

KUFR (DISBELIEF)

The worst of all the evils is to deny (the existence of) Allâhu ta'âlâ, i.e. to be an atheist. It is disbelief not to believe in any one of those things that one must believe. It is kufr not to believe in Muhammad 'alaihi-salâm. (Îmân) means to accept by heart all the commandments revealed to Muhammad 'alaihi-salâm' by Allâhu ta'âlâ and delivered by him to us, and to state this belief with the tongue. When there is an obstruction to say it openly, it is permissible not to state it with the tongue. To have îmân, saying or using things which Islam prescribes as signs of kufr must be avoided too. It is disbelief to slight the Ahkâm-i islâmiyya, that is, any of the commands or the prohibitions of Islam, to make mockery of the Qur'ân al-kerîm, angels or any of the Prophets, or to deny anything communicated by them. To deny means not to believe, not to affirm after hearing it. To have doubts about things that are necessary to believe would also mean disbelief.

There are three types of disbelief: 1) Disbelief out of ignorance (jahî), 2) Disbelief out of obstinacy (juhûdî), and 3) Disbelief by judgement (hukmî).

I- Disbelief out of ignorance (kufr-i jahî): This is the disbelief of those who have not heard (about a certain Islamic tenet) and do not think about it. "Jahl" means ignorance. There are two types of ignorance. The first one is simple ignorance. People with this ignorance know that they are ignorant. They do not have any belief. They are like animals because what differentiates humans from the animals is knowledge and understanding. These people are even lower than animals because every animal is advanced in the special field which it is created for. The second type of ignorance is compound ignorance (**jahl al-murakkab**), which means to have a wrong and corrupt belief. The creed of ancient Greek philosophers and the wrong belief of the people among the seventy-two heretical groups of Muslims who are not in compliance with what has been clearly declared in Islam and thus lose their îmân exemplify this type of ignorance. This type of ignorance is worse than the first type. It is a disease that has no remedy.

II– Disbelief out of obstinacy (kufr-i juhûdî): People who are in this group choose disbelief knowingly either because they are fond of worldly ranks or they are haughty or they are afraid that people may despise them when they convert to a new religion. For example, the Pharaoh and the Byzantine emperor Heraclius had this type of disbelief.

III– Disbelief by judgement (kufr-i hukmî): A person who says or does something which Islam dictates as a sign of disbelief will become a disbeliever even though he really believes by heart and professes to be a Muslim. **It is kufr to respect what Islam commands us to insult and to insult what Islam commands us to respect.**

1– To say “Allâhu ta’âlâ is observing us from the Arsh or from heaven” is kufr.

2– To say, “Allâhu ta’âlâ is wronging you as you have wronged me” is kufr.

3– To name a certain Muslim and say, “He seems like a Jew to me” is kufr.

4– To tell a lie and then add, “Allah knows that it is true” is kufr.

5– To make slighting comments about angels is kufr.

6– To say something derogatory about the Qur’ân al-kerîm or even about one of its letters, not to believe in even one of its letters is kufr.

7– To read the Qur’ân al-kerîm accompanied by musical instruments is kufr.

8– To deny or denigrate the original versions of the Bible and the Torah is kufr. [Today, the original versions of the Bible and the Torah do not exist.]

9– To read the Qur’ân al-kerîm with letters called shâz and claim to have read the real Qur’ân is kufr.

10– To make derogatory comments about prophets is kufr.

11– To deny any one of the twenty-five prophets ‘alaihim-us-salawât-u-wa-t-taslîmât’ whose names are mentioned in the Qur’ân al-kerîm is kufr.

12– To say, “He is better than a prophet,” about a person known for his charitable deeds is kufr.

13– It is an act of kufr to say that prophets ‘alaihim-us-salawât-u-wa-t-taslîmât’ were needy people, for prophets’ poverty was their own choice.

14– If a person claims to be a prophet, he and those who believe him will become disbelievers.

15– It is kufr to make fun of the events that will take place in the Hereafter.

16– It is an act of kufr to deny the torment that will be inflicted in the grave or in the Hereafter, [or to say that they are not reasonable].

17– To deny that Believers will see Allâhu ta'âlâ in Paradise or to say, for instance, "I don't want Paradise. I want to see Allah." is kufr.

18– Words that are symptomatic of denying Islam, for instance to say, "Scientific knowledge is better than Islamic knowledge" is kufr.

19– To say, "It makes no difference whether I perform (the daily prayers termed) namâz or not," is kufr.

20– To say "I will not pay (Islam's obligatory alms called) zakât," is kufr.

21– To say, "I wish ribâ (interest) were halâl" is kufr.

22– To say, "I wish zulm (cruelty) were halâl" is kufr.

23– It is an act of disbelief to expect thawâb (reward in the Hereafter) from an act of almsgiving realized from property which has been earned through ways which Islam prohibits and is called harâm, or for the poor person to ask a blessing on the almsgiver although the alms he has been given comes from property earned through such an illegal way and he knows it.

24– To claim that the qiyas performed by Imâm a'zam Abû Hanîfa 'rahimahullâhu ta'âlâ' is not valid is kufr. For this reason, the Wahhâbîtes become disbelievers.

