

بسم الله الرحمن الرحيم

Class 21 – A Summary of Ash-Shirk, A Summary of Al-Kufr, The Kuffaar Are of Two Types

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The shaykh began with the Khutbatul Haajah.

Question:

We have the 8th Edition of the 'Arabic book Al-Qawl-ul-Mufeed Fee Adillatit Tawheed. However, we only have only copy. So is permissible for us to photocopy the book and distribute it for the purposes of this class?

Answer:

The shaykh said that we have permission to copy the book Al-Qawl-ul-Mufeed Fee Adillatit Tawheed and distribute it amongst the students of Toronto who are participating in the class. And there is no problem with this.

A SUMMARY OF ASH-SHIRK

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

Shirk is of two types, major (Akbar) and minor (Asghar):

So major shirk (ash-Shirk al-Akbar) is that which expels one from the religion, and minor shirk (ash-Shirk al-Asghar) does not expel one from the religion, but it is the greatest of all the major sins.

So from ash-Shirk al-Akbar: The slaughtering for other than Allaah, and vowing to other than Allaah, and supplicating to other than Allaah, and prostration to other than Allaah, and other than these.

And from ash-Shirk al-Asghar: Ar-riyaa' (showing off), and swearing for other than Allaah without reaching the level of worship, and the statement: "I have no one except Allaah and you," and "I trust upon Allaah and you," and other than these.

And a reminder and notification: Ar-riyaa' (showing off) can be from ash-Shirk al-Akbar if a person performs an action only for the people. And it can be from ash-Shirk al-Asghar if a person starts with the right intention, but then ar-riyaa' overcomes him.

Refer to *Fataawaa al-Lajnah ad-Daaimah*, Volume 1.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

So for example if a person gives in charity, and his only intent is to show off to the people, and to be heard about amongst the people, and he does not seek in any way the pleasure of Allaah, so does it purely and solely for the people, then this is ash-Shirk al-Akbar. This is because he is worshipping the creation and not worshipping Allaah (subhaana wa ta'laa).

Allaah (subhaana wa ta'laa) says in reference to the Ahlul-Kitaab (People of the Book):

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ
الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ

Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, think not you that they are rescued from the torment, and for them is a painful torment. (Aali Imran 3:188)

And as for ar-riyaa' which comes under ash-Shirk al-Asghar, it is when a person while performing his worship with a sincere intention, solely for the sake of Allaah (subhaana wa ta'laa), not seeking any of the creation in his worship, is overcome by ar-riyaa', which is the intention to show off, or to be heard about, or to be seen. So upon this person is to strive hard and to struggle in returning his intention back to being purely and solely for Allaah (subhaana wa ta'laa) and to seek His pleasure only. Allaah's statement:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allāh's Religion - Islāmic Monotheism). (Al-'Ankabut 29:69)

And if a person, while praying alone by himself, prays in deficiency, however, when he prays with the people, he prays in perfection, then this is a type of minor shirk that falls under ar-riyaa'. And if a person were to give in charity, and he made up his mind about giving a certain amount, but when he comes amidst the people, he gives a larger amount, then this also is a form of ar-riyaa' which falls under ash-Shirk al-Asghar.

And it is upon a person who is overcome by ar-riyaa' (after having a pure and sincere intention) to strive hard and struggle in returning and fixing his intention so that he seeks the pleasure of Allaah (subhaana wa ta'laa) only. And if a person is overcome by ar-riyaa' during his worship, then this should not be a reason for him to abandon that particular worship. But rather, he should continue on with his worship and strive hard and struggle in fixing his intention and returning it back to al-ikhlaas. An example is that of a khateeb, who while giving the khutbah on Yawm al-Jumu'ah, is put to trial by the whisperings of the shaytaan, that "you are the most knowledgeable," and that "you are the one with the most eloquent speech and who has memorized the most." However, this should

not be a reason for him to stop giving the khutbah. Rather, he is to fight and struggle in warding off this intention of ar-riyaa', and struggle hard in returning his intention back for the sole pleasure of Allaah (subhaana wa ta'laa).

