

Introduction

If a person had some precious things such as diamonds or a large amount of money, valuables etc. one would not leave it anywhere unsafe for thieves but protect it with their lives if need be. If we look in modern society, we always want protection and security. Our valuables mean a lot to us, many even take out insurance for life, house, car, health, travel etc. the permissibility of these though is another question.

The most vital article for a Muslim is Imaan (faith) and it is the acceptance of Imaan that associates a person to Islam. When one submits to Islam it pleases Allah (The Exalted) and the Messenger of Allah (may Allah bless him and grant him peace). Imaan is the very thing that decides a person's fate after the day of judgement. It is the responsibility of every believer to protect their Imaan. People in this era are very headless of words and actions, also not possessing knowledge or wanting to learn about Islam and living around people who have no religion can throw one out of the folds of Islam without even realising.

In this era it is a must for every Muslim to have at least the knowledge which a person can safeguard one's Imaan. People have become so busy and headless that one does not know the basics of Islam and are very much so indulged in the everyday world of films, dramas, entertainment, songs etc. which is a major cause of losing one's Imaan displeasing Allah (The Exalted), Allah forbid!

'Umar (may Allah be pleased with him) said, "If Allah (The Exalted) is going to put everyone except one person in Paradise I will hope that one person will be me and if Allah (The Exalted) is going to put only one person in hell I will fear that one person might be me." ¹

We must not despair of the mercy of Allah (The Exalted) and at the same time not become fearless of His wrath.

How unfortunate that our hearts become immersed in sin, even though we know that death will certainly confront us. It might even come today and we might be placed in the dark grave. Today, if the lights fail, we become fearful and afraid because of the dark, yet, we seem to display no fear for the frightful darkness of the grave. 'Umar (may Allah be pleased with him) was guaranteed paradise while in this world, still used to tremble and shiver with the fear of Allah (The Exalted). Once during this time of extreme fear for Allah (The Exalted), he picked up a blade of grass and said, "If only I was this blade of grass." At times

¹ Ittihafussaaddatili Muttaqeen. Vol: 11. p. 425. Calls of the River. p. 9-10

he used to say, "If only I had not been born or if only my mother had not given birth to me." ²

In this book I have tried to mention those words/actions that throw a person out of the folds of Islam and songs that are sung without realising. Remember to die without Imaan brings the displeasure of Allah (The Exalted) and the Messenger of Allah (may Allah bless him and grant him peace) and destined to the hell fire forever. Such a person will not be forgiven nor will be entitled to the intercession of the Messenger of Allah (may Allah bless him and grant him peace). May Allah (The Exalted) for the sake of His beloved Prophet (may Allah bless him and grant him peace) give us the ability to be concerned and protect our Imaan and make our final resting destination in the blessed city of Madinah! Aameen!

² Ihyaul-Uloom. Book 4, p. 156. The Shocks of deceased, p. 5-6.

Section One

Definitions

According to the Oxford Senior dictionary faith (Imaan) means *“Belief in religious doctrine”* or *“Loyalty and sincerity.”*³

The Islamic meaning of Imaan is *“To believe with sincerity all those things that are necessary in religion.”*⁴

The meaning of disbelief (Kufr) according to the Oxford Senior Dictionary is *“To refuse or to unable to believe.”*⁵ It also means *“To cover”* or *“To hide.”*⁶

The Islamic meaning of disbelief is *“To reject any one of the necessary of religion even if everything else is believed.”*⁷

Imaan is to accept with the heart all those things which are the necessities of religion. To reject any one of the necessities of religion is known as Kufr (infidelity), even if one accepts all the other necessities of religion.

Definition of Imaan in the light of the Qur’aan

*“O believers! Keep faith in Allah and His Messenger and the Book which He has sent down upon His Messenger and the Book which has been sent down before. And who denies Allah and His angels and His Books and His Messengers and the Last Day, then certainly he strayed far away.”*⁸

We learn from this that one should declare their faith sincerely and wholeheartedly; it could also mean remain firm on your faith at all times. Misguidance will keep you away from true guidance.

*“Surely, We have sent you (O Muhammad, may Allah bless him and grant him peace) as a Witness and a bearer of good tidings and a Warner. So that O people! you may believe in Allah and His Messenger, and pay respect to him and honour him, and that you may glorify Him morning and evening.”*⁹

Allah (The Exalted) says here clearly that there are three aims of sending to you the faith of Islam and revealing to the Prophet the Quran: First that the people should believe in Allah (The Exalted) and His Prophet (may Allah bless him and

3 p. 219

4 Bahar-e-Shariat. Part: 1. p: 52. Behrur Raiq. Vol: 5. p202. Dur-e-Mukhtar. Vol: 6. p. 354

5 p173

6 Qurtubi. Vol: 1. p. 165

7 Bahrur Raiq. Vol: 5. p. 202. Tahawi. Vol: 2. p. 478

8 Surah Nisa. Surah No: 4. Verse: 136

9 Surah Al-Fath, Surah No: 48. Verses: 8-9

grant him peace), Second, that people should respect the Prophet (may Allah bless him and grant him peace), Third, that people should worship Allah (The Exalted).

What is Imaan?