25– It is kufr to dislike any of the well known sunnats.

26– If a person hears the hadîth-i sherîf, **"Between my grave and my minbar is one of the Gardens of Paradise"** and says, "I do not see anything but a grave, a mat, and a minbar," he becomes a disbeliever.

27– It is kufr to deny Islam's Islamic knowledge or to despise Islamic knowledge or Islamic scholars.

28– Anyone who desires to become a disbeliever will become one as soon as he intends to become a disbeliever.

29– Anyone who wishes others to become disbelievers will

himself become a disbeliever if he wants them to become disbelievers because he himself likes disbelief.

30– A person will become a disbeliever if he says the words that cause disbelief intentionally and willfully. If he says these words because he does not know that saying these words will cause disbelief, he will still become a disbeliever according to the majority of Islamic scholars.

31– A deliberate practice of any deed which is known to be a cause of kufr, results in kufr. There are many scholars who say that it will also cause disbelief even when one does not know that doing that deed will cause disbelief.

32– To wear a rope-like belt (zunnâr) around the waist or to wear anything which is a sign of disbelief will cause one to become a disbeliever. If a businessman uses these to disguise himself in the disbelievers' country, he will become a disbeliever. Using these things to make jokes or to make others laugh will cause one to become a disbeliever.

33– When disbelievers are celebrating their holy days, doing religious things that are practiced by them for that special day will cause disbelief. Also, giving those things, which are special for the religious holy day, to them as gifts will cause disbelief.

34– Statements which are made to show that one is a man of literature or a knowledgeable and wise person, or only to amaze others or to make others laugh or to please others, may cause disbelief by judgement (kufr al-hukmî). Saying certain things while one is in a rage may also cause disbelief by judgement.

35– If a backbiter denies to have committed ghiybat and claims that he has merely stated a fact about a certain person, this denial causes kufr.

36– If a girl, who was married (by her parents) to a Muslim with (the Islamic marriage contract termed) nikâh as she was a child, does not know Islam and its creedal tenets, or cannot answer questions asked on them, after reaching the age of discretion and puberty, her nikâh (marriage bond as recognized by Islam) becomes null and void. That girl is a murtadd (apostate). The same rule applies to a male child as well.

37– When a person [unjustly] murders a Muslim or someone orders another to kill a Muslim, if a person witnesses this and utters words of approval, such as, "Well done!" he becomes a disbeliever.

38– Saying that so and so should be killed would cause disbelief if according to Islam’s penal code that person should not be killed.

39– If a person beats or kills another unjustly, it is kufr (disbelief) to approve of his cruel act by saying, for instance, “You’ve done a good job. He deserved it!”.

40– To lie in the name of Allah by saying, for instance, “As Allah knows, I love you more than I do my own children,” is kufr.

41– If a person occupying a high rank sneezes and someone in his presence says to him, **(Yerhamukallah)** it is kufr to remonstrate that person by saying, for instance, “You shouldn’t talk to a dignitary like that! [When a Muslim sneezes, it is an act of sunnat for him to say. “Elhamdulillah”. And it is an act of farz for (any one of) those who hear him to say “Yerhamukallah.”]

42– It is kufr also not to take Islam’s commandments seriously. For instance, not performing ritual prayers, not fasting, not to perform obligatory almsgiving (zakât) because one does not consider them important things or does not accept them as one’s duties, is kufr.

43– It is kufr to be despair of Allahu ta'âlâ's mercy.

44– Money, property or belongings that are not normally prohibited (harâm) but become prohibited later due to an external cause or reason are called **(harâm li-gayrihi)**, e.g., stolen things or things that are obtained by forbidden means. Being unaware and calling them permissible (halâl) does not cause disbelief. Things such as carrion, pork, and wine, which are forbidden in essence are called **(harâm li-'aynihi)**. Calling them permissible is kufr.

45– Calling any of the certainly known sins permissible is kufr.

46– Belittling or making mockery of things that are held respectable by Islam, e.g., azân (call to prayer), mosques, fiqh-books, also causes disbelief.

47– Performing ritual prayers while one knows that one does not have ablution (wudû) causes disbelief.

48– It is kufr if one knows that one is performing a ritual prayer in a direction other than the direction of Qibla. It is kufr to say it is not necessary to perform namâz (the ritual prayer) towards the Qibla.

49– Calling a Muslim a disbeliever to demean his evil character will not cause disbelief. It would cause disbelief if calling him so was intended to express one’s wish that that Muslim were a disbeliever.

50- Committing a sin would not cause disbelief; yet it would cause disbelief to slight it or to be inattentive to whether it is a sin or not.

51- Not believing that worshipping is necessary or that abstaining from sins is necessary, causes disbelief.

52- Believing that the tax collected from the people becomes property of the ruler (Sultan), causes disbelief.

53- To like the religious rituals of disbelievers, to wear a zunnar or to use signs of disbelief without a strong necessity, to respect them, are all disbelief.

54- Any person who willingly swears, "so-and-so has that thing or so-and-so does not have that thing, if this is not true, may I be a disbeliever or may I be a Jew," becomes a disbeliever, whether his claim is true or not.