A SUMMARY OF AL-KUFR

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEH ADILLATIT TAWHEED:

Kufr is of two types:

1. Akbar (the Major)
2. Asghar (the Minor)

And if you wish then say:

1. Expels one from the religion
2. Does not expel from the religion

So as for al-Kufr al-Akbar, and it is that which expels one from the religion, its types are:

1. Kufr of Denial [Kufr ut-Takdheeb]
2. Kufr of Deviation [Kufr al-Ilhaad]
3. Kufr of Unbelief (denial after conviction of the truth) [Kufr ul-Juhood]
4. Kufr of Association [Kufr ush-Shirk]
5. Kufr of Rejection [Kufr ul-Inkaar]
6. Kufr of Doubt [Kufr ush-Shakk]
7. Kufr of Mockery [Kufr ul-Istihzaa' was-Sakhreeyah]
8. Kufr of Avoidance [Kufr ul-I'raad]
9. Kufr of Pridefulness and Rejection [Kufr al-Ibaa' wal-Istakbaar]
10. Kufr of Hypocrisy [Kufr un-Nifaaq]
11. Kufr of Opposition [Kufr al-'Inaad]
12. Kufr of Heresy [Kufr uz-Zandaqah]. Refer to *Sharh At-Tahaaweeyah*, Page 342.
13. Kufr of Companionship to the enemies of Islaam [Kufr ul-Muwaalah li-'Adaail Islaam]
14. Kufr of Apostasy [Kufr ur-Riddah]
15. Kufr of Astrology and Magic [Kufr al-Munajimeen was-Saharah]. Refer to *Madaarij as-Saalikeen*, 1/337.
16. Kufr of those who attest to the truthfulness of the astrologers and the claimants to the knowledge of the unseen [Kufr man yasdaq al-Munajimeen wal-Kahaan]. Refer to *Fataawaa al-Lajnah ad-Daaimah*, 1/412.

And as for al-Kufr al-Asghar, it is that which does not expel from the religion, and its types are:

1. Kufr of Blessing (Kufr un-Ni'mah)
2. Kufr of Brotherhood [Kufr ul-'Ikhoowah]
3. Kufr of Family Relationships [Kufr ul-'Ashrah]
4. Kufr of Slandering in Kinship [Kufr ut-T'an fil 'Ansaab]
5. Kufr of Mourning Over the Dead [Kufr ul-Niyaahah 'alal Mait]

6. Kufr of Denial of Father's Lineage [Kufr ur-Raghbah 'an al-Abu]

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

The first type of kufr, which is al-Kufr al-Akbar, is disbelief in Allaah and His Messenger, and it is the disbelief that takes one outside of the fold of al-Islaam. As for a person who believes in the Oneness of Allaah and believes in the Prophets, but he does not believe in our Prophet (ﷺ), then he is outside of the fold of al-Islaam with al-Kufr al-Akbar. Allaah's statement:

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

Say (O Muhammad (ﷺ)): "We believe in Allāh and in what has been sent down to us, and what was sent down to Ibrāhim (Abraham), Ismā'il (Ishmael), Ishāque (Isaac), Ya'qūb (Jacob) and Al-Asbāt [the twelve sons of Ya'qūb (Jacob)] and what was given to Mūsa (Moses), 'Iesa (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allāh) we have submitted (in Islām)." (Aali Imran 3:84)

And an example of the second type of kufr, which is al-Kufr al-Asghar, is to swear to other than Allaah (subhaana wa ta'laa). This is so long as it is not accompanied by glorification of that which was sworned for (other than Allaah).

In explanation of the types of Major Kufr:

1. Kufr of Denial [Kufr ut-Takdheeb] – And from it is to deny some of the Messengers and to disbelieve in them. Allaah's statement:

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا

Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allāh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. (An-Nisa 4:150)

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا

They are in truth disbelievers. (An-Nisa 4:151)

And Abu Jahl and his people, they also denied the Prophet (ﷺ) and the message that he came with, and they called him a liar. This is an example of Kufr of Denial.

And the people of Quraysh also denied and disbelieved in the Prophet (صلى الله عليه وسلم) when he informed them about his journey to Bayt al-Maqdis in Jerusalem and then his ascension to the Seven Heavens, as occurs in the following hadeeth:

Jaabir ibn ‘Abdullaah narrated that he heard Allah’s Messenger saying, “When the people of Quraysh did not believe me (i.e. the story of my Night Journey), I stood up in Al-Hijr [a part of the Ka’bah] and Allah displayed Jerusalem in front of me, and I began describing it to them while I was looking at it.” (Bukhaaree, no. 3625).

