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حوار مع جماعة التكفير

Debating the Concepts of the Jamaa'at at-Takfeer

**By Imaam Muqbil bin Haadee
Al-Waadi'ee [Died 1422H]**

(may Allaah have mercy on him)

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About the Book: This is a translation of the small treatise titled “*Hiwaar ma’a Jamaa’at at-Takfeer*” (A Debate with the Jamaa’at at-Takfeer) by Imaam Muqbil bin Haadee Al-Waadi’ee, may Allaah have mercy on him. The source used for this e-book was the treatise that is found within Imaam Muqbil’s book *Fadaa’ih wa Nasaa’ih* (pg. 168-186) [Dar-ul-Haramain: 1st Edition; 1999]

In this treatise, Imaam Muqbil refutes the false concepts of the Takfeeri Jamaa’at, a group that was founded in Egypt by a man named Shukree Mustafaa, and which later spread to other Muslim countries. Their beliefs revolve around declaring Muslims to be disbelievers, hence the name Jamaa’at at-Takfeer, declaring the leaders infidels and actively calling the people to revolt against the Muslim governments and anyone that supports them. Even though Mustafaa was executed in 1978, the false concepts of his group have still managed to creep into the hearts of many Muslims today.

This treatise is especially important, since it deals with the beliefs of those who in recent times call to rebellion, revolution, terrorism and those who seek to spread instability in the Muslim lands as well as throughout the world.

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THE TREATISE:

All praise is for Allaah, and may His peace and blessings be upon our Prophet, Muhammad, his family, Companions and allies. I bear witness that there is no deity that has the right to be worshipped except Allaah, alone and with no partner. And I bear witness that Muhammad is His slave and Messenger.

To proceed:

Indeed, the splitting up of the ummah is regarded as one of the signs of prophecy based on what Abu Dawood reported in his *Sunan* from the path of Muhammad bin 'Amr bin 'Alqamah from Abu Salamah from Abu Hurairah رضي الله عنه, who narrated that Allaah's Messenger صلى الله عليه وسلم said: **“The Jews split into seventy-one sects, and the Christians split into seventy-two sects. And this ummah will split into seventy-three sects.”**

And it is also based on what Abu Dawood reported in his *Sunan* from Mu'awiyah رضي الله عنه, that Allaah's Messenger صلى الله عليه وسلم said: **“The Jews split into seventy-one sects...”** and he went on to mention the same hadeeth above, but added to it: **“All of them will be in the Hellfire except for one sect.”** Then the Prophet صلى الله عليه وسلم was asked which one it was, so he replied: **“They are the Jamaa'ah (unified body).”** Then he said: **“Verily, there will come a people whose desires will flow through them just like the (disease of the) mad dog (i.e. rabies) flows through its victim.”**

This means: Desires will flow in their veins just like a dog when it bites a person since its disease enters in him and flows throughout all his limbs. This is also considered one of the signs of prophethood.

A third sign is found in what has been reported in the two Saheeh Collections from Abu Sa'eed Al-Khudree, 'Alee bin Abee Taalib and a group of the Companions, with Imaam Muslim reporting ten ahaadeeth about it in his Saheeh, Book of Zakaat, Chapter on Condemnation of the Khawaarij, that the Prophet صلى الله عليه وسلم said: **“They will indeed shoot out from the Religion just as the arrow shoots out from the hunted game. You will look down on your prayer when compared to their prayer, and to your fast when compared to their fast.”**

Likewise, it is authentically reported in the *Musnad* of Imaam Ahmad from the narration of Abu Umaamah and 'Abdullaah bin Abee Awfaa, with a similar meaning that the Prophet صلى الله عليه وسلم said about the Khawaarij: **“They are the dogs of the inhabitants of the Hellfire.”** The Prophet صلى الله عليه وسلم described them as people who would kill the believers while leaving the idol-worshippers alone.

And this has indeed happened, for once a Jew passed by them, and they said: “He is under the protection of your Prophet”, and so they turned away from him. Then when ‘Abdullaah bin Khibaab bin al-Arat passed by them, they said: “Narrate to us a hadeeth from your father.” So he narrated to them a hadeeth, which warned against tribulations and against shedding the blood of Muslims. So they killed him and cut open the belly of his pregnant female servant.

And there are many other incidents similar to this reported about them. In fact, if you read up on history, you will see that they waged war against the Muslims while leaving the disbelievers alone. And you would find that they were the biggest supporters of the enemies of Islaam against the Muslims. So, for example, there may have been a battle that was tied between the Muslims and the disbelievers, but then the Khawaarij would emerge and so the Muslims would be forced to flee in order to protect themselves from the Khawaarij.