Abu Hurayra (may Allah be pleased with him) reported: One day the Messenger of Allah (may Allah bless him and grant him peace) appeared before the public that a man came to him and said: Prophet of Allah, (tell me) what is Iman? Upon this he replied: *“That you affirm your faith in Allah, His angels, His Books, His meeting, His Messengers and that you affirm your faith in the Resurrection hereafter.”*

He (again) said: Messenger of Allah, (tell me) what does Islam signify? The Messenger of Allah (may Allah bless him and grant him peace) replied: *“Islam signifies that you worship Allah and do not associate anything with Him and you establish obligatory prayer and you pay the obligatory poor-rate (Zakat) and you observe the fast of Ramadan....”*¹⁰

What is necessary in religion?

Necessities of religion refer to all that which every individual Muslim is aware of. In other words, the Oneness of Allah, The Prophethood (Nabuwwah) of Prophets, Jannah (paradise), Jahannum (hell), Resurrection and Reckoning etc.

For example, he must accept the finality of the Messenger of Allah (may Allah bless him and grant him peace). This must be accepted without any doubt or reservations. Any Muslim who does not accept these principles of faith is no longer a Muslim. And to believe that everything in Islam is the truth and to bring faith in them.¹¹

A Muslim who lives in a normal community has to be aware of the fundamental necessities of Islam. This however does not apply to those who live in mountains and forests etc. which is completely away from civilisation.¹² This category of people will not lose their faith if they are unaware of these aspects of faith. These people will be regarded to be out of the folds of Islam if they totally reject any basic Islamic beliefs. The above-mentioned law is only for those who are away from actual civilisation. This law will not apply to those of us that live in civilised communities and are aware of all the necessities of religion. Such Muslims who live in civilised societies need to also follow the commands strictly through their practices and statements.

It must be noted that this refers to communities that are totally distant from civilisation, meaning that none from another community is able to go to

¹⁰ Sahih Muslim. Chapter 2, Book 001, Hadith No: 4

¹¹ Bahar-e-Shariat. Part: 1. p.52

¹² As the message of Islam has not reached them.

them and none from their community is able to go to another place to attain proper knowledge of religion.

What is genuine Imaan?

The sincere conviction from the dept of the heart is the actuality of Imaan. The physical actions are not part and parcel of Imaan in reality. As for the announcement of Imaan through word of mouth, then if after accepting Islam, a person does not get time to say this with the tongue, then in the sight of Allah he is a believer. If he had the time to say it with the tongue and he was asked to do so and he still abstained from doing so, then he is still a Kaafir. If he was not asked to confirm his Imaan verbally or secretly, then according to the law in this world he will be recognised as a Kaafir. Neither will his funeral (Janaza) Salaah be performed nor will such a person be buried in the Muslim cemetery, but in the sight of Allah (The Exalted) he is a Muslim (as Allah is aware of him secretly accepting Islam in his heart), for as long as he does not portray any action which is against Islam. ¹³

Uttering the words of disbelief

To be a Muslim, it is also compulsory not to verbally reject anything which is from amongst the necessities of religion. Even if a person accepts all the other necessities and says that he is only rejecting it verbally but has faith in it in their heart. A Muslim can never utter words of kufr and only a person will utter such words of kufr, who has such thoughts in the heart, and says whatever and whenever one pleases. Imaan is such a firm conviction, that there is no room for disagreement present in it. ¹⁴

Once 'Ali (may Allah be pleased with him) was performing a sermon. A person who was with him in the battle of Jamal stood up and asked, "O Leader of the Muslims! Tell us about destiny." 'Ali (may Allah be pleased with him) said, "*It is Allah's secret, do not burden yourself with it.*" The person then asked, "O leader of the Muslims! Tell us." 'Ali (may Allah be pleased with him) replied, "*If your not going to listen, then it is a matter between two matters, a person is not powerless nor has a person complete power.*" The person said, "There is a person who says one does as one wills (has complete power) and he is amongst us." The leader of the Muslims said to bring him in front, the people stood him up. When he saw him, he withdrew four fingers length of the sword from the casing and said, "*Do you share the power to do things with Allah (The Exalted)? or separate from Allah (The Exalted)? Listen, dare you say any one of these or you will become a disbeliever (Kafir) and I will strike your throat!*" The person said, "O leader of the Muslims! Then what should I say?" It was said, "*Say I*

¹³ Bahar-e-Shariat. Part: 1. p: 52. Behrur Raiq. Vol: 5. p202. Dur-e-Mukhtar. Vol: 6. p. 354. Tahawi. Vol: 2. p. 478

¹⁴ Bahar-e-Shariat. Part: 1. p: 52. Sharah Fiqh Akbar. P. 257. Dur-e-Mukhtar. p. 356. Shami. Vol: 6. p. 358. Alamgiti. Vol: 2. p. 283. Bazariya. Vol: 6. p. 347. Tatar Khaniya. Vol: 5. p. 458

*have the power given by Allah (The Exalted) that if He wills, He will give or if He does not will give me nothing.”*¹⁵

Meaning we are not useless like a stone nor with all power but there is a condition between that a person decides to do or leave. There are many other incidents similar to this that has been narrated in the same book.