And Abu Bakr as-Siddeeq (radiyAllaahu ‘anhu) believed in the Prophet and attested that he is truthful when he was told about this, while the Quraysh denied him.

2. Kufr of Deviation [Kufr al-Ilhaad] - Such as deviation in the existence and Lordship of Allaah. Examples are those who say that the creation is controlled and regulated by “mother nature,” or that the origin of humankind is from apes.
3. Kufr of Unbelief (denial after conviction of the truth) [Kufr ul-Juhood] - This is also denial of the existence of Allaah (subhaana wa ta’laa), or denial of any of the Messengers of Allaah (subhaana wa ta’laa) and what was sent with them. Allaah’s statement in reference to Firawn and his people:

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ

Then after them We sent Mûsa (Moses) and Hârûn (Aaron) to Fir’aun (Pharaoh) and his chiefs with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). But they behaved arrogantly and were Mujrimûn (disbelievers, sinners, polytheists, criminals, etc.) folk. (Yunus 10:75)

This is a proof that Kufr ul-Juhood is denial after having conviction of the truth (such was the case of Firawn).

4. Kufr of Association [Kufr ush-Shirk] – And the proofs for this type of Kufr al-Akbar has preceded in previous lessons.
5. Kufr of Rejection [Kufr ul-Inkaar] – This occurs when there is denial while not knowing the truth of what is denied (rejecting the truth while not knowing that it is the truth).
6. Kufr of Doubt [Kufr ush-Shakk] – Allaah’s statement:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا

Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not. (Al-Hujurat 49:15)

7. Kufr of Mockery [Kufr ul-Istihzaa’ was-Sakhreeyah] – Allaah’s statement:

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ

If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh, and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (صلی اللہ علیہ وسلم) that you were mocking?" (At-Tawbah 9:65)

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

Make no excuse; you have disbelieved after you had believed. (At-Tawbah 9:66)

8. Kufr of Avoidance [Kufr ul-Praad] – This has also preceded us in some of the previous lessons, such as the Nullifiers of al-Isaam. This is to show aversion and turning away from contemplating over the signs of Allaah (subhaana wa ta'laa) which point to His Oneness and that He is the Only One deserving of all worship.
9. Kufr of Pridefulness and Rejection [Kufr al-Ibaa' wal-Istakbaar] – And this is the disbelief of Iblees. When Allaah (subhaana wa ta'laa) created Aadam and ordered the Angels to prostrate to him, Iblees rejected out of pridefulness. Allaah's statement:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

And (remember) when We said to the angels: "Prostrate yourselves before Aadam." And they prostrated except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh). (Al-Baqarah 2:34)

10. Kufr of Hypocrisy [Kufr un-Nifaaq] – And hypocrisy divides into two categories. The first category being the Hypocrisy of Belief. And the second category being Hypocrisy of Action. And the intent here, the Kufr of Hypocrisy, which falls under al-Kufr al-Akbar, is the Hypocrisy of Belief.
11. Kufr of Opposition [Kufr al-'Inaad] – And this is by knowing the truth, but due to opposition to it and stubbornness with regards to it, not accepting it nor believing in it.

Narrated Said bin al-Musaiyab from his father, When the time of the death of abu talib approached, Allah's Apostle went to him and found Abu Jahl bin Hisham and 'Abdullah bin Abi Umaiyah bin Al-Mughira by his side. Allah's Apostle said to abu talib, "O uncle! Say: None has the right to be worshipped but Allah, a sentence with which I shall be a witness (i.e. argue) for you before Allah. Abu Jahl and 'Abdullah bin Abi Umaiyah said, "O abu talib! Are you going to denounce the religion of Abdul Muttalib?" Allah's Apostle kept on inviting abu talib to say it (i.e. 'None has the right to be worshipped but Allah') while they (Abu Jahl and Abdullah) kept on repeating their statement till abu talib said as his last statement that he was on the religion of Abdul Muttalib and refused to say, 'None has the right to be worshipped but Allah.' (Bukhaaree, no. 1280).

12. Kufr of Heresy [Kufr uz-Zandaqah] – This type of disbelief is in regards to those who allege that they are from Muslims and follow the deen of al-Isaam, such as al-Hallaaj and Ibn

‘Arabee (al-Haatimee at-Taa’ee). Shaykhul-Islaam ibn Taymiyyah has mentioned this in his Majmoo’ al-Fataawaa.