The innovation of the Khawaarij is considered the first innovation that was introduced into Islaam. This was when Dhul-Khuwaisirah went to the Prophet at the time when he ﷺ was distributing the war booty from the battle of Hunain, and said to him: “Be just (in your distribution), O Muhammad!” So the Prophet ﷺ replied: **“Woe be to you! And who will be just if I am not just?”** Then one of the Companions said: “Let me strike his neck O Messenger of Allaah!” The Prophet ﷺ said: **“Verily, there will come out from the backbone of this person a people about whom you will look down upon your prayer when compared to their prayer, and to your fast when compared to their fast. They will shoot out from the Religion just as the arrow shoots out from the hunted game.”**

This means that if you were to shoot a deer or a wild donkey, then sometimes due to the strength of the bow or the speed of the arrow, the shot will pierce right through the game you are shooting at, and come out without any traces of blood on the arrow...¹

The Khawaarij first appeared during the Khilaafah of ‘Alee bin Abee Taalib ؑ. He left them alone until they killed ‘Abdullaah bin Khibaab and committed highway robbery. ‘Alee and his group feared that they would take up sides with Mu’aawiyah and his group, and so the Khawaarij would turn against the family of ‘Alee and his group and abuse them. From their misguided concepts and doubts was that they would say: “No one has the right to rule except Allaah, yet you, ‘Alee, rule the people!” So he ordered that a *mus-haf* be brought to him and then began to hit it with a stick, saying: **“Rule, mus-haf, rule the people!”** So they said: “O Commander of the Believers! It only

¹ **Translator’s Note:** This means they will shoot out from the Religion of Islaam without any traces of it on them, and Allaah knows best.

consists of paper, ink and covers, so why are you doing that?” He ﷺ said: **“Those people want the Book and the Sunnah to rule them, yet the ones who rule by the Book and the Sunnah are none other than men who understand the Religion.”**

Then ‘Alee bin Abee Taalib said: “Indeed Allaah has sanctioned two just men from among you to judge in the case when a person in the state of Ihraam kills a hunting game.² And likewise with the case of a wife and her spouse, Allaah says:

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا
يُوقِقَ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

‘And if you feel a breach between the two of them (husband and wife), then appoint two arbitrators – one from his family and the other from hers – if they both wish for peace. Allaah will cause their reconciliation.’” [Surah An-Nisaa: 35]

He ﷺ said: “So the issue of (shedding) the blood of Muslims is a greater concern than that of differing between a husband and wife and greater than the issue of hunting game.”

Then he sent ‘Abdullaah bin ‘Abbaas ﷺ to debate with them. So when ‘Abdullaah bin ‘Abbaas came to them, some of them said: “Do not debate with him for he is one of those about whom Allaah said:

بَلْ هُمْ قَوْمٌ خَصِمُونَ

‘Nay, but they are a quarrelsome people!’” [Surah Az-Zukhruf: 58] Others said: “We shall debate with him.”

So they debated with ‘Abdullaah bin ‘Abbaas and many of them recanted (from their false views) because of the fact that they had no knowledge.

² **Translator’s Note:** He is referring to Allaah’s statement:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ

“O you who believe! Kill not the game while you are in a state of Ihraam. And whoever of you kills it intentionally, the penalty is an offering brought to the Ka’abah of an eatable animal (sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men from amongst you.” [Surah Al-Maa’idah: 95] So the point of benefit in this ayah, is that Allaah calls on the judgement of two just men to enforce and oversee His Commandment.

And if you read history, from its beginning to end, you will find that they are a people that are so zealous and fanatical for the Religion upon ignorance to the point that perhaps even just one youth among them can defeat an entire army.

One time an army consisting of two thousand people went to them while they only consisted of forty people. So the two thousand soldiers were caused to flee in defeat, such that one of them said about the incident:

*“Two thousand from Persia as you claim,
and they were caused to flee by just forty.”*

The Muslims were afflicted by the Khawaarij since a long time ago, but then they came to an end. However, later on some returned to accepting their ideologies. And they are considered as being the most ignorant of people concerning Allaah's Religion.

Ahlu-Sunnah are in the middle course between the two extremes of the (1) Khawaarij and the Mu'tazilah and (2) the Murji'ah, as our Lord says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

“Thus We have made you a moderate nation.” [Surah Al-Baqarah: 143]

The Khawaarij and the Mu'tazilah have gone to extremes with regard to applying Allaah's Punishment, while the Murji'ah take Allaah's Punishment very lightly and go to extremes in *Irjaa*. They have brought back the misconceptions used in the past. As for their using Allaah's statement: **“Verily, the judgement belongs only to Allaah”** [Surah Yoosuf: 40] as proof for their claims, then 'Alee bin Abee Taalib refuted them (on this), as we mentioned previously.

