

Friday Khutbah 14/06/2013–
Takfir Its seriousness and Conditions - Shiite and *Takfir*

Last Friday I spoke about *Kufr*; its types and the categories of people included in the description of *Kufr*.

I mentioned that the major *Kufr* which throws a person outside Islam is of five types.

- i) The first type is the *Kufr* of arrogance and refusal such as that of *Iblis*, the accursed.
- ii) The second type of *Kufr* is to turn away from the *Deen* of Allah and to ignore it.
- iii) The third type is the *Kufr* of denial and rejection of something explicitly mentioned in the Qur'an or in an authentic *Hadith* of *Rasulullah (salla Allahu alaihi wa sallam.)*
- iv) The fourth type is the *Kufr* of doubt in an established fact of the *Deen* such as *Qiyamah* (resurrection), the torment and bliss of the grave or the prophet hood of Muhammad (*salla Allahu alaihi wa sallam*).
- v) The fifth and most serious type is the *Kufr* of *Nifaq* (hypocrisy); to pretend to be a Muslim while harbouring *Kufr* and hatred for Islam and Muslims.

The description of *Kufr* includes the original *Kafir*- one who has always been *Kafir* such as a Jew, a Christians, a an atheist, an agnostic, those who worship stones or animals, etc.

It also includes the apostate who gives up Islam by one of three ways; by committing *Kufr* of *Aqeedah* (belief), or verbal *Kufr* or action *Kufr*.

Kufr is a grave sin and its consequences are very serious in this life and the hereafter. It is for this reason that our Prophet Muhammad (*salla Allahu alaihi wa sallam*) taught us to seek refuge with Allah from it every morning and evening.

As a Muslim is cautious with regard to *Kufr* and fearful of it; he is also very careful not to call another person *Kafir* without proof beyond doubt that the four conditions of *Kufr* have been realised in this person. These four conditions are:

- i) It is firmly established that the saying, action or lack of action that one has committed is *Kufr* according to the Qur'an and Sunnah.
- ii) It is established beyond doubt that this person has committed the saying or action of *Kufr*.
- iii) The proof of *Kufr* from Qur'an and Sunnah has been properly conveyed and explained to one.
- iv) Absence of any of the preventions of *Kufr*.

So, even if the first three conditions were realised; that the saying, action or lack of action is *Kufr* according to the Qur'an and Sunnah; that one has without doubt committed it and that the truth of the matter has been clearly explained to one, yet there is one of the preventions of *Kufr* in his case, then that person does not become *Kafir*.

Among the preventions of *Kufr* is compulsion. If a person is threatened and forced to say the word of *Kufr* while his heart is still firm in the *Deen*, he does not become *Kafir*. Allah (*subhanahu wa ta'aala*) says: "Whoso disbelieves in Allah after his belief - save him who is forced thereto and whose heart is still content with the faith - but whoso finds ease in disbelief: On them is wrath from Allah. Theirs will be an awful doom."

Another of the preventions of *Kufr* is confusion; if a person is stunned by extreme joy, sadness or fear and the likes and does not know what he is saying. Allah says in the Qur'an: "And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend."

Among the preventions of *Kufr* is what Sheikh Muhammad Salih Al-Othaymeen mentioned in one of his booklets: He said: "A Muslim might fall into *Kufr* whether it is *Aqeedah* or verbal *Kufr*; however, he does not become *Kafir* if he is ignorant, has an interpretation or compelled. If the proof has been shown to him and still insists on doing the same thing, then he cannot be Muslim since he has negated Islam.

Based on the above, one must be careful and not call an individual or group of people *Kafir* until the conditions of *Kufr* are realised and none of the preventions of *Kufr* exists.

Ignorance and desire (of the heart) are two serious diseases which cause the loss and destruction of people in this life and the hereafter.

With ignorance, action does not benefit man whether it is little or much. On the other hand much knowledge does not benefit one if one follows one's desire.

Every error that people fell into was caused by either ignorance or desire. The Christian went astray as a result of ignorance while the Jews went astray because they follow their desires.

The issue of *Takfir* is a serious issue which both the people of ignorance and the people of desire went astray with regard to it.

Among the groups of *ahl al-Qiblah* there are two groups (sects) which enacted upon *Takfir*, indulged into it and endorsed upon others more than any other groups. These are *Al-Khawarij* and the Shiites.

I won't be able to talk about *Al-Khawarij* today because of the shortage of time.

If *Al-Khawarij* had declared a number of the Sahaba *kafir*, including Moawiya, Abu Musa Al-Asha'ari, Amr Ibn Al'as and killed Ali Ibn Abi Talib –may Allah be pleased with them all-, then what the Shiite had done was even greater and more serious. They declared all the Sahaba to be *Kafir* except a few of them – because as they said they betrayed and hid the truth regarding the appointment of Ali as a successor to the Prophet (*salla Allahu alaihi wa sallam*) after his death.

Among the supplications of the Shiites: "O Allah! Have Your blessings upon Muhammad and the family of Muhammad and curse the two idols of *Quraysh* and its two *Jibt* and *Taghut* and their daughters."

They mean by the two *Jibt* (idols) and *Taghut* of *Quraysh* Abu Bakr and Umar, and they mean by their daughters *Aysha* and *Hafsa*, may Allah be pleased with all of them.

The *fatwa* regarding abusing Abu Bakr and Umar and the high ranking *Sahaba* is that this act is a great *munkar* (abomination) and it is most likely to be major *Kufr* which throws a person outside Islam. This is so because whoever abuses the *Sahaba* is

effectively denying the testimony of the Qur'an in their favour mentioned in many verses of the Qur'an such as His words (*subhanahu wa ta'aala*): "And the foremost to embrace Islam of the Muhâjirûn and the *Ansar* and those who followed them, Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers to dwell therein forever."

If abu Bakr and Umar (who were the best of the *Sahaba* and the *Ummah*) were not included in this text, who is then included?

The same is true in case of whoever accuses Ayesha, may Allah be pleased with her, with the indecency when Allah (*subhanahu wa ta'aala*) has declared her innocence in the Qur'an. Whoever says such a false accusation is in effect denying what the Qur'an has explicitly mentioned. Whoever denies what the Qur'an has explicitly mentioned is *Kafir*.

As for their (Shiites) *takfir* of the rest of the *Ummah*, their books and traditions are full with such falsehood.

It is ironic to hear - in the media- the religious and political leaders of Shiite in Iraq, Iran, Lebanon and elsewhere accusing others of being *Takfiris* and saying that they are fighting against the *Takfiris* and terrorists in Syria (*i.e. ahl as-Sunnah.*) For them to make such claims is indeed very devious because they are the ones who accuse the companions of Rasulallah (*salla Allahu alaihi wa sallam*) of *Kufr* and then they accuse others of being *Takfiris*.

There is a famous saying which illustrates the attitude of the Shiite towards the *Sahaba* of Rasulallah (*salla Allahu alaihi wa sallam.*) It goes to say that: "It was said to the Jews: Who are the best among you? They answered: The Companions of Musa (*alaihs-Salam.*) It was said to the Christians: Who are the best among you? They answered: The disciples (companions) of 'Isa (*alaihs-Salam.*) It was then said to *Al-Rawafidh*: Who are the worst among you? They answered: The companions of Rasulallah (*salla Allahu alaihi wa sallam.*)