13. Kufr of Companionship to the enemies of Islaam [Kufr ul-Muwaalah li-‘Adaail Islaam] – This is by believing that the people of kufr are upon the truth, and that their way is better than the way of al-Islaam. And imitating and copying the kuffaar in their clothing, and in their affairs. Allaah’s statement:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ

O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. (Al-Ma'idah 5:51)

So that the one who authenticates what they are upon and believe that what they are upon is true, then has taken them as allies, so he is from them.

14. Kufr of Apostasy [Kufr ur-Riddah] – This occurs when a Muslim takes on one of the nullifiers of al-Islaam, and thereby leaving the fold of al-Islaam. And his repentance is sought, and if he does not repent, then he is to be killed.

From Ibn Abbaas (radiyAllaahu anhumaa) who said, 'The Prophet (صلى الله عليه وسلم) said, 'Whoever changes his Religion, then kill him.' (Bukhaaree, no. 2854).

15. Kufr of Astrology and Magic [Kufr al-Munajimeen was-Saharah].
16. Kufr of those who attest to the truthfulness of the astrologers and the claimants to the knowledge of the unseen [Kufr man yasdaq al-Munajimeen wal-Kahaan].

Shaykh Ahmed then read to us from the famous book of al-Imaam Ibnul-Qayyim (rahimahullaah), Madaarij As-Saalikeen. And in this Ibnul-Qayyim mentions the different categories of al-Kufr al-Akbar:

“al-Kufr al-Akbar has five categories:

1. Kufr of Denial [Kufr ut-Takdheeb]
2. Kufr of Pridfulness and Rejection along with affirmation [Kufr al-Ibaa' wal-Istakbaar]
3. Kufr of Avoidance/Aversion [Kufr ul-Iraad]
4. Kufr of Doubt [Kufr ush-Shakk]
5. Kufr of Hypocrisy [Kufr un-Nifaaq]

And as for the Kufr of Denial, then this is to believe that the Messengers were liars. And this type of disbelief is found in the minority amongst the kaafooroon. For Verily Allaah (subhaana wa ta'laa) has helped His Messengers by giving them from His Signs, and has established their truthfulness, and

has established through them His command and His ruling (subhaana wa ta'laa). And Allaah (subhaana wa ta'laa) has said:

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُّكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ يَحْحَدُونَ

We know indeed the grief which their words cause you (O Muhammad (صلى الله عليه وسلم)): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the Zâlimûn (polytheists and wrongdoers) deny. (Al-An'am 6:33)

And this type of disbelief is called Kufr ut-Takdheeb, and it is by the tongue.

And the Kufr of Pridefulness and Rejection is the disbelief of Iblees. For Verily he did not deny the order of Allaah (subhaana wa ta'laa), nor did he refuse the order of Allaah (subhaana wa ta'laa), except out of pridefulness and rejection. And from this type of disbelief is the disbelief of the one who knows the truthfulness of the Messenger and that his message has come from Allaah, however he (the prideful rejecter) does submit to it due to pridefulness and then rejects it. And this is the majority of the disbelief of the kaafiroon. Allaah's statement:

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخَّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِنَّ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ

Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority i.e. a clear proof of what you say)." (Ibrahim 14:10)

And His statement:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muhammad (صلى الله عليه وسلم)) as a Messenger of Allâh, and they also know that there is no Ilah (God) but Allâh and Islâm is Allâh's Religion), as they recognize their own sons. Those who destroy themselves will not believe. (Tafsir At-Tabarî) (Al-An'am 6:20)

And this is also the disbelief of Abu Taalib. For Verily he knew that what was sent to the Prophet (صلى الله عليه وسلم) is the truth, and he did not doubt in its truthfulness. However, out of his pridefulness and his crave for his position amongst the people, and his glorification of his fathers, he rejected the truth and did not submit to it.

And as for Kufr of Aversion and Turning Away, then this is by turning away by ones hearing and ones heart from the Messengers. And not attesting to their truthfulness and their message, nor denying them and their message (not calling him a liar). And not being an ally to him, nor an enemy

to him. This is the disbelief of one of the people of La'ab, who said to the Prophet (ﷺ), "Verily, Allaah gave you a word. And if you are truthful, then you are more dearer to me in my heart than what I return to you. And if you are a liar, then you are more hated by me than what I give you."