'Umar bin 'Abdil-'Azeez also sought them in order to debate with them, and he was able to silence them with his arguments. He said to them: “We shall see, if the truth is with you, we will look again into our beliefs. But if the truth is with me, then you must accept what the people have accepted.” So he debated with them and refuted them to the point that they were not able to respond. Then they said to him: “Why don't you revile your tyrannical forefathers while on the mimbar on the day of Jum'ah?” So 'Umar said to them: “How many times have you reviled Pharaoh in your life?” He said this to the Khaarijee, who then replied: “Never.” So he said: “So you are asking me to curse my forefathers who erred and sinned while on the mimbar while you don't even curse Pharaoh who said: **‘I am your lord, most high?!’**”³

³ Surah An-Naazi'aat: 24

Also from their misconceptions, is that they use as proof Allaah's saying:

وَمَنْ يَعُصِ اللَّهَ وَرَسُولَهُ فَأِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا

“And whoever disobeys Allaah and His Messenger, then verily, for him is the Fire of Hell, where he shall abide forever.” [Surah Al-Jinn: 24]

This noble ayah is in reference to someone who deems disobedience to Allaah to be lawful. So he holds it permissible to kill a person that is unlawful for him to kill, for example, or he holds fornication to be permissible. Such a person, in this case, is a disbeliever. But in the case where he doesn't deem these acts permissible, then the scholars have assigned the omitted part to these texts, which is “if he deems it allowable.” They have assigned this omission in an effort to make a harmony between (all of) the texts, such as Allaah's saying:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

“Verily, Allaah does not forgive that one associate partners with Him in worship (i.e. Shirk). But He forgives what is less than that (of sins) to whom He wills.” [Surah An-Nisaa: 48]

And His saying:

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

“Say: O My servants who have transgressed against themselves (by committing evil deeds)! Do not despair from the Mercy of Allaah. Verily Allaah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.” [Surah Az-Zumar: 53]

So in order to create a harmony between the texts, the scholars have combined the afore-mentioned texts. The Khawaarij only apply the ahadeeth and ayaat that deal with a threat of Allaah's punishment, while abandoning the ahaadeeth and ayaat that deal with hope for His forgiveness. They also use as proof Allaah's saying:

وَمَنْ يَفْعَلْ مُؤْمِنًا مَّتَّعَمَدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

“And whoever kills a believer intentionally, his recompense will be the Hellfire, to reside therein forever. And Allaah has put His wrath on him and cursed him and prepared for him a painful torment.” [Surah An-Nisaa: 93]

The word *khulood* carries the meaning of eternally residing somewhere, but it could also mean staying somewhere for a long period of time (and not permanently), as is stated in “*Al-Qaamoos*.” The scholars have determined the omitted part to be: **“if the person allows it”** or **“those who deem it to be permissible.”** This is based on the following proof: Al-Bukhaaree and Muslim reported in their Saheeh collections from Abu Bakrah رضي الله عنه that he said: The Messenger of Allaah صلى الله عليه وسلم said: **“When two Muslims confront one another with their swords (unsheathed), the one who kills and the one who is killed will both be in the Hellfire.”** Al-Bukhaaree said in his Saheeh in his Book on Faith: “So Allaah called them Muslims.”

The same thing can be said about Allaah’s statement:

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى
فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَتَّقِيَ إِلَى أَمْرِ اللَّهِ

“And if two groups from amongst the believers fight against each other, then make peace between the two of them. But if one of them transgresses over the other, then fight against the one that has transgressed until it complies with the Command of Allaah.” [Surah Al-Hujuraat: 9]

So in spite of this, Allaah called them believers.

Another one of the proofs they use is the hadeeth reported by Abu Hurairah رضي الله عنه in which the Prophet صلى الله عليه وسلم said: **“A fornicator does not fornicate whilst being a believer at the time he fornicates. And a thief does not steal whilst being a believer at the time he is stealing...”**

The scholars explain this hadeeth to mean: That Eemaan (Faith) is raised from him like the shade rises, however, the foundation of Eemaan remains with him. The proof for this is the hadeeth reported by Al-Bukhaaree and Muslim in their Saheeh collections on the authority of Abu Dharr Al-Ghafaaree رضي الله عنه who narrated that the Prophet صلى الله عليه وسلم said: **“Whoever testifies that there is no deity that has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah will not enter the Hellfire.”** Abu Dharr said: “Even though he may steal and fornicate, O Messenger of Allaah?” He صلى الله عليه وسلم said: **“Even if he steals and fornicates.”** Abu Dharr said: “Even though he may steal and fornicate, O Messenger of Allaah?” He صلى الله عليه وسلم said:

“Even if he steals and fornicates.” Abu Dharr said: “Even though he may steal and fornicate, O Messenger of Allaah?” He ﷺ said: **“Even if he steals and fornicates and drinks alcohol and in spite of Abu Dharr!”** Abu Dharr ﷺ would narrate this hadeeth and include at the end of it: “and in spite of Abu Dharr!”

