

# THE DANGERS OF THE TAKFIRI IDEOLOGY

A Clarification from the Committee  
of Senior Scholars on the Danger of  
Hastiness in Takfir and Terrorist  
Attacks, and the Consequences of  
Bloodshed and Destruction

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely  
Merciful, the Especially Merciful.

All praise is due to Allah, and may  
peace and blessings be upon the  
Messenger of Allah, his companions,  
and those who follow his guidance.

To proceed: ...

## **The Council of the Committee of Senior Scholars**

has studied, during its 49th conference held in Ṭā'if starting from the date of 2/4/1419 Hijri, the events occurring in many Islamic countries, and beyond, concerning Takfīr and terrorist attacks, and the resulting bloodshed and destruction. Due to the severity of this issue and its implications—such as the loss of innocent lives, the loss of wealth, the terrorizing of people, and the disruption of their safety and stability—the Council concluded to issue a statement clarifying the ruling on Takfīr and terrorist attacks. This clarification is done sincerely for Allah and His servants, to vindicate the innocent and remove doubts from those who have misunderstood the matter. Thus, we say, with Allah as our success:

**Firstly:** Takfīr is a religious verdict that must be referred to Allah and His Messenger. Just as the permissibility and impermissibility of matters, and whether they are compulsory or not, is referred to Allah and His Messenger, the same applies to Takfīr. Not everyone who is attributed to a statement or action of disbelief is necessarily a disbeliever or has committed major disbelief that removes them from the fold of Islam.

**Since the judgment of Takfīr is referred to Allah and His Messenger**, it is not permissible to declare someone a disbeliever except for those whose disbelief is clearly indicated by the Quran and the Sunnah. Mere suspicion or conjecture is insufficient to justify Takfīr, as it entails serious and grievous legal rulings. Corporal punishment is not enforced based on mere suspicion, and it consists of consequences less severe than those of Takfīr. Hence, Takfīr should not be declared based on mere suspicion.

**The Prophet ﷺ warned against making Takfīr** on an individual who is not a disbeliever, as he said, “When a person calls his brother (in Islam) a disbeliever, one of them will certainly deserve the title. If the addressee is as he has asserted, the disbelief of the man is confirmed, but if it is untrue, then it will revert to him.” <sup>1</sup>

**It is found in the Quran and Sunnah** that there are statements, actions, and beliefs that constitute disbelief, but the individual attributed to them is not declared a disbeliever due to the presence of deterrents preventing such a declaration.

**This ruling of Takfir** requires grounds and preconditions for its application, along with the absence of any hindrances. For example, inheritance requires kinship as a prerequisite, which can be prevented by the differing religions between the involved parties. Similarly, a believer forced to commit disbelief is not declared a disbeliever. This exemplifies how Takfir is not applied to one who has performed an action or made a statement of disbelief under duress.

**Another example** is a Muslim who may utter a statement of disbelief due to being overwhelmed by joy or anger; such a person is not declared a disbeliever because they did not intend disbelief. As in the story of the man who said, "O Allah, You are my slave and I am Your lord,"<sup>2</sup> mistakenly out of extreme joy.

**Hastiness in Takfir** leads to dangerous outcomes, such as making permissible the taking of someone's life and wealth, nullifying inheritance, the dissolution of marriage, and other consequences of apostasy. Therefore, how can it be warranted to apply Takfir to a believer based on mere presumption?

**If Takfir is declared upon leaders**, the matter is even more severe due to the potential for rebellion, armed revolts, anarchy, bloodshed, and the corruption of society and the country. This is why the Prophet ﷺ forbade rebelling against leaders, saying, "except if you see evident disbelief regarding which there is proof from Allah."<sup>3</sup> His statement "except if you see" indicates that suspicion and rumor are insufficient. "Disbelief" shows that sins, even major ones like oppression, drinking alcohol, and gambling, are not enough. "Evident" shows that disbelief must be noticeably apparent. "Proof from Allah" means there must be explicit evidence that is authentic and established; weak or vague evidence is insufficient.

"From Allah" indicates that the statements of scholars, regardless of their knowledge and trustworthiness, are not considered without explicit evidence from the Quran or Sunnah. These restrictions highlight the severity and implications of Takfir.

**In summary**, hastiness in Takfir involves tremendous danger. Allah – Exalted and Glorious – says, "Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know."" [Al-A'rāf: 33]

**Secondly:** The incorrect belief in permitting bloodshed, violating people's honor, looting private and public wealth, and the destruction of buildings is impermissible in Islamic legislation by the consensus of Muslims regarding the sanctity of lives, wealth, security, and the tranquility of those living in safety and peace.