And as for Kufr of Doubt, then this is by not being certain about the truthfulness of the Prophets. It is by not making the Prophet a liar, but at the same time having doubts about his issue (the issue of the truthfulness of the Prophet (ﷺ)). And this state does not continue except when a person turns away and averts from looking and contemplating over the Signs of Allaah (subhaana wa ta'laa), which establish the truth of the Prophet (ﷺ) in its entirety. So this person does not care and nor does he pay attention to it. As for the one who turns to the Signs of Allaah (subhaana wa ta'laa) and pays attention to them, then this doubt will not remain. For Verily, this contemplating and searching necessitates affirmation and testification.

And as for Kufr of Hypocrisy, then this is by affirming by the tongue and disbelieving with the heart. And this is the Major Hypocrisy (Hypocrisy of Belief).

And as for Kufr of Denial [Kufr ul-Juhood], then it is of two types:

1. Unlimited and Stipulated Denial
2. Stipulated and Specific Denial

As for Unlimited and Absolute Denial, then it is to deny in its entirety what Allaah (subhaana wa ta'laa) has revealed and the descending of the Messengers. And as for Stipulated and Specific Denial, then this is by denying a waajib element of the deen from amongst the waajibaat of this deen. Or by making that which is halaal haraam and vice versa (Istihlaal Qalbi), or by denying an Attribute which Allaah (subhaana wa ta'laa) has described Himself with, or by denying some information and news that Allaah (subhaana wa ta'laa) has informed us about, doing this intentionally. And by preferring the statements of those who go against the statements of Allaah (subhaana wa ta'laa). And for the one who does this ignorantly, or having a misunderstanding, then he is to be excused on the basis of his jahl or erroneous misunderstanding. And he does not become a kaafir due to this.

And the proof of this is the case of the man who exceeded in transgression against his own soul and who said to his family, 'When I die, burn me and scatter my ashes into the sea.' He did this thinking that he will be saved from the punishment of Allaah by it. Then his family did what he had ordered them. And Allaah ('azza wa jal) gathered his ashes together and brought him back and asked him, "Why did you do it?" He replied, 'My Lord I feared Your Punishment.' And so Allaah forgave him. And this was because of this man's jahl." (*Madaarij as-Salaakeen, Volume 1, Pg. 337 – 339*) **[End of Ibnul-Qayyim's words].**

Shaykh Ahmed then continued on with the explanation of the last two remaining types of Major Kufr, which are Kufr of Astrology and Magic [Kufr al-Munajimeen was-Saharah] and Kufr of those who attest to the truthfulness of the astrologers and the claimants to the knowledge of the unseen [Kufr man yasdaq al-Munajimeen wal-Kahaan]. And the astrologers and magicians and disbelievers because they claim that they possess the knowledge of the unseen. And the knowledge of the unseen is possessed only by Allaah (subhaana wa ta'laa). And the ones who affirm and testify to what the astrologers and the claimants to the knowledge of the unseen say are also disbelievers.

The Prophet (ﷺ) said, “Whoever goes to the one who claims to have knowledge of the unseen, and then guarantees and affirms what he has said, then he has disbelieved in what has descended upon Muhammad (ﷺ).”

Therefore, it is not allowable for people to go to those who claim to have knowledge of the unseen for any reason or purpose. The shaykh mentioned the story of Ibn Fayyaad, who was a young Jewish man, and the Prophet (ﷺ) went to him to check out his condition, believing that he was the dajjaal. So drawing a similitude, Shaykh Ahmed mentioned that going to the people who claim to have knowledge of the unseen, from amongst the astrologers and the sorcerers, in order to clarify their situation and to warn the people from them, that this is permissible to do this if a person has the ability to do so. This is in order to expose their condition to the people, and to expose that they delve in the knowledge of the unseen. The proof for this is the following hadeeth:

From Abu Sa’eed al-Khudree (radiyAllaahu anhu) who said, “I heard the Messenger of Allaah (ﷺ) say, “Whoever from you sees an evil then let him change it with his hand and if he is not able to, then with his tongue and if he is not able to do that, then with his heart (i.e. hate it in his heart) and that is the weakest of Eemaan.”” (Muslim, Kitaab-ul-Eemaan, Chapter 20-1/69).