This hadeeth can also be found outside of the Saheeh collections, with a similar wording from Abu ad-Dardaa ؓ.

We are not encouraging people to commit sins. Rather we are just mentioning the combination and harmonizing of texts made by the scholars – those who have a strong foundation in Islaam. The Khawaarij have forgotten all about the pardoning and forgiveness of sins. I am referring to Allaah’s pardoning of sins. Allaah has described Himself as being All-Pardoning in several verses, such as:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

“And whatever befalls you from calamities, then it is due to what your own hands have earned. And (yet) he pardons much (sins).” [Surah Ash-Shooraa: 30]

There are certain things the Khawaarij have neglected, such as the Intercession. At-Tirmidhee reported in his *Jaami’* from the path of ‘Abbaas bin ‘Abdil-‘Adheem al-‘Anbaree from ‘Abdur-Razzaaq from Mu’amar from Thaabit from Anas ؓ who narrated that the Prophet ﷺ said: **“My intercession is for those among my ummah who have committed major sins.”**

So Allaah’s forgiveness and mercy is vast. Yet these individuals (i.e. the Khawaarij) constrict the people and cause them to despair from Allaah’s mercy. The Prophet ﷺ said about the Intercession: **“Do you think it is for the believers or for the blemished sinners?”** So he ﷺ replied: **“It is for the blemished sinners.”** [Reported by Ibn Maajah]

Another one of their doubt-raising proofs is Allaah’s statement:

وَإِنَّ الشَّيَاطِينَ لِيُوحُونََ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

“And certainly the devils do inspire their allies to dispute with you (about making the unlawful lawful). And if you obey them (in that matter), you would then be ascribing partners to Allaah (i.e. Shirk).” [Surah Al-An’aam: 121]

So if you obey the devil in making lawful that which Allaah has made unlawful or making unlawful that which Allaah has made lawful, and you firmly believe that in your heart, you would be a *mushrik* (polytheist, one who associate partners with Allaah). And if this is not so, then Shirk can be divided into two categories: Minor Shirk and Major Shirk. The proof for this is what has been reported by Qutailah ؓ that the Jews came to the Prophet ﷺ and said: “You (Muslims) commit Shirk and set up rivals (with Allaah). You say: ‘What Allaah wills and what Muhammad wills’ and you say: ‘By the Ka’abah,’” So the Prophet ﷺ told his Companions: **“When you swear, say: ‘By the Lord of the Ka’abah.’ And say: ‘Whatever Allaah wills, then what Muhammad wills.’”**

This is proof that Shirk is divided into two categories. Likewise, hypocrisy is also divided into two categories: Major Hypocrisy and Minor Hypocrisy.

The best remedy for them is to seek knowledge. As for one of them remaining ignorant and not knowing anything about the Arabic language, and then he says: “We are men and the Companions are (also) men”, then yes, you are men and the Companions, too, are men. However, the difference between you and the Companions is like the difference between the heavens and the earth.

The Prophet ﷺ said: **“The signs of a hypocrite are three: When he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays.”** [Agreed Upon and narrated by Abu Hurairah ؓ]

And in the hadeeth of ‘Abdullaah bin ‘Amr Ibn al-‘Aas, the Prophet ﷺ said: **“There are four traits of which whoever has them in him is a pure hypocrite. And whoever has one characteristic from them, he has in him one of the characteristics of hypocrisy until he abandons it: When he speaks, he lies; when he makes a covenant, he breaks it; when he debates, he transgresses; and when he is entrusted, he betrays.”**

So can we honestly say that a person that has these traits in him is to be considered a hypocrite and cast out from the fold of Islaam?? Therefore, hypocrisy is divided into two categories: Major Hypocrisy, which is when a person manifests Islaam outwardly, but holds disbelief inwardly, as was the case with ‘Abdullaah bin Ubayy and his likes; and Minor Hypocrisy, which is hypocrisy of the actions, about which Al-Hasan Al-Basree (*rahimahullaah*) said: **“No one feels safe from it except a hypocrite.”**

So when these individuals turned away from knowledge and from learning, and began to revile the scholars, saying such things as: “That person is a government agent”, “That one doesn’t know anything”, “This one is ignorant”, and “That one doesn’t know

anything about hadeeth” – when they began to say these things, they were deprived of much good.

Who is it that the Jamaa'at at-Takfeer preys on? They prey on those individuals who have enthusiasm and zeal for their Religion based on ignorance. The founder of the Jamaa'at at-Takfeer, which has appeared during these recent times, was Shukree Mustafaa Al-Misree, who used to be part of the Bankrupt Brotherhood (Ikhwaan-ul-Muslimeen). Then he experienced great trials in prison and was hardened along with a group of individuals. The governments (at that time) strove hard to disunite the Muslims. So this group would call themselves the Jamaa'at-ul-Hijrah (The Party of Withdrawal). This Shukree Mustafaa used to have some knowledge and he would challenge the faculty of the Azhar University to debate with him, but the Azharees would be afraid due to two reasons:

First: All that many of them had to offer was a scanty portion of knowledge of Hadeeth and knowledge of the Book and the Sunnah. So they were either only strong in their knowledge of Grammar or their knowledge of Fiqh.