**Islam protects and preserves** the property, honor, and bodies of Muslims and explicitly forbids violating their sanctity. One of the last messages the Prophet ﷺ conveyed in the sermon of his last pilgrimage was, "Indeed your blood, your properties, and your honor are as inviolable as this day of yours (i.e., the Day of Sacrifice), in this month of yours (i.e., Dhul-Hijjah), in this city of yours (i.e., Makkah)." Then he said, "Have I conveyed Allah's Message to you? O Allah, bear witness." <sup>4</sup> Agreed upon. He also said, "The blood, honor, and property of a Muslim are inviolable for another Muslim." <sup>5</sup> And he ﷺ said, "Beware of oppression, for oppression will turn into excessive darkness on the Day of Resurrection." <sup>6</sup> Allah – Exalted is He – threatened severe punishment for those who kill innocent people, stating regarding believers, "But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment." [An-Nisā: 93]

Regarding wrongful accidental death of a disbeliever, Allah said, "And if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money - Diya) must be paid to his family, and a believing slave must be freed." [An-Nisā: 92] **If a disbeliever who is guaranteed safety is killed purposely, the crime is far more severe and the sin greater.** It is authentically narrated from the Prophet that he said, "Whoever killed a Mu'āhid (a person granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise."<sup>7</sup>

**Thirdly:** The Council, after clarifying the verdict on the undeserved Takfir of people without evidence from the Book of Allah and the Sunnah of His Messenger and after clarifying the dangers of Takfir and its many resulting evils and sins, announces to the world that Islam is free from this false belief and the acts of shedding innocent blood, destroying homes, vehicles, buildings, and facilities. These actions are criminal, and Islam is free of them as are all Muslims who believe in Allah and the Last Day. Such actions are the deeds of individuals with deviated ideologies and misguided creeds, who alone bear the responsibility for their sins and crimes. Islam is not judged by their actions, nor are Muslims who adhere to the guidance of Islam, the Quran, and the Sunnah, and who hold fast to the firm rope of Allah. Rather, these actions are wicked corruption and unlawful. They are rejected by Islamic legislation and the innate disposition of mankind. Their impermissibility is explicitly and conclusively mentioned in Islamic texts, which warn against associating with those who engage in such deeds.

**Allah – the Most High – says,** "And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents. And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption. And when it is said to him, "Fear Allah," pride in the sin takes hold of him. Sufficient for him is Hellfire, and how wretched is the resting place." [Al-Baqarah: 204-206]

**Thus, it is obligatory upon every Muslim** to encourage and exhort with truth, to mutually advise one another, to cooperate in righteousness and fear of Allah, to enjoin good and forbid evil with wisdom and gentle discourse, and to argue in the best manner. As Allah – Exalted and Most High – said, "**And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.**" [Al-Mā'idah: 2] and He also said, "**And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.**" [Āl-'Imrān: 104]. May Allah grant success and rectify the state of Muslims, protect us from the causes of His wrath and punishment, guide us to His path, and protect us all from the paths of deviation and destruction. May peace and blessings be upon our Prophet Muḥammad, his family, and all his companions.

**The head of the committee:** 'Abdulazīz ibn 'Abdullāh ibn Bāz.

**Its members:** Ṣāliḥ ibn Muḥammad al-Luḥaydān, 'Abdullāh ibn Sulaymān ibn Manī', Muḥammad ibn Ṣāliḥ al-'Uthaymeen, 'Abdulazīz ibn 'Abdullāh ibn Muḥammad Āl ash-Sheikh, Dr. 'Abdullāh ibn Muḥammad ibn Ibrahīm Āl ash-Sheikh, Dr. 'Abdullāh ibn 'Abdulmuḥsin at-Turkī, Dr. 'Abdulwahhāb ibn Ibrahīm Abū Sulaymān, Rāshid ibn Ṣāliḥ ibn Khunayn, 'Abdullāh ibn 'Abdurraḥmān al-Ghudayān, Bakr ibn 'Abdullāh Abū Zayd, 'Abdullāh ibn Muḥammad ibn Khunayn, Sa'd ibn Nāsir ash-Shathrī, 'Abdullāh ibn Muḥammad al-Mu'taz, and others.

**Translated:** Abū Kawthar 'Abd ar-Razzāq

### References:

- 1 Ṣaḥīḥ Muslim 60
- 2 Ṣaḥīḥ Muslim 2747
- 3 Ṣaḥīḥ al-Bukhārī 7055, 7056
- 4 Riyāḍ aṣ-Ṣāliḥīn 1524
- 5 Ṣaḥīḥ Muslim 2564
- 6 Ṣaḥīḥ Muslim 2578
- 7 Ṣaḥīḥ al-Bukhārī 3166



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