Forced into disbelief

If (Allah forbid) a person was forced into uttering words of disbelief (kufr), in other words, his life has been threatened and those threatening say that they will cut off body parts etc. then one must be completely sure that those threatening certainly have the ability to do so, in this circumstance one is given free will. However, in the heart one should have sincerity of Imaan and should actually be stronger now. It is, however, more superior that one gets killed and does not utter these words of kufr.¹⁶

There is also a condition that if for example someone was forced to say evil against the Messenger of Allah (may Allah bless him and grant him peace) then one should think of a person called Muhammad and say evil against him and do not think or say this with the Prophet in mind. If one knew this could be done and was able but didn't do it then the rule of disbelief will apply.¹⁷

Hypocrisy

Nifaaq (hypocrisy), in other words to make the verbal claim of Imaan yet reject it in the heart is also kufr. The lowest level of hell has been prepared for such people. There were also those in the time of the Messenger of Allah (may Allah bless him and grant him peace) who were hypocrites. These hypocrites were exposed through verses of the Qur'aan and the Messenger of Allah (may Allah bless him and grant him peace) with his vast knowledge recognised every one of them and said each one of them to be hypocrites. Today, we cannot call a person a hypocrite if he announces Islam and does not openly go against any principle beliefs, as we are not aware of their heart's condition. There are so called Muslims in this era that look like Muslims and propagate Islam looking the business, however, with their Islam they also reject many things that are necessary in religion,¹⁸ throwing them out of the folds of Islam, however, to the ignorant is a it is a false impression. May Allah (The Exalted) give us the ability to learn about them so that we can stay away from us people and save our Imaan, Aameen!

¹⁵ Taqdeer Wa Tadbeer. p. 12

¹⁶ Bahar-e-Shariat. Part: 1. p: 53. Ashba Wan Nazair. Vol: 2. p. 80. Sharah Fiqh Akbar. P. 275 and p. 316. fatwa-e-Khaniya. Vol: 3. p. 571. Alamgiri. Vol: 2. p276.

¹⁷ Bahar-e-Shariat. Part: 15. p: 15.

¹⁸ Bahar-e-Shariat. Vol: 1. p.54

Evil Thoughts

If a person has evil thoughts which by saying is disbelief and one detests it then this is Imaan. ¹⁹ This rule is for all types of evil thoughts be it regarding a person, one should remember this rule as it will be of good use as many people get allsorts of evil thoughts that makes a person anxious. When people are not aware of how to deal with evil thoughts people leave rewardable acts such as Salaah. When a person gets evil thoughts and disagrees with it and would detest from saying or carrying it out, the hadith has called this behaviour Imaan and when the Shari'ah has mentioned this there is no need to be concerned.

Careful in Takfeer

There are different meanings for a word some that go towards disbelief and others towards faith; hence there will be no Takfeer (disbelief without doubt) for such a person. If you know that a person meant to disbelief for instance the person said that I meant this then the doubt in the wording will not benefit. We find from this that by a word being Kufir is not necessary for a person to be a Kafir. ²⁰

'Abdullah ibn 'Umar (may Allah be pleased with him) narrates the Messenger of Allah (may Allah bless him and grant him peace) said, *"Whoever calls a Muslim a Kafir then this will apply to either one, if the person being called is in reality a Kafir then be so or else it will apply to the one who said it."* ²¹

Mistakenly another word came out

If a person meant to say something and a word of disbelief came out instead such a person will not become a disbeliever this is when such a person detests what was said and that the people listening know that a mistake is made, however, a person who defends what is said this will be disbelief. ²²

Out of Islam (Murtad)

It is narrated on the authority of Abu Hurayra (may Allah be pleased with him) that the Messenger of Allah (may Allah bless him and grant him peace) observed: *"Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. During (that stormy period) a man would be a Muslim in the morning and an unbeliever in the evening or he would be a believer in the evening and an unbeliever in the morning and would sell his faith for worldly goods."* ²³ Allahu Akbar!

19 Sharah Fiqh Akbar. P. 675. Fatw-e-Tatar Khaniya. Vol: 5. p. 459. Alamgiri. Vol: 2. p. 283

20 Sharah Fiqh Akbar. P. 315. Behrur Raiq. Vol: 5. p210. Alamgiri. Vol: 2. p. 283. Fatwa-e-Radhwiyya. Vol: 6. p. 90 Fatwa-e-Shami. Vol: 6. p. 357. Fatwa-e-Tatar Khaniya. Vol: 5. p. 458. Durre Mukhtar. Vol: 6. p. 368. Fatwa-e-Bazaziya. Vol: 6. p321.

21 Sahih Muslim. Vol: 1. p.107. Sahih Bukhari. Vol: 2. p. 901. Muwatta Imam Malik. Musnad Ahmad bin Hanbal. Vol: 2. p. 18. Tirmidhi. Vol: 2. p. 88. Jam'i-ul-Hadith. Vol: 1. p. 105

22 Fatwa-e-Khaniya. Vol: 3. p. 577. Alamgiri. Vol: 2. p. 276. Fatwa-e-Tatar Khaniya. Vol: 5. p. 459

23 Sahih Muslim. Chapter 52: Book 001, Hadith No: 213

Punishment of a Murtad

'Abdullah ibn 'Abbas (may Allah be pleased with him) narrates the Messenger of Allah (may Allah bless him and grant him peace) said, *"Whoever changes their religion execute them."*²⁴

Who is a Murtad?

A believer who rejects any necessary in religion meaning such a person utters a word of disbelief were there is no room for interpretation. There are also some actions that throws a person out of the folds of Islam such as to prostrate to an idol or to throw the Qur'aan in filth etc.

Condition for a Murtad

- 1) *Intellect*: the order of disbelief will not apply to those who are insigne, a non-understanding child.
- 2) *Sober*: If uttered in the state of intoxication disbelief will not apply unless a person disrespects the Prophet (may Allah bless him and grant him peace) disbelief will apply.
- 3) *Authority*: If under threat disbelief will not apply, this means life is in danger or are certain of losing a bodily part, then just to say by the tongue is permissible, however, the heart must be firm on Imaan.²⁵

24 Sahih Bukhari. Vol: 1. p. 423. Tirmidhi. Vol: 1. p.176. Ibn Majah. Vol: 2. p. 185. Jam'i-ul-Hadith. Vol: 1. p. 99-100

25 Bahrur Raiq. Vol: 5.p. 210

Section Two

The importance of safeguarding our Imaan can be found in the lives of the companions and the pious. We have no doubt been command by Allah (The Exalted) to follow their exalted ways to be successful. Let us try understanding and putting into our lives a leaf from their book.