Second: They feared that if they beat him, he and his group (Jamaa'at) would come to them at night and kill them.

As a result of this, the group grew and spread. So it originated in the Jamaal 'Abdun-Naasir Prison and then spread to Sudan and to the lands of the Sacred Precincts (Makkah and Madeenah), inconspicuously, and to Yemen, openly. Jamaa'at Ansaar-us-Sunnah rose against them in Sudan after we said that there were some individuals from the Jamaa'at at-Takfeer amongst them. So they feared that people would hear this speech and therefore not support them anymore.

I debated against them in the house of Faysal Ar-Rasheedee. And I traveled from Madeenah to Jeddah in order to debate with them. They came back with me to my house and I made my library available to them so that perhaps they may learn something. There was a brother amongst them named Mustafaa. So I said to him: “Did anything remain, O Mustafaa?” He responded: “It remained.” Mustafa was imprisoned and we saw him in jail. They wanted to install television in the prison in Madeenah. So Mustafaa went to them by himself and said: “By Allaah, I will pluck out your eyes! You want to force sins down my throat while I'm here?” So they were not able to do it. And he was from the Sudanese brothers.

So Jamaa'at Ansaar-us-Sunnah was hurt because of what I said – that they had some adherents of the Jamaa'at at-Takfeer within their group. But I don't care if they felt hurt

by that, for their da'wah (call) just turned into a call of begging – they beg the people for donations and then build masaajid for the Sufees!

So the Jamaa'at at-Takfeer spread until they reached us here in Yemen, and we went to debate them in adh-Dhayaakee. So they said to us: “We will not pray behind you since we hold you to be disbelievers.” So we said: “As for us, then we can pray behind you, since we (only) hold you to be innovators, and it is permissible to pray behind the innovator.” So they led us in prayer. Then they started to debate with us in that gathering and on other occasions. One of them used as proof Allaah's statement:

فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ . وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ

“Then those whose scales (of good deeds) are heavy, they are the successful ones. And those whose scales (of good deeds) are light, they are those who lose their own selves. In Hell they will abide.” [Surah Al-Mu'minoon: 102-103]

And he said: “Let us ask you: Those people whom you claim will be extracted from the Hellfire, are they from those whose scales will be heavy or those whose scales will be light?” This matter is easy, for there are many ahaadeeth that state that the true adherents of Tawheed will come out from the Hellfire, such as the one that has been reported by Anas, Abu Sa'eed Al-Khudree, Abu Hurairah and a group amongst the Companions.

So the question remains: Are their scales heavy with a weight that will not be enough for them to enter Paradise at the first instance, or are they light with such a weight so as to prevent them from entering Paradise at the first instance? So there are many ahaadeeth that have been reported about the *muwahhideen* (adherents of Tawheed) being extracted from the Hellfire.

We are not debating here on behalf of the people of falsehood. The one who is a disbeliever is the one whom Allaah and His Messenger have deemed to be disbelievers, such as the one who makes lawful that which Allaah has forbidden, while he is (1) not ignorant, (2) did not do that out of coercion, or (3) did not do that based on *ta'weel* (distortion of texts). If he is free from these (three conditions), then yes, he has committed disbelief. Allaah says in His Noble Book:

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ

“And do not argue on behalf of those who deceive themselves.” [Surah An-Nisaa: 107]

So we are not arguing on behalf of the people of falsehood, but rather the expression, which they have taken as a means to label Muslims as disbelievers. This is a rejected expression, which is: **“Whoever doesn't deem a disbeliever to be a disbeliever, then he himself is a disbeliever.”** So you and him debate about a ruler whom you condemn. The condition of the rulers in this regard is like that of the condition of individuals among the community. As for the one who has crossed the boundary into disbelief, we don't argue on his behalf. But as for the one who has not crossed the boundary into disbelief, the Prophet ﷺ said: **“Whoever says to his brother: ‘O disbeliever’, then it is either as he says, and if not, then it (the accusation) falls back on him.”**

So this principle which they have taken as a means to justify declaring Muslims to be disbelievers is: **“Whoever doesn't deem a disbeliever to be a disbeliever is himself a disbeliever.”** O you ignorant and dim-witted individuals, rather, O you instruments used for attacking Islaam! You must understand that this principle applies to the disbeliever, of whom it is unanimously agreed on that he is disbeliever, such as the Jew and the Christian, whom Allaah declared to be disbelievers in His Book. As for the issue of one who abandons prayer – is he a disbeliever or not? The principle **“Whoever doesn't deem a disbeliever to be a disbeliever is himself a disbeliever”** cannot be used with regard to this person. This is even though we (personally) hold the view that the one who abandons the prayer is considered a disbeliever, regardless if he abandons it due to laziness or out of neglect, based on the hadeeth: **“There is nothing that stands between the servant and disbelief or polytheism except for the prayer.”**