55- To desire anything which is harâm (prohibited) in every religion - such as adultery, sodomy, ribâ (interest), lying, to be halâl (permitted), is kufr (disbelief).

56- To say "I have believed in all the Prophets, however, I do not know whether Adam 'alaihis-salâm is a Prophet or not" is kufr.

57- Anyone who does not accept that Muhammad 'alaihis-salâm is the Prophet of the Last Age (The time period until the Judgement Day) becomes a disbeliever.

58- Anyone who says, "If what the Prophets had informed of is true, then we are those who will escape from torture in the Hereafter," becomes a disbeliever. [Disbelief, in this case, is if it was said with a doubt about the truth of the Prophets' words]

59- If anyone is told, "Come, perform namâz (the ritual prayer)," and he replies, "I will not," he becomes a disbeliever. However, if he meant "I will not perform it by your order, I will perform it by Allahu ta'âlâ's command," he does not become a disbeliever.

60- If anyone is told, "Do not trim your beard shorter than a handful" or "Do trim the part of your beard that is longer than a handful" or "Cut your nails," because these things are Rasûlullah's ('alaihis-salâm) sunnat, and the reply is, "I will not," he becomes a disbeliever. The same rule applies to other sunnats as well. (It is not disbelief to say "I will not perform it because of your instruction, I will perform it since it is a sunnat of Rasûlullah. It is disbelief if it is said with the intention of denying the sunnat or commands of Rasûlullah.)

61– When a person trims his moustache and another one says to him “That is useless,” the second person may lose his îman. [It is sunnat to trim one's moustache. That other person has slighted the sunnat.]

62– Anyone who says "May it be blessed for you" to a man who wears entirely silk clothes, may lose his îman.

63– If a person commits a makrûh act, such as lying down by stretching his legs towards the Qibla or spitting or urinating towards the Qibla, and says, “Do not do these things, they are makrûh;” and the other replies, “I wish all my sins were like these,” he may lose his îman because he deems the makrûh unimportant.

64– If a servant enters the room and greets his master in the manner prescribed by Islam, and someone in the presence of his master says to him, “Don't talk! How can it be appropriate for a servant to greet his master?”, the person who says this becomes a disbeliever. However, if he means to teach him manners and to state he should have greeted his master sincerely, from his heart, he does not become a disbeliever.

65– It is kufr to say “îman increases or decreases.” If one says this concerning the perfection and yaqîn of îman, it is not kufr.

66– It is disbelief to say “The Qibla is two. One is the Kâ'ba, the other one is Jerusalem.” It is disbelief if one says there are two Qiblas now. If he means that formerly the Bayt Muqaddas in Jerusalem was the qibla, then the Kâ'ba has become the qibla, this is not kufr.

67– It is kufr to have a grudge against a scholar of Islam without any legitimate reason, or to curse him.

68– If a person says, “It is a reasonable custom of fire worshippers to not talk while eating,” or, “It is a good behavior of fire worshippers to not sleep beside one's wife while she is in a state of menstruation or puerperium,” he becomes a disbeliever.

69– If a person is asked whether he is a believer, and he replies “Inshaallah,” if he does not know the explanation of giving the reply other than “Yes,” he becomes a disbeliever.

70– If a person says to another whose child has died, “Allahu ta'âlâ needed your child,” that person that said it becomes a disbeliever.

71– If a woman ties a black rope around her waist, and when asked what it is she replies "it is zunnar (a priest's waist rope)," she becomes a disbeliever.

72– Anyone who recites the Basmala before eating a harâm food becomes a disbeliever. This rule applies to harâms that are harâm in essence, like carrion and wine. It does not apply to other harâm things that are not harâm in essence. For example, it is not disbelief to recite the Basmala before eating usurped food. For, usurpation is harâm, not the food itself.

73– It is disbelief to be content with one's disbelief. Scholars have not agreed on the verdict about a person who utters malediction over another by saying, “May Allahu ta'âlâ take your soul while you are in disbelief.” However, if a person is content with another's disbelief, because torment in the Hereafter will be perpetual and severe due to that person's cruelty and sins, this is not kufr.

74– If a person says “Allahu ta'âlâ knows that I have not done so-and-so thing,” even though he knows that he has done that thing, he becomes a disbeliever. He has attributed ignorance to Allahu ta'âlâ.

75– If a person marries a woman without witnesses and if the man and the woman says: “Allahu ta'âlâ and the Prophet 'alaihi-salâm are our witnesses,” both the man and the woman becomes disbelievers. For, our Prophet “sall-allahu alaihi wa sallam” did not know the ghayb (the unknown) while he was alive. It is disbelief to claim that he knew the unknown. [Only Allahu ta'âlâ and those who are informed by Him know the ghayb.]

76– If a person says he knows the whereabouts of stolen or lost things, he and those who believe him will be disbelievers. Though he says genies inform him, he still will be a disbeliever. Genies and Prophets do not know the ghayb. [Only Allahu ta'âlâ and those who are informed by Him know the ghayb.]

77– If a person wants to take an oath in the name of Allahu ta'âlâ and another one says, “I do not want you to take an oath in the name of Allahu ta'âlâ. I wish you take the oath over your honor,” he becomes a disbeliever.

