, and sinful way, that may reach Kufr. This action may reach Kufr, that nullifies Iman, if one believes that sowing divisions and differences is permissible among the believers. If one understands the above, then explaining loyalty to Allah's enemies becomes easier.

Loyalty (Walayah) in Arabic means to give aid and help. When we say that such person is a Wali for such person,

then we mean that they are allies giving victory and aid to each other. Allah is the Wali of the believers, meaning that Allah grants them victory, help and aid. Awliyaa' of Allah are those believers who give aid and victory to Allah, by striving in His Cause, **﴿If you help (in the cause of) Allah, He will help you and make your foothold firm.﴾** [47:7].

﴿إن تنصروا الله ينصركم ويثبت أقدامكم﴾ (محمد/7).

Therefore, taking the Kuffar as Awliyaa' means to take them as allies and loyal friends, aiding them and receiving their aid, helping them and receiving their help. Allah said, what translated means: **﴿O you who believe! Take not the Jews and the Christians as Awliyaa' (friends, protectors, helpers, etc.), they are but Awliyaa' to one another. And if any amongst you takes them as Awliyaa', then surely he is one of them. Verily, Allah guides not those people who are the Thalimun (polytheists, wrong-doers, unjust).﴾** [5:51].

﴿يا أيها الذين آمنوا لا تتخذوا اليهود والنصارى أولياء بعضهم أولياء بعض ومن يتولهم فإِنَّه منهم إِنَّ الله لا يهدي القوم الظالمين﴾ (المائدة/51).

The above Ayah is clear in forbidding taking Jews and Christians as loyal friends. This Ayah considers whoever does that to be one of them. Allah called whoever does the above "unjust," because he gives his loyalty to the wrong party. Instead of being a loyal friend to Allah, His Messenger and the believers, he gives his loyalty to Allah's enemies, like the Jews, the Christians and other enemies of Allah. However, there is more to say about this matter.

1 -- The position taken by the Jews and Christians at a certain time, with regards to Muslims.

2 -- The type of aid given.

As for the position taken by the Jews and Christians at a certain time, we say the following: Some Jews and Christians fight against the religion of Allah, His Messenger and the believers. To this kind of disbelievers, the Muslim nation can only show enmity and war. Allah revealed some Ayat about this type of people. Abdullah ibn Ubai ibn Salool was an ally of the Jews. The Prophet wanted to teach them a lesson for reneging on their treaty with him. Ibn Salool wanted to intervene on their behalf, although the Prophet told him not to. The pervious Ayah was revealed concerning this matter. Loyalty or aid, direct or indirect, cannot be given to those who fight against the Muslim nation. All types of loyalty, love, giving victory, aid and help are not to be given to whoever fights Islam. Whoever does that has moved from the Muslim camp to the Kafir camp.

There are those among Jews and Christians who do not fight Islam, announcing neutrality, or those who peacefully live among Muslims. This type does not fight against Islam and does not aid those who fight Muslims. Muslims are allowed to give some type of aid to these people or deal with them kindly. Allah said, what translated means: *Allah forbids you not to deal justly and kindly with those who fought not against you as a result of religion and drove you not out of your homes.*

Verily, Allah loves those who deal with equity. ﴿ [60:8].

﴿ لا ينهاكم الله عن الذين لم يقاتلوكم في الدين ولم يخرجوكم من دياركم أن تبروهم وتقسطوا إليهم إن الله يحب المقسطين ﴾
(الممتحنة/8).

However, this justice dealt to this type of disbelievers, who do not fight against Islam, is not the Walaa' that Allah prohibited Muslims from giving to non Muslims, and which causes one to become a Jew or a Christian himself. We hope that the permissible Walaa' is now differentiated from the impermissible Walaa'.

The biggest of sins is for a Muslim to become a loyal friend of the Kafir against his brother in Islam. This type of Walaa' is what negates Islam. It is a war waged against Allah, His Messenger and His Religion. There are many Muslim rulers who indulge in this Walaa' to the Kuffar, to keep their positions intact. These positions are but a short joyful play. On the Day of Judgment, these positions will be a cause for sorrow and torment!

Muslims are members of one nation. Every Muslim is a Wali to this Ummah (nation). Muslims give their hearts, strength, tongues and arms to the aid of the Ummah. Muslims are not to give any of the above to enemies of Islam. Whoever does that will move from Muslim to Kafir camps. Allah divides people to two opposing camps, *﴿Those who disbelieve (in the Oneness of Allah and the Message of Mohammad), and hinder (others) from the Path of Allah, He will render their deeds vain. But those who believe and do righteous good*

deeds, and believe in that which is sent down to Mohammad, for it is the Truth from their Lord. He will expiate from them their sins, and will make good their state. That is because those who disbelieve follow falsehood, while those who believe follow the Truth from their Lord. Thus does Allah set forth their parables for mankind. ﴿ [47:1-3].

﴿الذين كفروا وصدوا عن سبيل الله أضل أعمالهم. والذين آمنوا وعملوا الصالحات وآمنوا بما نزل على محمد وهو الحق من ربهم كفر عنهم سيئاتهم وأصلح بالهم. ذلك بأن الذين كفروا اتبعوا الباطل وأن الذين آمنوا اتبعوا الحق من ربهم كذلك يضرب الله للناس أمثالهم﴾ (محمد/1-3).