So the one who these Takfeeris prey on is the individual who has lots of zeal for the Religion based on ignorance. I challenge all of them – the Egyptians, Sudanese, Yemenis, Kuwaitis and Algerians among them to bring forth one scholar from amongst them. And they claim that they strive hard to have a scholar amongst their ranks! We seek refuge in Allaah from any scholar agreeing with your Da'wah, for he would then be one of the dogs of the Hellfire on the Day of Judgement, and he would shoot out from the Religion just as an arrow shoots out from the hunted game.

So the Yemeni society must beware of you and they must warn against you, for they are the ones whom the Prophet ﷺ praised in his statement: **“Eemaan is Yemeni, and wisdom is Yemeni.”** And the Prophet ﷺ informed us that the Yemenis have the softest and gentlest of hearts.

So I am amazed at how they pronounce disbelief upon the callers to Allaah, and how they deem the Muslims to be disbelievers and at how they can serve as instruments for the governments to impede the Da'wah movements, when the Lord of Might said in His Book:

مَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ

“And whatever you disagree on, then its ruling lies with Allaah.” [Surah Ash-Shooraa: 10] And He says:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

“And if you differ in anything, then return it back to Allaah and the Messenger, if you truly believe in Allaah and the Last Day.” [Surah An-Nisaa: 59]

An example of their ignorance and misguidance is what they said to me while in a gathering in Madeenah: “Abu Zayd As-Sudaanee is a disbeliever.” So we said: “Why?” They said: “Because he seeks judgement from the Taaghoot (false deities/religions).” We said: “What is your proof?” They said: “Allaah’s statement:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

‘Have you not seen those who claim that they believe in that which has been sent down to you (O Muhammad) and that which was sent down before you, desiring to seek judgement from the Taaghoot, when they have been ordered to reject them. But the Devil wishes to lead them far astray,’⁴

So we said to them: “Does Abu Zayd *desire* to seek judgement from the Taaghoot or is he forced to do this because his rights have been removed?” They replied: “No, he doesn’t (intentionally) desire it.” So the ayah that they use for the basis of their argument is in fact a proof against them.

This is how Ahlus-Sunnah is, may Allaah preserve them – they are the ones who confront the people of falsehood, such as the Jamaa'at at-Takfeer. Don't think that I am condoning the other groups, for I consider them to be the product of ignorance and

⁴ Surah An-Nisaa: 60

calamities caused by the enemies of Islaam in order to split up the ranks of the Muslims. So I say to the Jamaa'at at-Takfeer: You must repent to Allaah and ask the people of knowledge (when you are unaware of matters), as Allaah says in His Noble Book:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

“So ask the People of the Reminder if you don't know.” [Surah An-Nahl: 43]

This is since if you were to ask one of them what's your proof on raising the hands in prayer, you would find him saying: “I don't know.” Or if you were to ask him what's your proof for prostrating on the seven limbs, he would reply: “I don't know.”

But yet after all that, he puts himself in charge of declaring Muslims to be disbelievers! So take things easy, you small ignoramus! How can you put yourself in charge of declaring Muslims to be disbelievers?? By doing this, you would be assisting the Communists, the Ba'athees, the Naasirees and the governments, rather, the enemies of Islaam, in splitting up the ranks of the Muslims. Then you would just dwindle away (and be forgotten) like Shabeeb, Naafi' bin al-Araq, 'Imraan bin Hattaana and other heads of the Khawaarij. So the ignorant ones melt away, but the Sunnah of Allaah's Messenger ﷺ remains and continues.

Where can the Jamaa'at at-Takfeer be found for the purpose of warning against them?

They can be found in adh-Dhayaakee amongst us here in Yemen and also in ad-Daleel, there can be found a large amount of them. There are also some people in Al-Baydaa who were afflicted and came out being ignorant.