78– If a person says to another one whom he does not like, “To me, your face is like the face of the Angel of Death,” he becomes a disbeliever. The Angel of Death [Azrâil 'alaihi-salâm] is an exalted Angel.

79– Anyone who says, “Not performing namâz is a nice thing,” becomes a disbeliever. If anyone is told, “Come, perform namâz (the ritual prayer),” and he replies, “Performing namâz is

troublesome to me,” he becomes a disbeliever.

80– Anyone who says “Allahu ta’âlâ is my witness in the sky,” becomes a disbeliever because he has attributed a place to Allahu ta’âlâ. Allahu ta’âlâ is not with place.

81– Anyone who says “Father” about Allahu ta’âlâ, becomes a disbeliever.

82– If a person says: “Rasûlullah ’alaihis-salâm would lick his blessed fingers after eating,” and another one says, “This is an improper thing to do,” the second person becomes a disbeliever.

83– Anyone who says “our Prophet ’alaihis-salâm was black,” becomes a disbeliever. [Calling black dogs “Arab,” or other such widespread habits, must be avoided.]

84– If a person says, “Sustenance is created and sent by Allahu ta’âlâ. However, it is required that His slaves work,” this is polytheism. For, the work of slaves is created by Allahu ta’âlâ.

85– Anyone who says “Being a Christian is better than being Jewish, or being an American disbeliever is better than being a communist,” becomes a disbeliever. One must say “Jews are worse than Christians, communists are worse than Christians.”

86– Anyone who says “Being a disbeliever is better than breaching trust,” becomes a disbeliever.

87– If a person says, “What do I have to do with the lectures of Islamic knowledge?” or “Who can be able to do what Islamic scholars talk about,” or he throws to the ground a document with an Islamic edict, he becomes a disbeliever.

88– Anyone who laughs at another's word which causes disbelief, becomes a disbeliever like the person who says it. If he laughs since he cannot stop laughing, he will not be a disbeliever.

89– If a person says “The souls of the great men of religion are always present,” he becomes a disbeliever. If he says “They will be present,” this is not kufr. [The souls of the dear slaves of Allahu ta’âlâ can not be present and seeing like Allahu ta’âlâ. They become present when their names are said. Before their names are said, they were not present there.]

90– Anyone who says “I do not know what Islam is,” or “I do not want Islam,” becomes a disbeliever.

91– Anyone who says “If Adam ’alaihis-salâm had not eaten that wheat, we would not have been sinful,” he becomes a disbeliever. However, if he says “We would not have been on the

earth,” it is dubious whether he becomes a disbeliever.

92– If a person says “Adam ‘alaihis-salâm would weave clothes,” and another replies “So, we are sons of a baize maker,” the replier becomes a disbeliever.

93– When a person commits a venial sin and another one tells him to make repentance, if he replies, “What have I committed which requires repentance,” he becomes a disbeliever.

94– If a person says to another, “Let us obtain knowledge by attending the lectures of a scholar of Islam or by reading books of fiqh and essential religious knowledge,” and the other one replies “What shall I do with the knowledge,” the replier becomes a disbeliever. For, this is slighting knowledge.

95– Anyone who insults the books of tafsîr and fiqh, disliking these books, becomes a disbeliever.

96– If a person is asked “To whose descendancy (Adam ‘alaihis-salâm) do you belong?” or “To whose nation (Ibrahim ‘alaihis-salâm) do you belong?”, “Who is the leader of your path in belief (either **Abû Mansûr-i Mâturîdî** or **Abûl Hasan Alî Ash‘arî**)”, “Who is the leader of your path in deeds” (i.e. **Imâm-i a‘zam Abû Hanîfa**, **Imâm Mâlik bin Anas**, **Imâm Muhammad bin Idrîs Shâfi‘î** or **Imâm Ahmad bin Hanbal** (rahmat-Allâhu ta‘âlâ ‘alaihim ajma‘în), he who is asked and does not know the answers, becomes a disbeliever.

97– Anyone who claims a definite harâm is halâl becomes a disbeliever. [It is dangerous to claim that smoking is harâm.]

98– It is kufr to wish that something, which is harâm in all religions and is not compatible with wisdom, to be halal. For example; wishing that adultery, sodomy, eating after becoming full, taking or giving interest were halal. As wine may not have been haram in every religion, the wish that it would be halâl, would not be disbelief.

99– It is disbelief to use the Qur‘ân al-karîm while making useless talk or joking.

100– If a person calls another one named Yahya (**Yâ Yahya! Huz-il-kitâbe**), he becomes a disbeliever. He has mocked the Qur‘ân al-karîm. Likewise, it is kufr to read the Qur‘ân al-karîm while accompanied by musical instruments, used in plays, or sung.

101– It could cause one to lose his faith if he says: “I am there now Bismillâhi” If a person sees something in abundance and says:

(Mâhalakallah) and he does not know the meaning of this word, he becomes a disbeliever.

102– If a person says to another: “I will not curse you now. They say cursing is sinful.” he could lose his *îmân*.