After dividing people into two categories, Allah continues: *﴿So when you meet (in fight - Jihad in Allah's cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden.﴾ [47:4].*

﴿فإذا لقيتم الذين كفروا فضرب الرقاب حتى إذا أثخنتموهم فشدوا الوثاق فإما منا بعد وإما فداء حتى تضع العرب أوزارها﴾ (محمد/4).

This division between Muslims and nations of Kufr, who fight against Islam, is a must. It is a necessity so this nation will continue to call to the Path of Allah. It is a necessity so this Message, Islam, will continue its mission unhindered. If this cannot happen through countries that Muslims live in, then let it happen in Muslim's hearts and belief. Without this, there will be no Islam.

Fifth: To be Pleased When Sin is Widespread

The Messenger of Allah said, what translated means: *“There was not a Prophet whom Allah sent before me, but he had disciples and companions from among his people. They follow his way (Sunnah) and obey his orders. After that, later generations come. They would claim to do what they do not do. They would do what they were not ordered to do. Whoever struggles against them with his hand, is a believer. Whoever struggles against them with his tongue, is a believer. Whoever rejects them with his heart, is a believer. There is no Iman left after this, even the weight of a mustard seed.”* [Muslim].

The above Hadith states that Iman requires rejecting sin. This rejection can be practiced by using physical strength, with the tongue or at least in the heart. To reject sin with the hand is to remove it using force. As for removing and opposing sin with the tongue, it is clear. Rejecting sin with the heart means to hate and despise it and whoever does it. This type of rejection is the least a Muslim can do. It does not subject the Muslim to harm from others. This is the weakest of Iman. This Hadith means that whoever does not reject sin, and whoever commits it, in his heart, is not a believer. This is what the Prophet meant by *“There is no Iman left after this, even the weight of a mustard seed.”*

This Hadith is clear evidence that whoever has less Iman than what the Hadith described, will never leave Hell.

There is no Iman less than that. Therefore, those who are pleased that sin is spreading, have lost their Iman, even if they claim to be Muslims. Then how about those who love sin and love that it spreads?

Many Muslims today love to see women not wearing Hijab, in markets and at public gatherings. They love intermingling between men and women, to satisfy their sinful desires. Many curse conservative Muslim societies and ridicule them, calling them reactionary and uncivilized. Many of this type of Muslims are terrified if one calls for judging by what Allah has revealed. This call will lead to the disappearance of what their hearts love: Sins, bars and cheap sinful desires. This type of people have opened their hearts to Kufr. They dislike to adhere to Islam in matters of life and religion. They hate societies that are clean of sin. To call such people "Muslims" is unjust, and shows ignorance in the religion, what Islam calls for and its goals.

Each Mu'min must reexamine his Iman to know if he chose Allah's Religion to be a complete way of life and to join the camp of Muslims. If he does that, then he will have to love Islamic Laws and will have to hate Kufr and sin, however and wherever they may be. This is Iman.

Abu Sa'id Al-Khudri said that he heard the Prophet say, what translated means: *"Whoever witnesses a sin, he must reject it with his hand. If he cannot, then with his tongue. If he cannot, then with his heart, and this is the*

least of Iman.” [Al-Bukhari, Muslim & At-Tirmithi.] “*This is the least of Iman,*” means that there is no Iman lesser than rejecting sin with the heart.

Iman requires loving Allah’s Laws and Commandments and seeking to implement them till Allah’s Word is the Highest, and the word of Kufr is the lowest. If the heart is not moved by sin, by hating it and whoever performs it, then this heart is pleased with sin. To be pleased with sin is approving of it. To approve of sin is rejection of the Religion of Allah, the Praised One, and of Iman in Him. If satisfaction and approval is followed by love, obedience, praise and blessing of sin, then two crimes exist: The first is Kufr and rejection of Allah. The second is hindering from the Path of Allah. Accepting the spread of sins and misguidance is a result of seeking the demise of Allah’s Word and victory of Kafir word. This is the exact opposite of Iman. Iman requires one to seek to make Allah’s Word the Highest and the Kafir word the lowest.

This serious matter requires special attention and care from the believer. He must rid his heart of love for other than Allah’s Laws (Shari’ah), and of every desire that is in opposition to the Religion of Allah, the Praised One. Allah is always sought for help.

Chapter 3

What is Kufr?

The Difference Between Kafir and Kufr

In the previous chapters we explained the essence and meaning of Iman and what it requires of Mu'mins. We also explained what negates Iman and destroys it. We mentioned the word "Kufr" many times. We explained that Kufr means negating Iman, and this is its true meaning.

Kufr, in Arabic, means to cover something. Arabs call the night "Kafir," because the night covers things. Farmers are also called "Kuffar," because they cover seeds in the dirt. This is why Allah said, what translated means: *﴿Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, that the Kuffar like.﴾* [57:20].

﴿إعلموا أنما الحياة الدنيا لعب ولهو وزينة وتفاخر بينكم وتكاثر في الأموال والأولاد كمثل غيث أعجب الكفار نباته﴾ (الحديد/20).