So they transferred from the innovation of Sufism onto the innovation of the Khawaarij. So return back to the Sunnah of Allaah's Messenger ﷺ, about which our Lord said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ

“You indeed have in the Messenger of Allaah a good example for those who hope in (meeting with) Allaah and the Last Day.” [Surah Al-Ahzaab: 21]

And about which the Prophet ﷺ said: **“Whoever turns away from my Sunnah is not from me.”** And he ﷺ said: **“And I have placed humiliation and belittlement upon the one who opposes my Command (i.e. Sunnah).”**

They are not qualified to debate, so they will indeed dwindle away if Ahlus-Sunnah rises to fulfill the obligation that Allaah put on them, such as teaching the correct way. We have spoken to them on several occasions and found that they would always cut us off when we were speaking and that they would raise their voices. Their condition was like that of the statement of the disbelievers from Quraish, when they said:

لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ

“Do not listen to this Qur’aan, and make noise in the midst of it (i.e. when it is being recited), so that perhaps you may overcome it.” [Surah Fussilat: 26]

QUESTIONS AND ANSWERS:

Question: Some of the Takfeeris make takfeer of themselves (i.e. declare themselves disbelievers). One of the brothers who was in Afghanistan informed me that he sat next to one of them one time while this Takfeeri was busy making takfeer (of people). Then all of a sudden that Takfeeri called him, so he said: What do you want?” So he (the Takfeeri) said: “I have committed kufr (disbelief)!”

Answer: Yes, they make takfeer on themselves and they make takfeer on one another. I would like for my brothers in Islaam to refer to the book: **“Al-Farq bainal-Firaq”** and the book **“Al-Milal wan-Nihal”** of ash-Shahrastanee, as well as **“Al-Fasl”** of Ibn Hazm.

So perhaps four or five of them may sit in one gathering and they will not get up from that meeting except that one of them has made takfeer of another.

Question: There can be found a group of these Takfeeris in ‘Aden in the central Mosque. They have entered the masjid recently. How should we deal with them?

Answer: It is obligatory to warn the people about them because if you present them with the opportunity, they will shed blood and make lawful that which is prohibited, as the Prophet ﷺ informed us they would do.

Question: The hadeeth of Umm Salamah (*radyaAllaahu ‘anhaa*) reported by Muslim: **“There will come upon you leaders of whom you will approve of (the good they do) but reject (the bad). So whoever rejects (their bad deeds), he is absolved from blame. And whoever hates (their bad deeds), he is (also) saved. However, whoever is pleased with them and follows them (i.e. bad deeds), (then he is destroyed).”** They (the Sahaabah) said: “Shall we fight against them?” He said: **“No,**

so long as they establish the prayer amongst you.” Isn't this hadeeth a refutation against them?

Answer: Yes, I have not mentioned several ayaat and ahaadeeth (during this discussion), such as the hadeeth of 'Ubaadah bin As-Saamit ؓ, who reported that the Prophet ﷺ said: **“Whoever bears witness that there is no deity that has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah; that 'Eesaa is the slave and messenger of Allaah, His word, which He placed in Maryam, and a spirit from Him; and that Paradise is true and the Hellfire is true, Allaah will admit him into Paradise, regardless of what actions he has.”**

This hadeeth and those similar to it prove that it is not permissible to fight against Muslims.

Question: The lowest level of Islaam is not persisting upon committing sins. So if you persist upon committing a sin, then you are a disbeliever. How would you reply to this claim?

Answer: If someone persists on committing a sin, there is no proof that indicates that he is a disbeliever, unless he is persisting upon committing disbelief. As for him persisting upon continuously committing a sin, then this person is guilty of committing a major sin. And Allaah praises the righteous people, saying:

وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

“And they do not persist in what (wrong) they have done, while they know.”
[Surah Aali 'Imraan: 135]

So this person is sinning if he persists in his evil. But as for this action taking him to the level of disbelief, then where is the evidence for this??

Question: Is it permissible for us to make takfeer of the Jamaa'ah at-Takfeer (i.e. declare them to be disbelievers)?

Answer: No, we do not declare them to be disbelievers, for the Prophet ﷺ said: **“Whoever says to his brother: ‘O Kaafir’, then it falls back on one of them. If he is as he said he is (then it falls on him), and if not then it returns back to him.”**

So we do not say that they are disbelievers. 'Alee bin Abee Taalib said about the Khawaarij: “Flee from *kufir* (disbelief).”

So we consider them to be innovators and misguided, more astray than the donkey of their people.

Question: Is it permissible to wage war against the Jamaa'at at-Takfeer?

Answer: We should not wage war against them unless they initiate it against us and we feel that they will present a danger to Islaam and the Muslims. So in that case, we should do what 'Alee bin Abee Taalib did. Otherwise, the core foundation with regard to the Muslim is that his blood (i.e. life) is sacred, and it is not permissible to wage war against them, unless they initiate first by fighting against the Muslims or it is feared that they will bring harm to the Muslims.

Question: The Jamaa'at at-Takfeer use as evidence the argument that the proof was established upon mankind with Allaah's statement:

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتَ بِرَبِّكُمْ
قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

“And remember when your Lord brought forth from the Children of Aadam from their loins, their seed and made them testify as to themselves, saying: ‘Am I not your Lord?’ They said: ‘Yes, we testify’ lest you should say on the Day of Resurrection: ‘Verily we were unaware of this.’” [Surah Al-A'raaf: 172]

And they deem Ibn 'Abbaas' interpretation (*tafseer*) of Allaah's statement:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

“And whoever doesn't rule by what Allaah has revealed, then they are the disbelievers”⁵ in which he said: “It is a (minor) disbelief less than (major) disbelief” to be a weak narration.