Hazrat Bilal's Imam

Bilal (may Allah be pleased with him) was the slave of the notorious Kaafir, Umayya bin Khalf. He was dragged into the market-place with ropes, whipped on his back and had heated boulders placed upon his back while made to lie on the desert sand. Umayya threatened him in his manner and warned him to either renounce Islam or die by these punishments, yet Bilal (may Allah be pleased with him) said nothing but 'Ahad, Ahad' (Allah is One, Allah is One) and persistently refused to desert Islam.²⁶

First Martyrs in Islam

Ammar bin Yassar (may Allah be pleased with him) was also put on the desert sand while the disbelievers of the Quraish beat him, rendering him unconscious. His mother, Sumaya (may Allah be pleased with her) was struck with a spear below her navel by Abu Jahl and passed away because of this and became the first martyr in Islam, while his father was also killed from their tortures. Suhaib Rumi (may Allah be pleased with him) would become unconscious for hours from the punches he received and was told, "You can migrate to Madinah after leaving your belongings here first." He happily did so and abandoned the wealth of the world for the wealth of Imaan.²⁷ *Subhanallah!*

More torcher

They were made to lie on their backs while boulders heated the sun would be placed on their backs. Hot irons were used to scar them and they used to be forced under water until breathless. Some had smoke inserted in their nostrils while they were wrapped in mats, which suffocated them. Khabbaab (may Allah be pleased with him) accepted Islam in the house of Arqam bin Arqam (may Allah be pleased with him) when Muslims were few in number and was relentlessly punished by the Kuffar. They arranged for him to lie unto burning coals whilst one of them stood on his back, extinguishing them with his skin. When he related his incident to 'Umar (may Allah be pleased with him) during his Khilaafat, raising his clothes to reveal the scars upon his body and his

²⁶ Seerat ibn Hishaam. Vol: 1. p. 317-8. Seerat-e Mustafa. p. 43

²⁷ Seerat-e Mustafa. p. 43

severely damaged skin laden with white spots, the sight of this brought the Khalifaa to tears. ²⁸

These are some of the incidents that the companions of the Messenger of Allah (may Allah bless him and grant him peace). They gave up Kufar for believing in Allah (The Exalted) they gave up their lives and were punished but did not give up their Imaan.

Ghous and Iman!

Every practise of our pious are without doubt lessons for us, the status and piety of Shaykh 'Abd al-Qadir Jilani is lofty, however, read and take a lesson from it. In one of his couplets he states: *"People are saying, tomorrow is 'Eid, tomorrow is 'Eid! And everyone is joyful. However, the day I leave this world protecting my Imaan, for me this will be the day of 'Eid."* ²⁹Allahu Akbar! Subhanallah!

He is the leader of the Awliya, the friends of Allah! All this is a lesson for us that we should remain steadfast on worrying about our Imaan and never be headless as by being headless this my slip out of our hands.

Good life and bad end

'Abdullah ibn Ahmad Muazzin (may Allah be pleased with him) says, 'I was busy in doing circumambulation of the Ka'ba when I saw a person who was holding onto the cloth of the Ka'ba and kept on making supplication, 'O Allah! Give me death as a Muslim.' I asked him, 'Why don't you make any other du'a?' He said. *'I had two brothers. My eldest brother used to give 'Adhaan in the Masjid free of charge for a long time. When the time of his death came, he asked for the Qur'aan. We gave him a copy thinking he would gain blessings from it but he held the Qur'aan saying, 'All of you are witnesses that I no longer follow the rulings of the Qur'aan and I am now a Christian' and died in that state. My other brother gave 'Adhaan in the Masjid for 30 years free of charge but he also died in the same state. Therefore, I am worried about my end which is why I keep on doing this du'a.'* 'Abdullah ibn Ahmad Muazzin (may Allah be pleased with him) asked, 'What sin did your brothers do that they died in such a state?' the man replied, *'They showed interest in women and would make friends with beautiful boys.'* ³⁰

We find from this that by committing sin minor/major can lead a person to reject Islam on the death bed, may Allah (The Exalted) save us all from both minor and major sins, Aameen!

²⁸ Tabqaat ibn Sa'ad. Vol: 3. Biography of Khabbaab. Seerat-e Mustafa. p. 43

²⁹ Faizan-e-Sunnat. Chapter on 'Eid-ul-Fitar. p. 1296-7

³⁰ Rouzul Faa'iq. P. 17. Causes for a bad death. p. 11-12

Bad end of a Shaykh

It is said that once Sufyan Thawri and Shaybaan Rai (may Allah be pleased with them) were sitting together. Sufyan Thawri (may Allah be pleased with him) continued to cry all night. When Shaybaan Rai (may Allah be pleased with him) asked him the reason for this, he replied, "I am weeping in fear of having a bad end during death. I received education from a Shaykh for 40 years: I also spent 60 years with him in Masjid-ul-Haram while we were in worship. Yet, he died in a state of Kufr. Shaybaan (may Allah be pleased with him) replied, 'O Sufyan! This was the end of his sins, you should therefore, never disobey Allah (The Exalted).'³¹

It is stated that when a person is about to leave this world, two devils (Shayateen) come and sit on the right- and left-hand side. The one on the left adopts the appearance of the person's father and says, "O son! Look, I am your kind and concerned father. I advise you to accept the religion of Christianity and then die because this is the best religion." The Shaytan on the left says, "O my beloved child! I kept you in my womb. I fed you milk and cared for you in my lap. O beloved son! I advise you that you should accept Judaism before dying because this is the best religion."³² Allah Allah!