"The Kuffar" here means the farmers. Disbelievers are called Kuffar because they know Tawhid (monotheism), yet they insist on their disbelief and Kufr. They cover Iman with disbelief. The leader of disbelievers on earth, Pharaoh, who disbelieved out of arrogance and rebellion not out of ignorance, was told by Moses: *﴿"Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear (evidence). And I think you are, indeed, O Pharaoh doomed to destruction."﴾* [17:102].

﴿قال لقد علمت ما أنزل هؤلاء إلا رب السموات والأرض بصائر وإني لأظنك يا فرعون مثبوراً﴾ (الإسراء/102).

This Ayah means that Pharaoh knew that Allah created the heavens and earth. Moses said to him: “You know that Allah sent down the signs, the hand and the stick, so you can see for yourselves that Allah has sent me as a Messenger.” Allah said that the people of Pharaoh knew the truth, but rejected and disobeyed it. Allah said, what translated means: *﴿And they belied them (the Signs) wrongfully and arrogantly, though their own selves were convinced thereof. So see what was the end of the Mufsideen (disbelievers, disobedient, liars).﴾* [27:14].

﴿وجعدوا بها واستيقنتها أنفسهم ظلماً وعلواً فانظر كيف كان عاقبة
المفسدین﴾ (النمل/14).

This means that they knew the truth in their hearts, that Allah sent Moses with these signs. Yet, they rejected the truth out of rebellion and arrogance, but not out of ignorance. Also, Allah said about Arab disbelievers, who rejected the Message of Prophet Mohammad: *﴿We know indeed the grief which their words cause you (O Mohammad): it is not you that they deny, but it is the Verses (the Quran) of Allah that the Thalimun (polytheists and wrong-doers) deny.﴾* [6:33].

﴿قد نعلم أنه لبئس الذي يقولون فإنهم لا يكذبونك ولكن الظالمين
بآيات الله يجحدون﴾ (الأنعام/33).

The above means that Kufir is rejecting the truth after knowing it. If one rejects any matter of faith or does any type of Kufir, out of ignorance, thinking that Islam permits it, then he is not a Kafir. Evidence has to be provided to such persons offering them the truth. Then, if they still reject the truth, a judgment of their Kufir can be passed. Whoever believe that

there is none worthy of worship except Allah and Mohammad is His Messenger, yet they indulge in acts that nullify Iman, unknowingly, then, judgment of Kufr cannot be passed against them. They can be called Kuffar only after they are shown the correct beliefs and still they reject and refuse them.

Some of the companions did acts that normally nullify Iman, but they did them out of ignorance. The Messenger strongly rejected what they did. Yet, he did not say that they were Kuffar. Al-Miqdad ibn Al-Aswad said to the Messenger of Allah: *"If I met a disbelieving man, in fighting, and if he hit my hand with the sword and cut it off. If, afterwards, he hid from me behind a tree, and then said: 'I have become a Muslim.' Should I kill him, O Messenger of Allah after he said that?"* The Messenger of Allah said: *"Do not kill him."* Al-Miqdad said: *"But he cut off one of my hands. And then he said what he said after cutting it off! Should I kill him?"* The Messenger said: *"Do not kill him. For if you killed him, then he becomes like you before killing him (a Muslim), and you become like him before he said what he said (before he became a Muslim)"* [Al-Bukhari, Muslim, Abu Dawood & Ahmad]. This Hadith means that if he had killed him, then he would have killed a believer, and as a result he would have become a Kafir.

Usamah ibn Zaid killed a man, during a battle, after that man said: *"La Ilahu Illa Allah."* The Prophet criticized Usamah strongly and kept repeating to him: *"Did you kill him after he said La Ilaha Illa Allah?"* Usamah later said: *"I*

wished that I became a Muslim only on that day.” [Al-Bukhari, Muslim & Ahmad]. Usamah did not know this rule, that punishment is tied to knowledge, before he killed that man. Allah said, what translated means: ﴿And Allah will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allah is the All-Knower of everything.﴾ [9:115].

﴿وما كان الله ليضل قوماً بعد إذ هداهم حتى يبين لهم ما يتقون إن الله بكل شئ عليم﴾ (التوبة/115).

A Muslim must not be considered sinful and misguided until the truth is shown to him and he still rejects it. The above Ayah was revealed after Allah criticized the Messenger and the believers for asking Allah to forgive their relatives who died as Kuffar. Allah said, what translated means: *﴿It is not proper for the Prophet and those who believe to ask Allah’s forgiveness for the Mushrikeen (disbelievers) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And Abraham’s invoking (of Allah) for his father’s forgiveness was only because of a promise he (Abraham) had made to him (his father). But when it became clear to him (Abraham) that he (his father) is an enemy to Allah, he dissociated himself from him. Verily, Abraham was Awwah (invoking Allah with humility and remembering Him much), and was forbearing. And Allah will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allah is the All-Knower of everything.﴾ [9:113-115].*

﴿ما كان للنبي والذين آمنوا أن يستغفروا للمشركين ولو كانوا أولي قربى من بعد ما تبين لهم أنهم أصحاب الجحيم. وما كان استغفار إبراهيم لأبيه إلا عن موعدة وعدها إياه فلما تبين له أنه عدو لله تبرأ منه إن إبراهيم لأواه حليم. وما كان الله ليبدل قوماً بعد إذ هداهم حتى يبين لهم ما يتقون إن الله بكل شئ عليم﴾ (التوبة/113-115).