In explanation of the types of Minor Kufr:

1. Kufr of Blessing [Kufr un-Ni’mah] – This is by denying the bounties of Allaah and not being thankful to Him for the numerous bounties He has given us. Allaah (subhaana wa ta’laa) says:

وَمَا بِكُمْ مِّنْ نَّعْمَةٍ فَمِنَ اللَّهِ

And whatever of blessings and good things you have, it is from Allâh. (An-Nahl 16:53)

And Allaah says:

وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا

And if you count the Blessings of Allâh, never will you be able to count them. (Ibrahim 14:34)

And when a person is thankful to Allaah (subhaana wa ta’laa) for the bounties that He has given him, then this is a cause and a reason for Allaah (subhaana wa ta’laa) to increase His bounties for this person. Allaah says in the Qur’aan:

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُم مِّنْ فَضْلِهِ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ

And He answers (the invocation of) those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment. (Ash-Shura 42:26)

2. Kufr of Brotherhood [Kufr ul-‘Ikhoowah] – Allaah (subhaana wa ta’laa) says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

The believers are nothing else than brothers (in Islâmic religion). (Al-Hujurat 49:10)

And Allaah's statement:

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

And remember Allâh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith). (Aali Imran 3:103)

3. Kufr of Family Relationships [Kufr ul-‘Ashrah] – An example of this is the hadeeth:

Narrated Ibn ‘Abbaas that the Prophet said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'" (Bukhaaree, no. 28).

So this woman has the disbelief of family relationships.

And all these categories of disbelief do not take a person outside of the fold of al-Islam. However, it is mandatory for a person to make repentance from them.

4. Kufr of Slandering in Kinship/Lineage [Kufr ut-T‘an fil ‘Ansaab] – This is by feeling proud of ones high lineage, or belittling a person's not so high lineage. Allaah's statement:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Verily, the most honourable of you with Allâh is that (believer) who has At-Taqla (Al-Hujurat 49:13)

5. Kufr of Mourning Over the Dead [Kufr ul-Niyaahah ‘alal Mait] –

Narrated Ibn ‘Umar that the Prophet (صلی اللہ علیہ وسلم) said, "The dead is punished because of the lamenting of his family for him." (Muslim, no. 2023).

6. Kufr of Denial of Father's Lineage [Kufr ur-Raghhah ‘an al-Abu] – From this is a person who assuming that his father has a low lineage denies his lineage to him, and claims that his lineage is of a higher rank. And also included in this category are those who are from a particular tribe, which may be weak or of a low status, but they attribute themselves to another tribe who is of a higher status and rank.

These are all categories of Minor Kufr that necessitate that a person make repentance from them, and it is necessary to leave off these actions. And this disbelief does not take a person outside of the fold of al-Islam.

THE KUFFAAR ARE OF TWO TYPES

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEH FEE ADILLATIT TAWHEED:

1. Original Disbelievers (Kuffaar Asliyoon)
2. Reverted Disbelievers / Apostates (Kuffaar Murtadoon)

The Kuffaar have another division:

The Kuffaar are also another two types:

1. Kuffaar who call to Kufr.
2. Kuffaar who blindly follow.

Benefit: al-'Allaamah Ibnul-Qayyim (rahimahullaah) said:

“So as for disbelief, then it is two types: Kufr Akbar (Major Disbelief), and Kufr Asghar (Minor Kufr).

And as for Kufr Akbar: It necessitates eternal dwelling in the Fire.

And as for Asghar: It necessities the receiving of the promised punishment without eternal dwelling.”

Refer to *Madaarij as-Saalikeen*: 1/364.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

This chapter is basic and straightforward, and therefore there is not much need in explaining it. In reference to the two types of kuffaar, kuffaar asliyoon, and they are the ones who are brought up as disbelievers by their parents, and kuffaar murtadoon, and included amongst these are the ones who were brought up as Muslims and then apostated or embraced al-Islam (after initially being brought up as disbelievers), and then left the fold of al-Islam again.

Explaining the other division of disbelievers, the kuffaar who call to kufr, and they are the ones who beautify kufr to the people, and they falsely portray to the people that kufr is al-haqq. And the other category is the kuffaar who blindly follow, and they are the ones who called to kufr.

And the ruling on the apostate is that his repentance is to be sought, and if he does not repent, then he is to be killed.