103– Anyone who says “You are naked like the calf of Archangel Gabriel” becomes a disbeliever. This word is a mockery of the Angel.

104– There is fear that a person could lose his *îmân* if he adds oaths in the name of Allahu ta'âlâ to such words as “on my son's head” or “on my head.” For example, if he says: “Wallahî, on my son's head,” he could lose his *îmân*.

105– It is disbelief to read out the Qur'ân al-kerîm, mawlid or *ilâhîs* accompanied with musical instruments.

106– It is *harâm* to recite the Qur'ân al-kerîm, mawlid, *ilâhîs*, *salawât-i sherîfes* in sinful gatherings, even if it is done respectfully. It is *kufr* to recite them for fun or entertainment.

107– If a person does not listen to and value the *Adhân* called in accordance with the *Sunnat*, he immediately becomes a disbeliever.

108– He who interprets the Qur'ân al karîm in accordance with his own understanding becomes a disbeliever.

109– A person whose belief is not in compliance with the tenets that are clearly communicated in the Qur'ân al karîm, and *hadîth-i sherîfs*, or that are unanimously communicated by *mujtahids* and that are well known among Muslims, becomes a disbeliever. This type of disbelief is called **(ilhâd)** and anyone who believes in this manner is called **(Mulhid)**.

110– Anyone who greets a disbeliever by respecting him becomes a disbeliever.

111– To say respectful things to a disbeliever, for example to say “master,” is *kufr*.

112– Anyone who consents to any other person's disbelief becomes a disbeliever himself.

113– The cassettes and records that the Qur'ân al karîm has been recorded on are valuable like *Mushâf-i sherîfs* (A book that the Qur'ân al karîm has been written in is called a *Mushâf*). It is *kufr* to disrespect them.

114– To believe what the soothsayers who meet with *genies*, or those people who use horoscope, and give replies to every

question asked, or in what sorcerers say and do, even if what they say is sometimes true, means to believe that someone other than Allahu ta'âlâ knows everything and can do whatever he wants. This is kufr. [It is not kufr to deny scientific knowledge.]

115– It is kufr to omit a sunnat by slighting it, by deeming it unimportant.

116– It is kufr to wear a priest's waist rope (called Zunnâr), to worship or respect idols, that is, crosses, sculptures or their pictures, to insult a book of religion that communicates Islamic rules, to make mockery of an Islamic scholar, to say something that causes disbelief, to insult something that we are commanded to respect and to respect something that we are commanded to insult.

117– Anyone who says “A sorcerer, with his magic, can do anything he wants. His sorcery will absolutely have an effect,” and those who believe these words, become disbelievers.

118– If a Muslim gives an affirmative reply such as “Yes,” to a person who calls him disbeliever, will be a disbeliever.

119– It is disbelief to expect thawâbs in return for building mosques or giving alms or doing any other charity from property that is known to be harâm.

120– If a person gives alms from the property he holds that is certainly harâm, and expects to earn thawâb in return, and the poor who takes the alms, knowing that it is from property that is harâm, says: “May Allahu ta'âlâ consent,” and the alms-giver or another person says: “âmîn (amen),” they all become disbelievers.

121– It is kufr to claim that marrying a woman who is harâm to be married is halâl.

122– It is disbelief to listen to the Qur'ân al-karîm and mawlid for fun through radios and loud-speakers in taverns or in sinful gatherings.

123– It is disbelief to read out the Qur'ân al-kerîm accompanied by musical instruments.

124– It is disbelief to disrespect the Qur'ân al-karîm that is heard from a radio or loud-speaker too, even though the sound heard is not the Qur'ân al-karîm itself, but its magnetic vibrations.

125– It is kufr to call someone or something “Creator” other than Allahu ta'âlâ, no matter what a person implies.

126– It causes kufr (disbelief) to say Abdulkoydur, instead of Abdulqâdir, when said intentionally. So is the case with saying

Abdo instead of Abduluzeyz, Memo instead of Muhammad, Hasso instead of Hasan, and Ibo instead of Ibrâhîm. Some tradesmen write these blessed names on shoes or slippers for advertisement because they are their names, and those who buy them put them on their feet, and, hence, step on them. There is the fear that both those who write them and those who step on them will lose their îmân.

127– Performing namâz while knowing that one has not made the required ritual ablution is kufr. It is disbelief to dislike a sunnat. It is kufr not to attach importance to sunnat.

128– Claiming “We are demolishing the graves of the saints because we fear that the ignorant will think they are a creator,” is kufr.

129– To cause anyone, especially one's own child, to be a disbeliever is kufr.

130– It is disbelief to claim that adultery and sodomy are permissible.

131– It is disbelief not to give importance to a harâm which has been communicated by Nass [that is, âyat or hadîth] or by ijmâ' [The Sahâbat al-kirâm's and the Tâbi'ûn's common act or unanimous comment, unanimity, or consensus on such an affair.].

132– Continuing to commit grave sins, insisting on committing them, drifts one into becoming a disbeliever. It is kufr not to attach importance to namâz.

133– It is kufr to put a paper, cover, or prayer-rug on the ground, if they have an Islamic writing or even an Islamic letter [If this act is done to insult them.]