Allah stated in this Ayah the following rule: That He guides people until they know what they should avoid. This is because Allah is the Most Beneficent, the Most Merciful. All thanks are to Allah.

Other Muslims also said something similar to what Usamah did. They said things that are considered Shirk, nullifying Iman. An example of this is mentioned in the following Hadith. One man said to the Prophet: *“Whatever you and Allah will.”* The Messenger said: *“You made me an equal to Allah? Say: ‘What Allah only will.’”* [Ahmad]. The Messenger told the man what he is allowed to say. Also, some people became Muslims after the Prophet entered Makkah and went with him to fight the tribe of Huwazin. They passed by a tree that the disbelievers revered. The disbelievers used to hang their swords on it, at night just before a battle, saying that whoever does that will be victorious. These new Muslims said to the Messenger: *“O Messenger of Allah, let us have That Anwat (the name of the revered tree) as they have That Anwat.”* The Messenger said: *“Allahu Akbar. It is As-Sunan (following other people’s tradition). You said, by Whom my soul is in His Hands, as the people of Moses said to him: ‘Make for us gods as they (the disbelievers) have gods.’”*

[Ahmad & At-Tirmithi]. Victory can only be granted from Allah. How can one get victory by hanging his weapon on a tree, that is claimed to grant victory! This is Shirk. The Messenger did not tell them that they became Kuffar or that they nullified their Islam. He did not ask them to embrace Islam again. He told them that what they said is Shirk so as to be aware of it later on.

The above evidences tell the difference between Kufr and a Kafir. Kufr is sayings and actions that can be said or believed, that negate Iman. Kufr can be committed by a Muslim out of ignorance. Therefore, one cannot pass judgment of Kufr until those Muslims are shown the correct way to avoid the Kufr way. If they accept that and adhere to the truth, their Iman is still intact. Whoever defies and rejects the truth, then he will move to the camp of Kufr. The Kafir is one who knows the truth and Iman and still rejects and disobeys all that. He is the one who knows the truth and chooses to be led astray from it. We seek refuge in Allah from such acts.



Chapter 4

False Urf (Tradition)

We hope that the reader has benefited from the previous chapters and now has a clear picture of what Muslims should be like, in belief. Also, we hope that characteristics of the Kuffar are clear, so they can be avoided.

A major reason for Muslims' ignorance in matters of belief is false tradition (Urf). We now seek to explain what this Urf is and why it is false.

Urf is accepted tradition that people know and deal with each other with. Urf is subject to common belief and practices. An example to Urf is the saying that whoever confirms that La Ilahu Illa Allah is a Muslim. This saying is true, however it has been altered.

a -- "**La Ilahu Illa Allah,**" means believing in the One Lord and Creator of the world. It also means to abandon the camp of Kuffr and join the camp of Iman, in belief, legislation, love and obedience. A Muslim's love and loyalty must be given to his brothers in Islam and to his faith. Some Muslims do not fully implement the above requirements, shunning some of them, although they still have the basis of correct belief.

b -- Faith started to weaken its grip on weak hearts. Many Muslim generations inherited Islam. Their names are Muslim, they speak the language of the Quran and they are called Muslims. Yet, the meaning of "La Ilahu Illa Allah" weakened in their hearts. "La Ilahu Illa Allah" started to mean "There is no Creator except Allah," or "There is no Sustainer

except Allah,” only. Shirk started to appear in their lives. Revering the dead and calling them, and even trees and stones, in supplication, started to spread. Later on, Islam was prevented from ruling the lives of Muslims. Kafir ways and rules took hold on Muslims in their own lands. Many Muslims accepted that with enthusiasm. Many called the Islamic Shari’ah reactionary and outdated. They claimed that Islam cannot be implemented in the nuclear age. What is even stranger, is that these people still say “La Ilahu Illa Allah,” pray, give Zakat, fast and perform Hajj!!

Some people even ridicule Muslims, especially those who are active in propagating Islam. Some of these people embraced Communism or Secularism. They strive to replace Allah’s Shari’ah with laws of Kufr. What is amazing, is that these people still consider themselves to be of “La Ilahu Illa Allah’s” people.

c -- This false Urf, that merely to say “La Ilahu Illa Allah” automatically makes one a saved Muslim, resulted in the distortion of the real meaning of Islam, making it vague.

d -- Old Kafir ideas and beliefs started to reappear in new shapes and forms. These ways are called Islamic so as to lure ignorant naive Muslims, who have Muslim feelings and attitudes, and who would otherwise reject such calls and beliefs. Kafir ideas and beliefs were spread in the name of Islam. Islam was presented to people in a ridiculous blend of Communism, Socialism, Democracy and Capitalism. Real

Islam was distorted and its main quality, that it is Allah's Law and that it must be the only one to be implemented, was lost.