The pious have given us this concern and by reading and gaining knowledge about how they lived their lives we can protect our Imaan.

100 people died at his hands

I remember reading an article about a Muslim Doctor who wrote that approx. 100 people died at his hands and only heard three recited the Shahada (kalima), some died saying 'milk shake' singing songs (Allah forbid) etc. may Allah (The Exalted) give us the ability to worry about our Imaan and give us death with Imaan in Madinah, Aameen.

Whichever unlucky person dies in the state of disbelief, the grave will press him to such an extent that the ribs would appear on the opposite side. For the disbelievers, there is even worse torment than this. How will they survive the Day of Judgment of which one day will equal 50,000 years? They will be dragged by their mouths and forced into Hell. When the sinful Muslims are removed from Hell, only the disbelievers will remain. Finally, the disbelievers will be locked in a box which will be full of fire a lock of fire will then be placed on this box. This box of fire will then be placed into another box and in between the both, a fire would be lit. Again, another lock of fire would be placed on this. This would then be placed into another box of fire then be bought in the form of a sheep, placed in between Heaven and Hell and be slaughtered. From then on,

³¹ Sab'e Sanaabil. p. 34. Causes for a bad death. p. 17

³² Tazkirah by Imam Qurtubi. p. 38. Causes for a bad death. p. 18

no-one will ever die. Every person in Heaven will live forever in Heaven and every person will be full of happiness and every person in Hell will live in hell forever. The people in Heaven will be full of happiness and the people in hell will be full of regret. ³³

Disunity?

It is unfortunate to see and hear of people who give priority to their families, friends, their country of origin, to please others and their desires under the name of equality or their corrupt thoughts. Imaan is such a gift that it should be protected, and nothing should come in its way. However, those who try to stop this and teach people the true teachings of the Qur'aan and the Sunnah of the Messenger of Allah (may Allah bless him and grant him peace) and the Sunnah of the Sahaba and their successor and their successors are so called "causing disunity" in the community Allah forbid. These people do not realise they are walking on very thin ice and due to their lack of knowledge and understanding of Islam will not only destroy their own Imaan but the Imaan of others too. May Allah (The Exalted) protect us from these types of people. It is important to know what the Qur'aan, ahadith, and the actions of the Sahaba etc. are and how they dealt with these issues. Insha-Allah I will deal with this in the next volume.

Disrespecting The Prophet?

Some people are so ignorant that they speak badly about the scholars who are worried about their Imaan, who try to protect them from such people who can steal their Imaan. They warn the public to stay away from such misguided sects because they disrespect Allah (The Exalted), the Messenger of Allah (may Allah bless him and grant him peace), the Awliya etc. clearly rejecting the verses of the Qur'aan and ahadith. Little do these people realise that by saying such things about any scholar or the things they are saying can also throw them out of the folds of Islam. These people are not even aware of what Shaytaan is doing to them. With the motive of protecting one's Imaan, I present a few points:

Shaykh Ahmad Raza Khan writes in Fatwa-e-Razawiyya: *"The scholars of Islam who hold Sunni beliefs and invite the followers towards the truth are the representatives for the Messenger of Allah (may Allah bless him and grant him peace). Those who disrespect these representatives are in fact disrespecting the Prophet (may Allah bless him and grant him peace), this is a way towards the curse of Allah (The Exalted) and untold punishment. The Messenger of Allah (may Allah bless him and grant him peace) said, "Don't take the duty towards three persons lightly: Firstly, he who has become elderly in Islam, secondly, the scholar and thirdly, the upright leader of Muslims."* ³⁴

³³ Bahar-e-Shariat. Part: one. p. 88, 91,93. Causes for a bad death. p. 22-3

³⁴ Fatwa-e-Razawiyya. Vol: 23. p. 648-9. Naat with Dhikr. p. 13

“What do the Scholars know”! This statement will count as an insult of the upright scholars if said in an offensive manner and is considered as Kufr. ³⁵

The scholars of Islam say: *“Rejection of the descendants of the Messenger of Allah (may Allah bless him and grant him peace) and the upright scholars is kufr.”* ³⁶

If a person insults a scholar because he is a scholar, then he becomes a kaafir. If he respects him as a scholar but disrespects him for a worldly reason, then he is a sinner. If he holds a grudge without a reason, then he has an illness of the heart and contains impurity. He is in danger of committing kufr.

It is written in Khulaasa that, *“He who keeps a grudge against the scholars without any reason there is a fear of him becoming a Kaafir.”* ³⁷

No consideration

People in today’s society utter such words that throw them out of the fold of Islam. The listening to songs and watching films/dramas has a great influence on Kufr. I have heard of so-called Muslim youth on Halloween covering their faces with masks and scaring the public and when confronted by the elders of the community to stop this trouble they say we are not Muslim, Allah forbid. I heard a so-called Muslim comedian say when I’m on stage I am not a Muslim, not a Christian... This is said without any consideration of safeguarding Imaan or the fact that if one says such things it can throw them out of the folds of Islam.

