

Causes of the Appearance of Making *Takfeer* without Evidence  
in the *Ummah*

From the Chapter

The Beginning of the Formation of Making *Takfeer* without Evidence & its  
Causes in the *Ummah*

Part D

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Taken from his book  
'*at-Takfeer* and its Principles'

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Indeed the reasons which led to the deviancy of groups and individuals from this *Ummah* concerning the issue of making *Takfeer* and subsequently making *Takfeer* of the *Ahl-ul-Qiblah* are many and varied. However, it is possible to mention the more prominent ones that affected the general deviants in this matter, which are:

### **1- Ignorance of the *Deen***

Ignorance of the *Deen* of Allaah is from the most significant reasons which prompted *Ahl-ul-Takfeer* (people who make *Takfeer*) to make *Takfeer* of the Muslims without evidence or proof from the *Sharia'*, since no-one puts himself forward in this issue except an ignorant person.

This is because there are so many texts which warn against making *Takfeer* of Muslims. They also contain a severe warning against and a great deterrent from making *Takfeer* of the one who does not deserve it. Since these texts are not hidden from anyone except an ignorant person who is drowning in his ignorance.

This is why the scholars are careful, extremely careful in giving a verdict of *Kufr* on the one who opposes the *Sharia'* until it becomes clear to them, with evidence, that his statement or his action is *Kufr*. To the extent they do not give a verdict of *Kufr* on a specific person, even if he committed *Kufr*, unless he fulfilled the conditions of *Takfeer* and the prohibitions of *Takfeer* were lifted [according to what will be mentioned.] This is why the scholars mention that from the signs of the *Ahl-ul-Bida'* is that they combine ignorance and oppression in their pronouncing *Takfeer* on those who oppose them. While the *Ahl-ul-Sunnah*, who are the people of knowledge, do justice in their stance against those who oppose them.

Shaykh ul Islaam mentions in his refutation of al-Bakri:

“This way, which he and the likes of him have followed, is the way of the *Ahl-ul-Bida’* who combine ignorance and oppression. So they innovate a *Bida’* which opposes the Book, the *Sunnah* and the *Ijma* of the *Ummah* and they make *Takfeer* of those who oppose them in their *Bida’*....”

He continues:

“The scholars of the *Sunnah*, the *Jamaah*, the people of knowledge and Eemaan have knowledge, justice and mercy. They have knowledge of the truth which makes them in agreement with the *Sunnah*, secure from *Bida’* and they do justice to the one who exits the *Ahl-ul-Sunnah* even if he oppresses these scholars.”<sup>1</sup>

## 2- Following of Desires & Turning Away from the Texts

The *Takfeer* do not refer back to any authentic evidence, for their rulings concerning those on whom they make *Takfeer*. Nor are they sincere to the truth, this is why they make *Takfeer* of those who commonly oppose them as they have nothing from the *Sharia’* that they can rely upon. Rather what prompts them to do this is following their desires.

So, this declaration of *Takfeer* on the opposition is from the signs of the people of *Bida’* and desires.

Making *Takfeer* without any reliance upon the *Sharia’* and following desires are closely connected, just as doing justice to the opposition consists of being free from following desires. That is why Allaah commands His Messengers with justice when ruling and He warned them against following their desires.

Allaah says: << O Dawood Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire >> [Soorah Saad: 26]

And Allaah says addressing our Prophet *-sallAllaahu alayhi wa sallam:*

<< And so judge between them by what Allaah has revealed and follow not their vain desires >> [Soorah Mai'da: 49]

## 3- Deviated Interpretation

A deviated Interpretation of the texts is the reason, in reality, which motivates the people of *Takfeer* to make *Takfeer* of the Muslims without evidence.

This is why when a person from the people of Islaam believes that another person is a disbeliever, then what he claims is that the evidence indicates his *Kufr*. However, the methodology which directs them to this is a deviated interpretation of the texts according to his own belief, because the texts do not aid his evil belief rather they refute it.

This is why the scholars regard evil interpretation as the cause of all the evil and *fitnah* which occurred in the *Ummah*.

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<sup>1</sup> Ar-Rad ala al-Bakri 2/487-490

Imaam Ibn al-Qayyim said:

“In general, the people of the two books split up, and the division of this *Ummah* into 73 sects was obligated by interpretation...”

He continues:

“Verily the enemies of Islaam from amongst the philosophers, Karamiyya, Batineeyah, Ismaileeyah and Nussareeyah entered from this door of interpretation. Islaam was never afflicted with a trial except due to interpretation.....”<sup>2</sup>

Similar to this is when the scholars mention that the reason for the *Fitnah* of the *Khawarij* -where they believe in making *Takfeer* of Muslims- was due to interpretation.