From Abdullaah ibn Mas'ood (radiyAllaahu anhu) who said, 'The Messenger of Allaah (صلى الله عليه وسلم) said, 'The blood of a Muslim is not lawful who testifies that there is no deity worthy of worship besides Allaah and that I am the Messenger of Allaah, except by one of three things: a married woman who commits fornication, a life for a life, and one who leaves his Religion and separates from the Jamaa'ah (main body of Muslims).'' (Bukhaaree, no. 6484 and Muslim, no. 1676).

And also, from Ibn Abbaas (radiyAllaahu anhumaa) who said, 'The Prophet (صلى الله عليه وسلم) said, 'Whoever changes his Religion, then kill him.''' (Bukhaaree, no. 2854).

Q&A

1. What is the ruling on the one who commits ash-Shirk al-Akbar out of ignorance?

Ans: Shirk is the most greatest of the major sins. And it is the biggest sin that Allaah (subhaana wa ta'laa) is disobeyed with. Allaah's statement:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allāh), for them (only) there is security and they are the guided. (Al-An'am 6:82)

It is narrated on the authority of 'Abdullaah (ibn Mas'ood) that when this verse was revealed:" It is those who believe and confound not their belief with wrongdoing," the Companions of the Messenger of Allaah were greatly perturbed. They said: "Who amongst us (is so fortunate) that he does not wrong himself?" Upon this the Messenger of Allaah (صلى الله عليه وسلم) remarked: "It does not mean that which you presume. It implies that which Luqmaan said to his son: 'O my son, do not associate anything with Allaah, for indeed it is the gravest wrongdoing.''' (Luqmaan 31:13).

It is upon those who commit acts of major shirk and kufr to make repentance to Allaah (subhaana wa ta'laa). Allaah says:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; - and none can forgive sins but Allāh - And do not persist in what (wrong) they have done, while they know. (Aali Imran 3:135)

So it is upon a servant to make haste in making repentance to Allaah (subhaana wa ta'laa). Allaah's statement:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh, verily Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. (Az-Zumar 39:53)

And the doors of tawbah do not close until the rising of the sun from the west. And the doors of tawbah are open for a person until his last breathes, until the coming out of his soul. And if a person makes sincere tawbah right before he dies, it will be accepted. And the person who leaves off the salaah and then makes sincere tawbah right before he dies, then it will be accepted. And verily the person who accepts al-Islaam right before he dies, his Islaam is accepted even if he has never prayed one rak'ah.

So the ones who take on an action or actions of ash-Shirk al-Akbar, and the hujjah of Allaah (subhaana wa ta'laa) has reached him, then he is not to be excused due to jahl. As for the one to whom the hujjah of Allaah has not reached, then they are excused based on their jahl.

2. I heard statements of some people where they make takfeer of Ibn Taymiyyah, and the 'Ullema in turn make takfeer of these people. So how is this particular principle understood?

Ans: Shaakir mentioned that Shaykh al-Albaanee has made takfeer of those people who have made takfeer of Shaykhul-Islaam Ibn Taymiyyah.

Shaykh Ahmed answered by saying that in regards to Shaykhul-Islaam Ibn Taymiyyah, and other great scholars of the past, then no one tries to make takfeer of them except for the Soofiyyah, and the Rawaafid, and people such as Ibn Seena, and Ibn 'Arabee, and al-Hallaaj. This is because Shaykhul-Islaam has refuted what these people are upon, and has clarified the distortions and the falsehood that they attribute to al-Islaam. And for this reason, they deemed him to be a kaafir. And whoever follows in the footsteps of his forefathers of the past, from amongst the Soofiyyah and the Raafidah, in making takfeer of Shaykhul-Islaam, then he does so without any daleel from the Kitaab or the Sunnah.

3. We advise our relatives to pray, however it seems that they only pray to please us, and they do not care to pray otherwise. Should we leave them?

Ans: The person who finds himself in this situation, then he should continue giving advise to his family members. And continue to clarify to them the great hazard in leaving off the prayer. And it may that this family member may be a new person in al-Islaam, or he may be forgetful of the prayer, or he may not be used to the prayer. So this person should be encouraged in establishing the prayer and patience should be employed with him.

And a person like this, who prays in front of the people and when he is by himself or not in the presence of these same people he does not pray, then it is feared for him the nifaaq that has been mentioned in this dars. But along with this, nasheehah should be continued with

him and it should be clarified with him the great hazard of leaving off the prayer. And a person is to be patient with him.