Off course the ruling of Kufr should be left to the Muftis, however, a person should have enough knowledge to at least abstain from saying things that could be detrimental to their Imaan.

Imaan taking Visa

These days some countries do not issue visas easily to Muslims. Therefore, “Muslim” visa agents advise Muslim applicants (Allah forbid) to show themselves as Qadiani or Christians on the applications. Some people follow this advice. Remember! The agent who gives such advise becomes a Kaafir as soon as he gives this advice, even if his advice is not followed. If the seeker of the visa for work writes that he is a Christian or any non-Muslim, he also becomes a Kaafir and Murtad (a Muslim who leaves the folds of Islam). If he was married, his marriage breaks. If he was a Mureed, his bay’at to his Shaykh breaks. All his good deeds such as Salaah, fast, donations, Hajj/Umrah are nullified. There is no point in consoling oneself that I have been unemployed for ages, I have the responsibility of getting my sisters married, I am desperate, it was not my intention to leave Islam, I only declared myself to be a Kaafir for the

35 Fatwa-e-Razawiyya. Vol: 14. p. 244. Naat with Dhikr. p. 13

36 Majma-ul-Anhaar. Vol: 2. p. 509. Naat with Dhikr. p.14

37 Fatwa-e-Razawiyya. Vol: 10. p. 146. Naat with Dhikr. p. 14

purpose of obtaining a visa, I am a true Muslim, one does not become a Kaafir after by false declarations etc. Remember! Even if someone jokingly says or writes that he is a Kaafir after a hundred years, becomes one immediately. If someone dies a kaafir he will stay in the fire of Hell forever and will continue being punished.

Proud of Sin

To think of a sin as lawful or insignificant is close to Kufr. A sin should be thought as a sin and should accept that it is a sin. To do small sins opens the door to major sins hence one should abstain from any types of sin.

Iman or Kufr?

A Fatwa (ruling) was asked regarding: A person once bought a non-believer wanting to revert to Islam to an Imam/Mufti. The Imam/Mufti said I will make her a Muslimah after Jumu'ah Salaah. There was a lot of time left to the extent the Imam after waiting for a while offered the Sunnats, lectured for half an hour and performed the sermon (Khutbah). The person had instructed the non-believer to have a bath and asked the Imam to make her a Muslimah, so she can offer the Salaah. However, the Imam said after becoming a Muslimah it is obligatory (Fardh) to have a bath hence it will be better after Jumu'ah.

Fatwa-e-Mustaffawiyya

Mufti Aazam-e-Hind, Shaykh Muhammad Mustafa Raza Khan's (may Allah be pleased with him) reply is summarized: The person who bought the non-believer and the Imam/Mufti must make repentance, declare the Shahadah, and repeat their marriage as when the non-believer asked to become a Muslimah it was necessary for the person to make her a Muslimah. If the person was not capable of explaining everything he should have at least recited the Shahadah (Kalima) and with her repeating it. He could have made her declare the oneness of Allah (The Exalted) and believe in the Messengership of the Prophet (may Allah bless him and grant him peace) and then taken her to the Imam/Mufti who would have gone through it in detail. The time the person made her perform bath then taking her to the Imam/Mufti is being pleased with her kufr. When she reached the Imam/Mufti it was obligatory for him to make her a Muslimah, however, the Imam/Mufti delayed for no reason and even if it was the time for Salaah he could have delayed it as this was important. Also, it is not wajib for a new Muslim to bath anyway unless it becomes Fardh and if it was necessary (wajib) then there is different narrations. To say bathing is Fardh after accepting Islam is astonishing.

Respected brother/sister! You see in this incident that to be pleased with kufr is also kufr. The fact of the matter is that we should be very careful and fearful protecting our Iman.

Die with Imaan!

Shaykh ul Islam Allama ibn Hajar Makki (may Allah be pleased with him) writes: Junaid Baghdadi (may Allah be pleased with him) said, 'Whoever attends a Milaad gathering with full respect, his Imaan will remain safe.' Insha-Allah! ³⁸

Value of Imaan

In this Ummah, there will also be such a person, whose ninety-nine journals will be of sins and each journal will be as far as the eye can see. All these books will be opened and Allah (The Exalted) will ask him if he has any complaint about any of the deeds that have been presented. Allah (The Exalted) will ask if Kiraaman Kaatibeen (Angels who write our deeds) are justified in what they wrote. He will answer by saying that all that has been written is the truth. Allah (The Exalted) will ask if he has any excuse and he will say that he does not have excuse for his sins. Allah (The Exalted) will say, 'Your one good deed is present with Us. Today, you will not be treated unjustly.' A piece of paper will be presented on which will be written 'Ash Hadu Al Laa ilaaha ilal laah wa Ash Hadu An'na Muhammadan 'Abduhoo Wa Rasooluhu' and Allah (The Exalted) will command for it to be weighed. He will say that this one piece of paper is nothing compared to all his bad deeds and Allah (The Exalted) will again tell him that he will not be treated unjustly. Then, all his journals of bad deeds will be placed on one end of the scale and the piece of paper will be placed on the other end of the scale. That piece of paper will weigh more than all his journals of bad deeds. There is no limit to the Mercy of Allah (The Exalted). Through His Mercy, little things may become vast.