e - There are those who refuse to refer to Islam to weigh people according to its laws and codes, fearing that many people will be found to have lost the true meaning of being a Muslim. Therefore, they use false Urf to justify their ideas and actions. They have wronged and committed a sinful act against the very Islam they are proud of following. It is better to clarify the real truth to people than to hide it. Afterwards, some will still refuse to follow the truth after it is clarified for them.

f -- This false Urf was a major reason for the Jews shunning Islam at the time of the Prophet. They refused to accept guidance and follow Islam. They thought that they are followers of the Scriptures and that they are chosen above all other peoples. They thought that Paradise is theirs. All this would have been true, had they followed the true religion and accepted what their religion required of them, believing in the Message that Allah revealed to Mohammad. This would have been true had they shunned their sinful ways and their changing the Scriptures with their own hands. They distorted and altered their Lord's Books and Laws. They adhered to misguidance and rejected the truth. They committed Kufr. Their hopes of eternal life in Paradise and in forgiveness from Allah vanished as a consequence. How similar is today with yesterday!! The meaning of "La Ilahu Illa Allah" has been distorted and changed in the minds and lives of Muslims.

Many Muslims have adopted and practiced Shirk in their worship, laws and obedience. Some of them ridicule Islam and kill those who call to it (the Du'at) or they try to corrupt their religion. This is exactly what Jews did with their Prophets and Du'at. Some of these Muslims show enthusiasm for Kufr. They show a false fear whenever they are told that what they do is Kufr that negates Iman. They show false fear when they are told that what they do is different from what "La Ilahu Illa Allah" requires of them.

g -- Islamic Du'at of today have to perform Jihad and strive to explain the true meaning of Shahadah: "La Ilahu Illa Allah, Mohammad Rasulu Allah." This affirmation (Shahadah) means that there is none worthy of worship and obedience except Allah. It also means that Allah's Laws must be adhered to. Shahadah also means to reject anything that is taken as deity, an idol or a leader who legislates of his own. It also means to give Walaa' (loyalty) to Islam and Muslims in tongue and deed, and Baraa' (disloyalty) to Kuffar in tongue and deed. Rejecting sin in the heart is the weakest Iman, no Iman is left after that even the weight of a mustard seed.

h -- This false Urf must be exposed and changed today. This must be done not by judging the majority of Muslims as Kuffar. Rather, the purpose is to inform Muslims of the real meaning of Shahadah, "La Ilahu Illa Allah." We explained before the difference between Kufr and Kafir. The Kafir is the one who knowingly rejects the truth and embraces misguidance.

i -- A question will arise here: "How do we treat the masses of Muslims?" Do we treat them as if true Iman is lost? Do we consider a Mu'min the one whom we know for sure that he is a Mu'min? Or do we treat him as a Muslim who inherited a corrupt and distorted Islam, and that he embraced Kafir beliefs out of ignorance?

The truth is that we must consider the majority of Muslims as true Muslims, unless they believe in what negates Iman, knowingly and with sheer defiance. Muslims must be treated as Muslims. However, they must be taught the true meaning of Iman and Islam. The only way Iman can be negated is through doing what negates it, out of knowledge, thus rejecting to follow the truth. The evidences to this rule are many:

1 -- This nation has inherited correct belief (Tawhid), which was firmly established in the Ummah. Distortions and alterations in matters of Iman happened afterwards because of ignorance, and due to what devils, of Jinn and humans, have done. They distorted the true religion and claimed that whatever they introduced, of Kafir beliefs, do not contradict Islam. This is the reason why so many Muslims believed in this misguidance. They were ignorant in their religion. When these Muslims are exposed to the true religion and belief, then there is no doubt that many of them will hurry to what corrects their beliefs and, then, repent to their Lord.

2 -- The job of clarifying true Iman, to know who accepts or rejects it, is not yet complete. This is due to the presence of many so-called scholars who are behind many of these Kafir beliefs. They are behind the spread of misguidance, distorting the religion of Islam, complicating and altering matters of Iman and accepting disbelief in the Muslim world. They portray the people of true Tawhid as if they were the ones who are in opposition of true Islam and Iman!!

3 -- After the Kuffar defeated Muslims and implemented Kafir laws in the Muslim world, Muslims had no means of differentiating between camps of Kufr and Iman. Confusion became widespread among Muslims as a result. How, then, can one judge Muslims under these conditions?

4 -- Muslims are to be considered Muslims, no sane Muslim doubts this rule. It is Haram (impermissible) to take a person out of Islam, unless one shows, by tongue or deeds, that he is not a Muslim.



Chapter 5

Sins that do not Negate Iman

In previous chapters we explained that there are some sins that do not negate Iman. However, these sins do negate Iman if one believes that they are Halal (permissible) and does not fear Allah's punishment for committing them. Theft and drinking alcohol are sins that a believing Muslim may commit in a moment of weakness. They do not negate Iman. The evidence to this can be found in the Quran and the Sunnah. Abu Tharr said that he came to the Prophet, while he was sleeping covered with a white Thawb (long shirt). He came back later while the Prophet was awake and sat next to him. The Prophet said, what translated means: *"No slave attests that 'La Ilahu Illa Allah' and dies on that but he will be entered into Paradise."* Abu Tharr said: *"Even if he committed adultery and theft!"* The Prophet said: *"Even if he committed adultery and theft,"* repeating it three times. Then, the Prophet said in the fourth time: *"Even if Abu Tharr dislikes it."* [Al-Bukhari, Muslim, At-Tirmithi and Ahmad]. This Hadith is clear evidence to the above rule. Ahlu As-Sunnah Wa Al-Jama'ah do not disagree with this Hadith. However, some Muslims depend on this Hadith thinking that committing sins without fear of punishment and torment does not negate Iman. We have already explained this matter in detail, all thanks are to Allah. Al-Khawarij and Al-Mu'tazilah (two misguided sects) went to the extreme concerning this matter. They thought that sins destroy all good deeds a Mu'min performed before. If he died before repenting, he enters Hell for eternity, they claimed. They went to the extreme.