On the authority of Dhahak who said: “.....the people of Nahrawaan interpreted the *Ayaat* of the Qur’aan concerning the people of the *Qiblah*. However, these *Ayaat* were revealed concerning the people of the book. They were ignorant of the knowledge of these *Ayaat*, so with them they spilt blood, captured wealth and testified against us with misguidance.”<sup>3</sup>

Shaykh-ul-Islaam Ibn Taymeeyah says: “And the *Khawarij* interpreted *Ayaat* from the Qur’aan based on what they believed and they regarded any one who opposed that as a *Kaafir*.”<sup>4</sup>

#### 4- Deception of the Shaytaan

This is from the hidden reasons which induced the people of *Takfeer* to make *Takfeer* of the Muslims oppressively and with enmity.

Verily Shaytaan, with his plots and deceit, deceived them in this issue, he beautified it for them in their hearts.

He overwhelmed them with what he proposed of Allaah’s punishment and His Anger,- inciting the slaves to the injustice of spilling blood and committing acts of aggression against that which has been made forbidden, making the wealth of the Muslims lawful without truth. That is why ‘Alee - Radhi Allaahu anhu - said to the *Khawarij* after killing them - as previously mentioned – “How wretched you are, indeed the one who has deceived you has harmed you.’ his companions asked: ‘O *Ameer -ul-Mumineen* who has deceived them?’

He answered: ‘Shaytaan! The human self is inclined to evil, deceived by false desires and he beautified sins for them.....’<sup>5</sup>

As Ibn al-Jawzi mentions in the book ‘*Talbees Iblees*’ (the devil’s deception) about the Shaytaan’s deception of the *Khawarij*. He mentions after talking about them:

“What is intended here is the study of the trickery of Iblees and his deception of these fools who reacted to whatever they encountered. They believed that ‘Alee bin Abi Taalib

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<sup>2</sup> Ai’laam al-Muwaqqeen 4/251

<sup>3</sup> Tafseer al-Bagawee 1/256,257

<sup>4</sup> ‘Majmoo al-Fatawa’ 20/164, see Dara Ta’arad al-Aql wa Naql 1/276

<sup>5</sup> ‘al-Bidayya w Nihiyah’ by Ibn Katheer 10/588

was wrong, that those who were with him from the Muhajjireen and the Ansaar were also wrong and that they themselves were on the truth. They made the blood of children *halaal* and they did not allow eating the fruits off trees without paying for it.”<sup>6</sup>

So these are from the most important causes of deviation of those who went astray in this issue. Nearly all these causes are combined in the general *Takfeerioon*, as is not hidden from the one who examines their case.

Though the particular causes which may be influential and whose effect upon some of those who deviated in this issue are clear, are as a result of the different circumstances of time and place. They are also due to the environment in which the opposor was raised, what surrounded him of general circumstances, the presence of some of the *Fitn* and wars, the prevalence of *Bida'* and the small number of scholars amongst other clear factors affecting some of the sects and individuals who slid into this dangerous disease.

As is not hidden from the one who reflects, the way of the Khawaarij is the stance of extremism and radicalism, insufficient *Fiqh* and what accompanies that from causing *al-Fitnah* to flare up- after the killing of 'Uthmaan - Radhi Allaahu anhu - and the clear effects of their rebellion against 'Alee and making *Takfeer* of the best of the *Ummah*.

Also, the circumstances which accompanied the growth of the Rawafidah and their dangerous principles-which are far from the Book and the *Sunnab*-and the condition of its founder, who was Abdullaah bin Saba the Jew and was accused of being a heretic. From the clear tradition of what the Rafidah believe, is of generally making *Takfeer* of the Companions and the best of the *Ummah* and what lies behind that of evil intent and the intention to corrupt the *Deen* by attacking its transmitters and narrators.

Also the circumstances which accompanied the appearance of *Takfeer* in the contemporary times from some of the callers to *Takfeer* from the Jammah of Ikhwaan al-Muslimoon in Misr (Egypt) being subject to imprisonment and punishment are, again as a result of the insufficient knowledge of the *Sharia'* along with the fact that the communities in which they existed were significantly deficient in the *Deen*. These are major factors which resulted in Jammah of Ikhwaan al-Muslimoon falling into *Takfeer* and their belief that the contemporary Muslim communities are upon disbelief.

So, research into examples of these influencing factors and driving forces, which every sect or *Jamaah* which fell into *Takfeer* has, is a very important matter, in addition to knowing the general reasons which were previously mentioned.

This is an introduction to the cure in light of those causes and specific and general factors which contributed to the deviation in this issue of pronouncing *Takfeer*.

And Allaah knows best.

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<sup>6</sup> Talbees Iblees p.131

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.