How to become Muslim again

The Scholars have said that a person ought to regularly renew their faith and marriage (Nikah). If a person has certainly uttered words of disbelief (Kufr) it is obligatory (Fardh) or else desirable (Mustahab). The way to do so is to say "O Allah the word/s or action of disbelief that I have uttered or the action (mention it) I am ashamed and I make sincere repentance 'Ash-Hadu Allah Ilaha Illallahu Wa Ash-Hadu Anna Muhammadan 'Abduhu Wa Rasooluh' (*I bear witness that there is none worthy of worship except Allah, He who is One and has no partner and I bear witness that Muhammad (Sallallahu 'Alayhi Wasallam) is His servant and Messenger.*) If you are married, then in the presence of two Muslim Males or one Muslim Male and two Muslim females renew the marriage (Nikah) with Mahar. There is no need for the marriage be done by a Scholar, one can just say, 'I have done marriage (Nikah) with you' and she will say 'I accept.' If a person has not lost their faith (Imaan) certainly then it is better to repent daily and renew your faith as follows 'O Allah if I have uttered a word/s or the action of disbelief I repent then say the Shahadah (Kalima) and perform marriage regularly too.

38 An'naima tul Kubra. p. 24. Enlightened Morning. p. 8

Du'a to safeguard oneself from disbelief and poverty

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ

Nasai

O Allah! I seek refuge in You from disbelief and poverty.

Here poverty means when one would resort to stealing, fraud, lying and other sins to earn a living.

Safeguarding from disbelief

There is no sin greater than disbelief and associating partners with Allah (Kufr and Shirk). A believer should ask Allah (The Exalted) for the protection of Imaan as in the hadith it states that Shaytaan flows in a person's body like blood. A person should not rely upon himself nor on our deeds but at all times rely on Allah (The Exalted). We should try to recite this three times daily:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ
شَيْئًا وَأَنَا أَعْلَمُ بِهِ وَأَسْتَغْفِرُكَ لِمَا لَا
أَعْلَمُ بِهِ تُبْتُ عَنْهُ وَتَبَّرْتُ مِنَ الْكُفْرِ
وَالشِّرْكِ وَالْمَعَاصِي كُلِّهَا وَأَسْلَمْتُ
وَأَمَنْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ
رَسُولُ اللَّهِ ﷺ

O Allah! I seek in You from knowingly joining partners with You. I seek Your forgiveness from that which I do know. I repent from ignorance. I free myself from disbelief and from joining partners with You and (I free myself from) all sins. I submit to Your will. I believe and declare: There is none worthy of worship besides Allah, Muhammad (Sallallahu 'Alayhi Wasallam) is the Messenger of Allah.

Repentance from disbelief

If a person who has come out of the folds of Islam repents, the repentance will be accepted, however, if a person disrespects the Messenger of Allah (may Allah bless him and grant him peace) such a person's repentance is no use, the

meaning of accepting repentance is that after repentance the king of the Islamic state will not give a death sentence. ³⁹

Rules and regulations

Rule: Ones' physical practices are not included in the actual Imaan. There are, however, certain actions which when done will cause a person to become a kaafir. Examples of these actions are: to make prostration to the sun or the moon, to kill a Prophet, to say blasphemy against a Prophet, to insult the Ka'ba or the Qur'aan, or to look at any Sunnah in a bad way. All these are without doubt Kufr. In the same way, there are certain practices which are signs of kufr, such as wearing a cross as the Christians do to signify Jesus (upon whom be peace) was crucified on the cross, Allah forbid, Zannaar (a thread worn by Hindus), growing a choti (bunch of hair grown on the back of head by hindus), or applying the qashqa (the mark made on the foreheads by Hindus indicating their conviction as Hindus). The Great Jurists have labelled one who does these actions as a Kaafir. Now, that these actions show kufr, then the person who has done them will have to read the Shahadah (Kalima) again and if married repeat the marriage (Nikah) again.

Rule: To call something haraam which is proving to be halaal from the Qur'aan and vice versa is Kufr, on condition that this command is from the necessities of religion and the one who is rejecting it is well aware of the command.

Rule: In the principle beliefs (Usool-e-Aqaaid), one is not allowed to make Taqleed (to have difference of opinion like the four Imams have on issues of practice such as Salaah, Sawm etc). To make taqleed in certain practical aspects of religion is allowed. It is for this reason that there are two basic branches in the Ahle Sunnah. One is the "Maatureediya" in other words those that prescribe to the school of thought of Shaykh Abu Mansoor Maatureedi (may Allah be pleased with him) and "Ash'a'ira, who prescribe to the school of thought of Imam Abul Hassan Ash'ari (may Allah be pleased with him). Both these branches are proper branches of the Ahle Sunnah Wal Jamaat. Both are on the true path. They do not differ in principle beliefs Aqida. Their differences are in certain practical issues (such as Salaah, Wudhu etc. and how these practices should be performed). Their differences are like that of Hanafi and Shaff'i etc. Both are on righteousness and one cannot contradict one another.

Rule: There is no increasing or decreasing in Imaan. Only that which has form, shape, height, width and length can be increased or lessened and Imaan is pure of all these. Imaan is declaration and a declaration is a condition of submission.

39 Bahrur Raiq, Vol: 5, p. 211

In certain verses of the Qur'aan Allah (The Exalted) has mentioned enhanced Imaan. This refers to faith with true conviction in Imaan (It does not mean that the value of Imaan is more. It however does signify the strength of Imaan). In the time of the revelation of the Qur'aan, there was no limit fixed for this. As the verses of the Qur'aan were revealed, people brought Imaan on the commands which were revealed. It is not such that the reality of Imaan increased or decreased. However, there is difference in the strength and weakness of Imaan of every individual (in other words the Imaan of some is stronger or weaker than others, meaning one has stronger or weaker faith than another). For example, the Imaan of Abu Bakr Siddique (may Allah be pleased with him) is stronger than the Imaan of the rest of the Ummahs' Imaan put together. Subhanallah!