134– To say “Abû Bakr Siddîq and 'Umar al Fârûq had no right to be caliph,” is disbelief.

135– It is kufr to expect something from a dead person, if one believes that the dead person can create something. [Only Allahu ta'âlâ is the Creator.]

136– It is very improper and kufr to call Allahu ta'âlâ “Grandfather who bestows things quickly.”

137– It is fard to bury the dead into earth. If a person who keeps away from this service, by attaching no importance to it and by making excuses about science, says: “It is of backwardness to bury the dead. It is better to burn them like Buddhist, Barahman or communist disbelievers,” becomes a disbeliever.

138– It is disbelief to deny a dear slave of Allahu ta'âlâ by heart or by tongue, whether that dear slave is alive or dead.

139– It is kufr to have animosity towards the dear slaves of Allahu ta'âlâ and towards Islamic scholars who act in accordance with Islamic knowledge.

140– It is disbelief to say that Awliyâ (the saints) have the attribute of 'Isma (purity). ['Isma means not to commit any sins anytime. This attribute is peculiar only to Prophets.]

141– It is feared that someone who has no share from the knowledge of bâtin [Interior, hidden knowledge pertaining to the heart and soul] will die as a disbeliever. The lowest degree of having a share in this knowledge is to believe in the existence of it.

142– It is kufr to recite the Qur'ân al-karîm in a manner that none of the Islamic scholars did before, even if this way of recitation does not distort the meaning and the words.

143– It is kufr to use something peculiar to worships of Christian priests.

144– It is kufr to believe that an event has happened on its own, to say animals evolved from single cell living things to developed ones and finally to human beings.

145– Anyone who does not perform namâz on purpose, who does not intend to make the qadâ of it, who does not fear that he will be punished in the Hereafter because of this omission, is a disbeliever according to the Hanafî Madhhab.

146– It is kufr to make the worships of disbelievers, such as playing musical instruments like an organ or a bell, which they play in their churches, in mosques, or to use the things which Islam deemed as symptoms of disbelief, while there is no darurat (strong necessity or forcing).

147– Those who curse the Ashâb-i kirâm are called mulhid. Mulhid is a disbeliever.

148– It is kufr to respect a disbeliever by hanging up his picture.

149– It is kufr to respect crosses, stars, the sun, cows or any other thing, pictures or sculptures, believing that they or those depicted by them have attributes of divinity such as to do or create whatever they want or to cure the ill.

150– Anyone who slanders Hadrat Âisha [anyone who says she was an adulteress] or who does not believe that her father is a sahbâf becomes a disbeliever.

151– It is an indispensable knowledge that Isâ 'alaihis-salâm will descend from the sky. Anyone who does not believe that becomes a disbeliever.

152– Calling a person who was given the glad tidings of Paradise, in the Qur'ân al-karîm or in any hadîth-i sherîf, as a disbeliever, causes kufr.

153– It is a great crime to try to distort the meanings of the âyat-i karîmas and their explanations by the pious Salaf (the first three generations of Muslims), that are beyond science and scientific experiments and have nothing to do with science, so that they will be perceived in accordance with scientific knowledge. Anyone who makes such a tafsîr or translation becomes a disbeliever.

154– If a girl who is called Muslim does not know Islam when she becomes discreet and reaches the age of puberty, she is a disbeliever without any religion. The same rule applies to a male child as well.

155– It is harâm and sinful for a Muslim woman to go out while her head, arms and legs are unveiled and to show them to men. If she slights this fact, if she does not attach importance to it, she will lose her î mân, she becomes a disbeliever.

156– The fards and harâms communicated by our Prophet 'alaihis-salâm are valuable like fards and harâms that are clearly communicated in the Qur'ân al karîm. Those who do not believe them, those who deny them lose their î mân.

157– One should say 'azim' with 'Zi' in the rukû tesbîh which means 'My Rabb is Great.' If, instead, it is pronounced with 'Ze', it means, 'My Rabb is my enemy', and the salât (namâz) is null and void, the meaning was changed to something that causes disbelief."

158– A person loses his î mân if he says, 'How beautifully you recite!' to a hâfiz who recites the Qur'ân al-kerîm melodiously. This is because he who says 'good' for something which is harâm, according to all four Madhhab, will become a kâfir (disbeliever). If he means his voice is beautiful, he will not become a kâfir.

159– Anyone who does not believe that Angels and Genies exist becomes a disbeliever.

160– The verses of the Qur'ân al karîm are given clear and well-known meanings. Anyone who follows the heretical sect called Bâtinîs (Ismâ'ilîs) by distorting their meanings becomes a disbeliever.

161– While dealing with sorcery, if a person says or commits something that causes kufr, he becomes a disbeliever.

162– If a person calls a Muslim “disbeliever” [or if a person calls a Muslim a freemason or communist], and believes that that Muslim is a disbeliever in fact, he himself becomes a disbeliever.

163– One who does his worships and yet doubts that his iman will continue, feeling that he has too many sins and thinking that his worships will not save him, the strength of his iman is in question.