The above Hadith does not contradict the Hadith related by Abu Hurairah. He said that the Prophet said, what translated means: *“The adulterer does not commit adultery while being a Mu’min. The thief does not steal while being a Mu’min, and he does not drink Al-Khamr (alcohol) while being a Mu’min.”* [Ibn Majah]. This Hadith states that while committing these sins, Iman disappears. This disappearance means that Iman’s true nature and essence have disappeared, (while committing the sin). Whoever understands Iman knows that this disappearance happens while committing the sin. Iman contains fear from Allah, the All-Knowledgeable, who is Capable of punishing the sinners. If one knows that Allah is watching all what he does, and that He is going to hold this act against him on the Day of Judgment, would he go ahead and commit adultery? If a Muslim remembers the above, while committing this sin, then blood will freeze in his veins. He would refrain from committing this sin at once, feeling fear and terrified. Committing this sin shows that the meaning and essence of Iman has disappeared from his heart, at that point. Afterwards, he would remember, repent and fear from the consequences of his sin. This is Iman. If he did not have these feelings, then his Iman would disappear altogether before and after the sin. Whoever considers such a man, who has neither fear from Allah at all, nor does he repent from his sins, a Mu’min, has erred in ignorance.

There are few points that need to be clarified. Some people err in judgment due to incomplete understanding of the Shari’ah:

1 -- To be forced to utter words that contain Kufr, does not negate Islam or Iman. Allah said, what translated means: *«Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith - but such as open their breasts to disbelief, on them is Wrath from Allah, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. And Allah guides not the people who disbelieve.»* [16:106-107].

﴿من كفر بالله من بعد إيمانه إلا من أكره وقلبه مطمئن بالإيمان ولكن من ضره بالكفر صدراً فعليهم غضب من الله ولهم عذاب عظيم. ذلك بأنهم استحبوا الحياة الدنيا على الآخرة وأن الله لا يهدي القوم الكافرين﴾
(النحل/106-107).

The above Ayat were revealed concerning Ammar ibn Yasir. He was forced to say words that contain Kufr after the disbelievers tortured his mother Sumayyah. She was tied to two camels. Abu Jahl, a leader of the disbelievers and enemies of Allah, said to her that she became a Muslim only because of her lust for men. He, then, hit her on the neck with his spear, killing her. Her husband was killed under torture, too. The Messenger gave permission to Ammar, who came to him crying for saying words of Kufr, to say them again. He said, what translated means: *“If they repeat, then you repeat.”* [Ibn Jarir & Al-Baihaqi]. This means that if they repeat their torture of you, then you repeat what they want you to say of Kufr. This Ayah was revealed to show that such permission exists till the Day of Judgment.

No two disagree that patience and even dying are better than saying words of Kufr. Some people think that there are some cases when a Muslim is allowed to show Kufr, "for the sake of the Da'wah (propagating Islam)!" There is no better cause for the Da'wah than for the Du'at (those performing Da'wah) to be patient and even die in its cause, than dirty their mouths with words of Kufr. Sometimes, if the Du'at die for the sake of the Message, without saying these evil words of Kufr, this becomes more effective than lines of those who utter such words (to escape torture) and submit to tyrants. Correct belief calls for using such permission (saying words of Kufr when under pressure) in limited situations. This permission will never be upgraded to be equal to other acts that are superior in righteousness.

However, one must differentiate between uttering words of Kufr and not expressing one's belief at all. To hide Iman can be of benefit in some cases and may be a must, even. This was practiced by some of the companions in Makkah. Huthaifah said that the Messenger of Allah said, what translated means: "*Count the number of Muslims for me.*" They said: "*O Messenger of Allah, do you fear for us while we are between six and seven hundred?*" The Messenger said: "*You do not know if you are going to be tested.*" Huthaifah said: "*We were tested till some of us started praying in secret.*" [Muslim, ibn Majah & Ahmad]. This was in Makkah, of course:

When Muslims do not announce their worship in circumstances that are similar to the above, then, this cannot be attributed to cowardice. It is a wise way to spread Islam and raise its flag. In certain situations, hiding Iman is more beneficial. There is a big difference between hiding one's true faith and uttering words of Kufr. It must be noted, however, that such cases must be identified through correct thinking in Shari'ah and valid Ijtihad, not cowardice and fear from announcing Islam.