Answer: As for using this ayah as evidence, it states that Allaah has taken a covenant from the Children of Aadam, however there is no mention in it that there is not left any excuses for them. the proof for this is Allaah's statement:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

⁵ Surah Al-Maa'idah: 44

“And We never punish until We have sent a messenger (to forewarn).” [Surah Al-Israa: 15]

Another proof is Allaah's statement:

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ

“And Allaah will never lead a people astray after He has guided them until He (first) makes clear to them what they should avoid.” [Surah At-Tawbah: 115]

And in the Saheeh, from the narration of Hudhaifah رضي الله عنه, the Prophet صلى الله عليه وسلم informed us that: “There was a man who when death approached him asked his children: ‘What kind of a father was I to you?’ They replied: ‘The best father.’ So he said: ‘If I order you to do something, would you do it?’ They said: ‘Yes.’ He said: ‘When I die, burn my body and scatter my ashes (throughout the land and sea), for I swear by Allaah, if Allaah is able to get a hold of me, He will surely punish me with a severe torment, the likes of which no other creature in the universe will face.’ So when he died his children did what he asked. So Allaah commanded the land and the sea to gather his remains, until he brought the man forth and Allaah said to him: ‘What caused you to do what you did?’ He replied: ‘My fear of you.’ So Allaah said to him: “I have indeed forgiven you.”

This is proof that this individual was excused due to his ignorance. He doubted Allaah's Ability. We don't say that the word *qadira* here holds the meaning of: to restrain. So its meaning is not: “If Allaah restrains me.” This is since according to the context of the hadeeth, the appropriate meaning is that it refers to Allaah's Ability.

There is also the hadeeth of Hudhaifah رضي الله عنه, in which he said: “It is imminent that a time will come upon the people in which one will not know what fasting or prayer is.” So it was said: “What then will remain with them, O Hudhaifah?” He replied: “The testification that there is no deity worthy of worship except Allaah.” It was said: “And what benefit will this testification be for them?” He said: “It will take them out from the Hellfire.”

So there are many proofs in the Qur'aan and the Sunnah that indicate that one is excused due to ignorance. One of these proofs is the hadeeth reported by Abu Hurairah رضي الله عنه and Al-Aswad bin Saree' in *Musnad Ahmad* concerning how the people of *Fitrah* (innate inclination) will be tested:

“On the Day of Judgement, three types of people will present their arguments to Allaah. One of them will say: ‘I was deaf and could not hear.’ Another will say: ‘I was simple-minded and didn't have any intellect.’ And the third will present his

argument. So Allaah will bring forth a strip from the Hellfire and say to them: 'Enter it.' So if they enter it, it will be cool and safe on them. And if they do not enter it, He will say to them: 'Now you have disobeyed Me. And you would have been the most disobedient to My messengers.'"

The Jamaa'at at-Takfeer is a deviant group of people. So we advise our brothers in Al-Baydaa and Ibb and other places to beware of them and to regard them as misguided individuals who are far away from the Religion. And they should consider them as a danger to Islaam and the Muslims. So they serve as an instrument for everyone that wishes to attack the Religion.

Likewise, we advise them to repent to Allaah, and to turn back to the people of knowledge. And if they remain upon their misguidance and meet Allaah holding these deviant beliefs, they will regret it, and Allaah is the One who we ask for assistance.

Question: Who is the one who has the ability to make takfeer (declare someone a disbeliever)?

Answer: The scholars are the ones who are capable of placing rulings upon an individual – i.e. if he is either a Muslim or a disbeliever, unless of course if he is a Christian or a Jew or a Communist. Then in this case it is known to the Muslims that such people are disbelievers. There can be found a group that is called Jamaa'at at-Takfeer, which is present in Egypt, Sudan and Yemen.

This group declares Muslims to be disbelievers due to sins (they commit). And we have made several refutations against them. They feel restrained and pressed back by Da'wah but not by prison and terrorism. However, by calling to the Book and the Sunnah their misguidance can be exposed. The Prophet ﷺ said: **"Whoever says to his brother: 'O Kaafir', then it falls back on one of them. If he is as he said he is (then it falls on him), and if not then it returns back to him."**

So it is not permissible for a Muslim to declare other Muslims to be disbelievers.⁶

⁶ This last question and answer was taken from the valuable book "*Tuhfat-ul-Mujeeb*" (pg. 226-227), which is a compilation of questions and answers and miscellaneous treatises from Shaikh Muqbil Al-Waadi'ee, may Allaah have mercy on him.