4. In Africa, some people of one tribe attribute themselves to another tribe. So some Somaalee's went to the Oromo tribe and now they claim that they are from that tribe, and they claim that they have lived amongst them for generations, and they also claim that they are descendants of that tribe (lineage, etc). So in relation to today's dars, is this considered to be kufr (*Kufr ur-Ragbbah 'an al-Abu*)?

Ans: So the one who attributes himself to a tribe that he does not belong to, then he enters into the punishment mentioned in the hadeeth. And it is upon him to make repentance from this sin, and this sin is al-Kufr al-Asghar (minor disbelief).

5. Is it from ash-shirk to imitate the dress of the kuffaar? And are we committing shirk when we follow the dress codes (of the kuffaar) at our workplace, or should we request permission to wear thowbs, or similar clothing at our workplace?

Ans: *Ibn 'Umar (radiyAllaahu 'anhu) narrated that the Prophet (صلى الله عليه وسلم) said, "...And whoever imitates a people is from them." (Musnad Imaam Ahmed, no. 5114; authenticated by Al-Albaanee in Saheeh al-Jaami' as-Sagheer, no. 2831).*

And especially when a person believes that what the kuffaar are upon is truthful and is correct, and then he follows them in this, then this, and Allaah's refuge is sought, takes a person out of the fold of al-Islam. This is upon the condition that he believes that the kuffaar are better in their way (than the Muslims) and are upon the truth in what they do.

And the person who sees the kuffaar shaving the beard, and likewise he shaves the beard because it is "the trend," or he wears certain types of clothing that are "in style," then all of these are sins from which repentance is to be sought. And if a person who does these things does not associate along with these the belief that these things are better (than the guidance of al-Islam) and does not believe that the kuffaar are correct and upon the truth in these matters, then these are sins that do not take a person outside of the fold of al-Islam.

With regards to the second part of the question, regarding the brothers who are forced at their workplace to wear tight clothes or uniforms, then Shaykh Ahmed mentioned that these brothers are not allowed to resemble that kuffaar in any way or manner. Amongst this is wearing tight pants that expose the awrah and private parts because the employers force them to. Rather, it is upon them to wear very baggy pants that are found in some of the Muslim countries, such as Pakistan and Iraaq. The shaykh mentioned large and wide pants that do not let the awrah be distinguished and show its shape.

And it is waajib upon the Muslims that they do not give in to the kuffaar with regards to their deen and that they do not compromise and give up any part of the deen for the kuffaar. And Verily Allaah will aid the believers. Allaah's statement:

وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ

And verily, Allaah is with the believers. (Al-Anfal 8:19)

6. *It is narrated on the authority of Mu'aadh bin Jabal that he observed: "I was riding behind the Messenger of Allaah (ﷺ) on a donkey known as 'Ufair." He (Mu'aadh) observed: "He (the Prophet) said: 'Mu'aadh, do you know what right has Allaah over His bondsmen and what right have His bondsmen over Him?' Mu'aadh added: "I replied: Allaah and his Messenger know best." Upon this he (the Prophet) remarked: 'The right of Allaah over His bondsmen is that they should worship Allaah and should not associate anything with Him, and the right of His bondsmen over Allaah, Glorious and Sublime, is that He does not punish him who associates not anything with Him.' He (Mu'aadh) added: "I said to the Messenger of Allaah: Should I then give the tidings to the people?" He (the Prophet) said: 'Do not tell them this good news, for they would trust in it alone' (Muslim, no. 47).*

What is the meaning of the last two lines of this hadeeth, where Mu'aadh said "Should I then give the tidings to the people?" And the Prophet replied by saying "Do not tell them this good news, for they would trust in it alone"?

- Ans:** The meaning of the Prophet's reply "...they would trust in it alone," is that the people may depend solely on their statement of *Laa illaaha illAllaah*. And in some other narrations of this hadeeth, we find that when Mu'aadh bin Jabal's (radiyAllaahu 'anhu) death came, he informed the people of this great news which had been given to him by the Prophet (ﷺ). He did this fearing that if he did not reveal this knowledge, then he would fall into the category of those who conceal knowledge. And the Prophet (ﷺ) told Mu'aadh not to tell this news to the people in order that the people may be left to strive in their actions and deeds, and that they may compete with each other in earning good deeds, [instead of solely relying on their statement of *Laa illaaha illAllaah*].