Hiding Iman is valid to escape from torment or to bring benefit to Muslims. Mohammad ibn Maslamah did this, by the order of the Messenger who sent him to kill Ka'ab ibn Al-Ashraf, a fierce enemy of Islam. Also, Nu'aim ibn Mas'ud did a similar thing in the battle of Al-Khandaq when he hid his Islam and sowed division between the Kuffar of Quraysh and the Jews of Madinah who had conspired against the Muslims.

2 -- One must differentiate between having to say Kufr and being forced to harm Muslims. No force can make a Muslim kill another Muslim. The killer is no more precious than the killed Muslim. Scholars said that if one is ordered by a tyrant to kill another Muslim, or he himself will be killed, that he cannot kill the other Muslim. He is not more precious than the Muslim he is going to kill, to save himself. Ibn Al-Qayyim said that if one is asked to be sodomized or be killed, then death is better than letting anyone do this act to him [Al-Fawa'id]. The same rule applies if one is asked to sodomize another person.

If one is forced to be slanderous, to curse or accuse another Muslim of Kufr, then this matter should be thoroughly thought. However, we think that this is allowed of a Muslim. The Messenger permitted Mohammad ibn Maslamah to say bad words about him, to bring benefit to Muslims. If Allah permitted Muslims to say words of Kufr, if they are forced to do so, then how about being forced into saying bad words about another Muslim? However, if this happened, then one must apologize to the Muslim whom he was forced to slander.

In short, saying words of Kufr is allowed under certain circumstances. Not saying them is better. To kill or sodomize a Muslim is not permissible under all circumstances. To slander or accuse of Kufr another Muslim is allowed under pressure or threat, providing apology is given to the accused.

We must mention here this Ayah: *«... but such as open their breasts to disbelief, on them is Wrath from Allah, and theirs will be a great torment.»* [16:106].

﴿ولكن من شرم بالكفر صدراً فعليهم غضب من الله ولهم عذاب عظيم﴾
(النحل/106).

A Muslim feels wrath from the Kuffar and Kufr. He knows that what he is forced to say is a passing torment. When the torment has passed, these words disappear with it. If what he said before persists in the heart, then this means that the heart has accepted disbelief and made it the final destination and the accepted end. This is Kufr in Allah and negates all Jihad and good deeds of a Mu'min. Allah said, what translated means: *«Of mankind are some who say: "We believe in Allah," but*

if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah's punishment, and if victory comes from your Lord, (the hypocrites) will say: "Verily, we are with you (helping you)." Is it not Allah Best Aware of what is in the breasts of the Alamin (mankind and Jinn). ﴿ [29:10].

﴿ومن الناس من يقول آمنا بالله فإذا أؤذي في الله جعل فتنة الناس كعذاب الله ولئن جاء نصرٌ من ربك ليقولن إنا كنا معكم أو ليس الله بأعلم بما في صدور العالمين﴾ (العنكبوت/10).

In the above Ayah, Allah described those who suffer for His Sake, but submit to the trials and misguidance, considering these trials a cause for not believing and becoming Mu'mins. On the contrary, Mu'mins are driven away from Kufr and injustice by their fear from Allah's Punishment on the Day of Judgment. The type of people described in the Ayah are called hypocrites. Whenever there is a victory for Muslims, they hurry to Muslims saying: "We are with you." This is why Allah ended the Ayah with: *﴿Is it not Allah Best Aware of what is in the breasts of the Alamin. Verily, Allah knows those who believe, and verily, He knows the hypocrites.﴾* [29:10-11].

﴿أوليس الله بأعلم بما في صدور العالمين . وليعلمن الله الذين صدقوا وليعلمن المنافقين﴾ (العنكبوت/10-11).

A Mu'min must always be with Allah, in good or bad times, while active or while feeling lazy. Also, he must be loyal to Allah's loyal friends. If he was tested and had to go along with the trial, then he must go back to Allah and

announce his religion when permitted. Allah is the One whose affair is always the victorious at the end, but the majority of mankind know not. There is no power or strength but from Allah.



Chapter 6

Distorting Meanings of Allah's Words by Ijtihad or by Mistake

Some Muslims are accused of Kufr because they give distorted Tafsir (meanings of the Quran) by Ijtihad or mistake. This is a serious matter that has more to do with the heart than with deeds. Distorting meanings (Taa'wil of the Quran or the Hadith) can happen out of the desire to misguide people and by confusing falsehood with the truth. This is Kufr. However, Taa'wil can happen as a result of trying one's best (Ijtihad). In this case, the truth is not apparent to the Mujtahid (who performs Ijtihad), and this is the reason behind Taa'wil in this case. Only Allah knows the true difference between he who seeks misguidance and he who tries his best in Ijtihad. Allah is the One who Knows all secrets of the heart. Therefore, to quickly accuse one of Kufr, because of an opinion or Fatwa (legislative opinion) that is in opposition to what Allah has said, will be a hurried decision. One must first find the true goal behind these opinions or Fatwas, and what they really mean, and then refute and rebut the Fatwa, if possible. Here we must note the following:

a -- When one talks about something, he has his own meanings and ideas that he is trying to clarify and convey. He uses the possible linguistic qualities available to him to form the desired meanings. However, he might fail in his goal and the result may mean other than what he desired and wished to be clarified. It is wrong to hold one accountable against what he says and not against what he really meant. One must first know the desired meaning, then judgment can be passed. If what was said is different from what was desired, then what was said must be clarified by the true desired meaning. This

rule must be applied not only against the sayings of men, but also when attempting to perform Tafsir of Allah's Words and the words of His Messenger.

b -- If one understands the desired meaning, then this meaning must be analyzed. This desired meaning may be true, but what it leads to is misguidance. This is the meaning of the following popular saying: "There may be a word of truth, but evil goals are behind it." Many people say truthful things, but what they really seek is misguidance. This book is not where we can explain this with examples.

c -- When the desired meaning and the true goal are defined, then Muslims must correct the wrong and invalidate the mistakes using proof and persuasion, if they are capable of doing this. If one refutes the truth after evidence was provided, then he is led astray. We seek refuge in Allah from this.