164– To give a number for Prophets may mean to believe that a non-Prophet was a Prophet or it may mean to not accept the prophethood of a Prophet. This is disbelief. For, denying a Prophet means denying every one of the Prophets.

A Muslim, male or female, will lose his or her îmân when he or she says or does something which has unanimously been reported by Islamic savants to cause kufr, and which he or she knows that if done it will cause kufr, but he or she does it deliberately [willingly, not under duress], whether he or she does or says it seriously or jokingly, not being aware of what one is saying is not an exception to this rule. That person will become a **(Murtadd)** (apostate). This class of kufr is called **(Kufr-i inâdî)**. The previous thawâbs of the person who became a murtadd by means of kufr-i inâdî will become null and void. If this murtadd repents, the thawâbs of his previous worships will not be returned. If he is rich, he has to perform hajj again. It is not necessary for him to re-perform his previous salâts, to pay again the zakât he gave, or to fast again for those fasts performed during the time while he was a murtad. But it is necessary for him to do the acts of worship he had not done before his apostasy.

It is not enough to only say the Kalima-i Shahadat for repentance. Repentance for the thing which caused one’s apostasy is required too. [He should enter Islam through the same gate he had exited.]

If one says or does something which he earlier did not know would be a cause of apostasy, or if one deliberately says a word which is not unanimously stated by Islamic savants to be a cause of apostasy, in this case, it is doubtful if one will lose one’s faith or if one’s nikâh will become void. For precaution, it is better to renew one’s faith and nikâh.

It is called **(kufr-i jahlî)** (kufr of ignorance) to express a word

which you do not know to be a cause of apostasy. To be unaware of those matters is not an excuse, and is a grave sin for a Muslim. For it is fard for a Muslim to learn the things which are compulsory for everyone to know. The nikâh and the faith of a person will not be void when one expresses a word which is a cause for apostasy, if said accidentally, in a state of confusion or interpretatively. In this case, it will be a precaution to make tawba and istighfâr, that is, tajdîd-i îmân (to renew one's faith).

A disbeliever becomes a Muslim by saying a kalima-i tawhîd. Likewise, a Muslim can turn into a disbeliever by saying one word.

If one hundred meanings can be derived from a statement or action of a Muslim, and if one of them indicates that he is a Muslim while ninety-nine of them show that he is a disbeliever, we have to say that he is a Muslim. That is, ninety-nine meanings that indicate the presence of disbelief are not taken into account. The remaining one meaning that indicates the presence of îmân is taken into account. This word of ours should not be misunderstood! In order not to misunderstand this, attention should be paid to two points. Firstly, the person whose statement or action is in question is known to be a Muslim. When a Frenchman praises the Qur'ân al-karîm, or a British person says that there is only one Creator, it cannot be said that they are Muslims. The second point to pay attention to is what was said about one hundred meanings from a single statement or a single action. If, however, one out of a hundred statements or actions indicates îmân while ninety-nine of them show disbelief, we are not ordered to call such a person a Muslim.

— Every Muslim should say the following îmân prayer each morning and evening and thus one should make repentance and renew one's îmân and nikâh:

**“ALLAHUMME INNÎ E'ÛZU BIKE MIN EN USHRIKE
BIKE SHEY-EN WE ENE A'LEMU WE ESTAGHFIRU-KE
LI-MÂ LÂ-A'LEMU INNEKE ENTE ALLÂMUL-
GHUYÛB.”**

**“ALLAHUMME INNÎ URÎDU EN UJEDDIDEL ÎMÂNE
WENNIKÂHA TEJDÎDEN BI-QAWLI LÂ ILÂHE
ILLALLAH MUHAMMEDUN RESÛLULLAH”**

DISBELIEF (KUFR)

The worst of all the evils is to deny (the existence of) Allâhu ta'âlâ, i.e. to be an atheist. It is kufr (disbelief) to deny the prophethood of Muhammad 'alaihi-salâm'. Angels, human beings and genies (jinnîs) are enjoined to have belief in the tenets of belief. Belief means to accept by heart all the commandments revealed to Muhammad 'alaihi-salâm' by Allâhu ta'âlâ and delivered by him to us, and to state this belief with the tongue. Place for the belief is the spiritual heart (**qalb**). The spiritual heart is a power which exists in the biological heart. Situations beyond one's control, such as duress, illness, dumbness, and sudden death, whereas there is no time, absolve are from the compulsion of stating their belief with their tongue. Imitative belief, which one has developed without understanding, is acceptable. It is sinful not to understand, and not to think of, the existence of Allâhu ta'âlâ. To deny any one of the tenets of belief means to deny all of them. However, it is considered as îmân to express belief in them as an ensemble without knowing all the tenets individually. One of the indispensable components of îmân is to avoid things which Islam prescribes as signs of kufr. Some signs of kufr are: to flout any one of Islam's principles, i.e. commands and prohibitions, and to make fun of the Qur'ân al-kerîm or any angel or prophet 'alaihi-salâm'. To have doubts about things that are necessary to believe would also mean disbelief.

[1] Please see our book **Could Not Answer** for detailed information about the interpolated copies of the Bible which Christians have been reading.