Aqida: There is no relationship between belief and unbelief. A person will either be a Muslim or a Kaafir. There is no third, that a person is neither a Muslim nor a Kaafir.

Aqida: Shirk means to make any than Allah worthy of worship and to accept more than one Allah being in existence. This is the worst form of kufr that one can commit. With the exception of this, any other Kufr, no matter how bad will not amount to Shirk. The command in the Qur'aan that no shirk will be forgiven refers to all types of shirk and kufr. However, Allah (The Exalted) may forgive any other sins that he wills too (except kufr and shirk).

Aqida: One who commits major sin is still a Muslim and will not be deprived of paradise. This will be through the Grace of Allah (The Exalted) and the intercession of the Messenger of Allah (may Allah bless him and grant him peace), or after getting some punishment for some of the deeds.

Rule: Any person who makes supplication (du'a) for a kaafir after death or refers to a dead Murtad (one who turns away from Islam) as 'Marhoom' or 'Maghfoor' or addresses a dead Hindu as a heavenly soul is a kaafir.

Aqida: To call a Muslim a Muslim and a Kaafir a Kaafir is from the necessities of religion. To doubt the Kufr of any person who openly made kufr also causes one to become a kaafir. The law of Shariah is passed on that which is apparent and not that which is not known, for example if a Jew dies, then we will regard him as kaafir and will treat him as he should be treated after his death (not make du'a for him etc.). If a Muslim die and he did not openly reject any necessities of religion, then we will treat him as a Muslim even after his death. There are those who say that we in the time we spend calling someone a kaafir, we should rather chant the name of Allah (The Exalted). Let us inform them that where have they seen us continuously chanting the words Kaafir, Kaafir. What we are saying, is that a kaafir must be called a Kaafir and a Muslim must be called a

Muslim. They should not use their “Sulah Qul” (compromising) tactics to put a veil over the kufr of any person.

Rule: Some believe and think if a person has one thing in them towards Islam they will not call them a disbeliever. The scholars in fact say if a person that has said or done something that has meanings towards Islam then such a person will not be called a disbeliever. Do the Christians and Jews not have anything in them that is accepted in Islam but the Qur’aan has called them disbelievers. Some say a disbeliever should not be called a disbeliever as one does not know how the person will die which is totally incorrect. Would such people then say a Muslim should not be called a Muslim as no one knows how such a person die? If you don’t call a disbeliever a disbeliever, then what will one call them, there are rules that are specifically for Muslims and not for disbelievers such as the funeral prayer, make repentance for them, not to bury them with the Muslims etc.

Rule: A person utters words that please and suits themselves creating frictions in the household and community. The best way of getting rid of these is the follow the Qur’aan and Sunnah as all the problems in this world and the hereafter will be solved and there will be harmony. When such people do not follow the Qur’aan and Sunnah one must stay steadfast on the Qur’aan and Sunnah hence leave the company of such people do not meet with them. Do not greet them nor talk with them, do not sit with them nor eat and do not marry them. Basically, break your ties with them and think they do not exist.

Rule: If a person accepts another religion such a person will only be accepted a Muslim when the other religion is opposed as by declaring the Shahadah will not suffice. If a necessity of the religion was rejected such as Salaah or Fasting then such a person has to say that I believe in these or in the case of drinking alcohol or eating pig then he has to say I believe them as unlawful until one dose this the acceptance of faith is rejected. ⁴⁰

Rule: If a person who came out of the folds of Islam had some acts of worship that were missed when one was a Muslim then became a disbeliever, these worships be made up when become a Muslim again. Those worships that have been performed are of no good due to being a disbeliever do not have to be made up. Hajj will become Fardh when one fulfils the conditions of Hajj. ⁴¹

⁴⁰ Durr-e-Mukhtar and Raddul Mohtar.

⁴¹ Durr-e-Mukhtar

Rule: If the Kufr is clear then marriage will become void and after becoming a Muslim if the woman is happy to marry him again this can be done. If she wants to marry someone else she can do so. ⁴²

Rule: A woman learns that her husband has disbelieved, she can remarry after the iddah which the waiting period after separation is. The news of her husband becoming a disbeliever should be received by two males, a male and two females or even one pious person. ⁴³

Rule: If a woman disbelieves then accepted Islam she will have to marry her now former husband she can't marry someone else. ⁴⁴

Rule: The marriage of a disbeliever is void and can't marry any woman of any religion. ⁴⁵

Rule: The sacrificial animal of a disbeliever is void even if Allah's name was mentioned. ⁴⁶

Rule: To say a word/s of Kufr as if there is nothing wrong with it is Kufr. ⁴⁷

Rule: If someone says a word/s of Kufr in a joke such a person will be a disbeliever. ⁴⁸

42 Durr-e-Mukhtar

43 Durr-e-Mukhtar

44 Durr-e-Mukhtar

45 Durr-e-Mukhtar

46 Durr-e-Mukhtar

47 Sharah Fiqh Akbar. p. 257. Fiqh Akbar. p. 270. Fatwa-e-Khaniya. p. 573. Alamgiri. Vol: 2. p. 276

48 Sharah Fiqh Akbar. p. 270. Alamgiri. Vol: 2. p. 276. Bahur Raiq. Vol: 5. p. 202 & 208. Fathul Qadeer. Fatwa-e-Tatar Khaniya. Vol: 5. p. 459