This matter, discussed above, is serious. Its main subject is matters of the heart. Accusing the hearts is very serious, unless it is well founded. If one has only suspicions and doubts, and the desire to expose others, then he must not be permitted to pass judgment of Kufr on any Muslim. Proof must be provided to the invalidity of a saying because one must warn others if they commit a mistake. Accusing others of Kufr and exposing them, using only suspicions and doubts, is not permissible. The final judgment is to Allah, the Lord of the worlds, the All-Knower of all secrets of the heart.

Taa'wil, which means to perform Tafsir of the Quran using meanings that are not apparent, and abandoning what is apparent, has opened the door for all evils that befell Muslims. Taa'wil must be avoided. Many reasons were behind Taa'wil:

1 -- The Arabic language is very rich in meanings, forms of speech, parables and comparisons. This has led to the Arabic language having numerous ways of expressing one's self, not only in matters of legislation, but also in matters of belief and Iman. This is not a liability, rather, it is the genius of the language. All other languages have the same qualities, although Arabic is the richest in these matters, that are qualities not liabilities. Then, if this is the case with Arabic, one must first know what the speech means before jumping to conclusions and choosing undesired meanings, even if the wordings may have the exact meaning of those hurried conclusions. This was explained earlier.

2 -- Many misguided Muslims and enemies of Islam used Taa'wil, to destroy Islam from the inside. They produce false meanings, claiming that they are the desired meanings behind the texts. They distort the Ayat of the Quran and the Hadith of the Prophet and make them appear to mean their chosen and misguided evil beliefs and sayings. Some started to explain the Quran and the Hadith by false meanings without restrictions. This is the reason behind the appearance of Taa'wil, which is falsely called Islamic.

All this misguidance must be fought and stopped. Islam can only be understood through the earlier generations, Arabic grammar and by taking the most apparent meaning. One can use a hidden meaning only if there is evidence that it is the desired meaning.

Those who seek misguidance are not confused with those who seek guidance and truth; at least to people of knowledge. This is why we say that it is not permissible to jump to accusations and conclusions and accuse whoever used Taa'wil, of Kufr. First, we must know the desired meaning. If this desired meaning was found to be produced by the desire to spread true Islam and not to spread evil, then Kufr cannot be passed. This is why our righteous generations did not pass judgment of Kufr on the misguided sects of Al-Mu'tazilah and Al-Asha'irah. Their original goal was to defend Islam against atheists and philosophers. However, scholars of the righteous generations (As-Salaf) said that what these two misguide sects wrote is an evil that must be exposed and destroyed. Imam Ash-Shafi'i and Imam Ahmad ibn Hanbal were very clear in this matter.

This strong position, that scholars of As-Salaf took, is exactly what we need today. There are many misguided persons and groups who distort Islam using Taa'wil and claiming that their purpose is to defend Islam.

One must always go back to the Book of Allah and the Sunnah of His Messenger. Muslims must use the apparent,

plain and direct meanings in Tafsir and not revert to Taa'wil unless it is established that other meanings, that are hidden, are desired. This rule must be understood well and one must learn how to use it against Taa'wil. Believers must always be on their guard, to defend Iman and Islam, but must always shun accusing others of Kufir without evidence that clearly support passing this judgment.



إنطلاقاً من قول الله عز وجل ﴿وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾، وقياماً بأمر الدعوة إلى الله وفق منهج أهل السنة والجماعة كما فهمه السلف الصالح، فقد تأسست دار التراث الإسلامي في سنة 1412هـ الموافق 1991م بمدينة ميامي - ولاية فلوريدا الأمريكية، وهي مؤسسة إسلامية مستقلة تسعى بحول الله وقوته إلى تحقيق أهداف الدعوة السلفية بصفة عامة وتعريف غير المسلمين بالدين الإسلامي ودعوتهم للدخول فيه بصفة خاصة.

The Daar of Islamic Heritage (DIH) is a non-profit organization established in the year of the Flight 1412, corresponding to the year 1991, in Miami, Florida. Our objectives are:

- *To project a clear image of the religion of Islam in accordance with the *Qur'ān*, and *Sunnah* as understood by *As-Salaf As-Saalih* (our pious predecessors).*
- *To warn Muslims of all types of Shirk (Association), and Bid'ah (innovation) in religion, and fabricated weak hadeeths which mar the beauty of Islam.*
- *To refute advent tenets and ideologies such as atheism, communism, and sectarianism.*
- *To propagate Islam amongst non-Muslims.*

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