There are three types of disbelief: 1) disbelief out of ignorance (**jahlî**), 2) disbelief out of obstinacy (**juhûdî**), and 3) disbelief by judgement (**hukmî**).

1– Disbelief out of ignorance (**kufr-i jahlî**): This is the disbelief of those who have not heard (about a certain Islamic tenet) and do not think about it. “**Jahl**” means ignorance. There are two types of ignorance.

a) Simple ignorance. People with this ignorance know that they are ignorant. They do not have wrong belief. They are like animals because what differentiates humans from the animals is knowledge and understanding. These people are even lower than animals because every animal is advanced in the special field which it is created for and it senses what is useful for itself and has propensity to it. It also senses what is harmful for itself and keeps away from it. On the other hand, these ignorant people know that they do not know but they do not take any step away from their ignorance and towards knowledge.

[Imâm ar-Rabbânî ‘rahimahullâhu ta’âlâ’ says the following in the 259th letter of the first volume of his book **Maktûbât**: “As I understand it, people who were raised in the mountains and never heard of any religion and were idol worshippers will go neither to Hell nor to Paradise. After rising from death, they will be questioned about their deeds and after paying necessary retribution and punishment for their wrong doings, they will be annihilated along with other animals. They will not stay in any station forever. It is very hard for me to say that Allâhu ta’âlâ will punish those people in Hell fire eternally because they could not find the right path or the true religion with their minds or intellect while we witness daily that most people make mistakes even in their worldly affairs. Moreover, those children of disbelievers who die before reaching puberty will be annihilated likewise.

Another group who will go neither to Hell nor to Paradise are those people who lived in the places and times of no Divine Guidance. Such is the case when a long period passes after the life of a prophet and the religion brought by him is forgotten or changed by cruel people so that people can not know about prophets or true religions. Lastly, people who live in disbelievers' countries and have not heard of Islam will not go to Hell or to Paradise; they will be annihilated.”]

It is farz ^[1] to learn the tenets of belief and, of those Islamic teachings which pertain to farâid (commandments) and harâms (prohibitions), the commonly known and necessary ones. It is harâm (forbidden) not to learn them. In fact, it is kufr to trifle with learning them after having heard about them. The antidote to ignorance is to study and learn.

b) The second type of ignorance is compound ignorance (**jahl al-murakkab**), which means to have a wrong and corrupt belief. The belief of ancient Greek philosophers and the people among the seventy-two heretical groups of Muslims who lose their îman exemplify this type of ignorance. This type of ignorance is worse than the first type. It is a disease that has no remedy. Jesus (Îsâ ‘alaihis-salâm’) said, **“I have cured deaf and dumb people and resuscitated dead bodies. Yet I have not found medicine for compound ignorance.”** This group of people don’t consider themselves as ignorant. Instead, they hold themselves and their knowledge superior to others. They are not aware of their illness, so they do not seek remedy. Only those who are given Divine Assistance can come to their senses so to understand their illness and seek remedy for it.

2– Disbelief out of obstinacy (**kufr-i-juhûdî**): People who are in this group choose disbelief knowingly either because they are fond of worldly ranks or they are haughty or they are afraid that people may despise them when they convert to a new religion. For example, Pharaoh and his companions had this type of

[1] Farz (or fard) means (any behaviour or thought or belief which is) obligatory. Islam’s open commandments are called fard (pl. farâid).

disbelief. Although they witnessed the miracles of Moses (Mûsâ 'alaihis-salâm') they preferred to stay in disbelief and said that they would not believe in someone who was a man like themselves. They did not accept that a man like themselves could be a prophet. They supposed that a prophet should be from among angels. Paradoxically, however, they worshipped Pharaoh, who was a man like themselves. Also, the Byzantine emperor Heracles preferred to stay in disbelief knowingly because he loved his throne very much and thought that if he would change his religion, he would lose his throne. Byzantine kings were called Emperor or Caesar. Persian kings were called Chosroes. Ethiopian kings were called Negus. Turkish kings were called Khan. Coptic or Gypsy kings were called Pharaoh. Egyptian kings were called "Azîz." Himyarite kings were called Tubba. One of the companions of our Prophet, Dihya 'radiy-allâhu ta'âlâ 'anh' delivered a letter from Prophet Muhammad 'sall-Allâhu 'alaihi wa sal-lam' to the Byzantine emperor Heracles in Damascus. He was invited to Islam with that letter. A business caravan of Meccan unbelievers had arrived in Damascus the previous evening. Heracles invited their leader, Abû Sufyân to his mansion and asked him: I have heard that someone in Medina claims to be a Prophet. Is he one of the nobles or one of a lower class? Has anyone before him also claimed to be a Prophet? Was any of his ancestors an Amir or Malik? {Titles given to a ruling person.} Do the people who join his ranks belong to wealthy families or are they poor and incompetent people? Is his call to the new religion making progress? Do any of those who join his religion later renounce it? Has he ever been seen to tell a lie or break his promise? Is he winning or losing his wars? When Abû Sufyân answered all these questions, Heracles said that all these answers showed that he was a true Prophet. Biassed and jealous, Abû Sufyân contravened: "He told some lies, though. For instance, he said that he had travelled from Mekka to **al-Aqsâ** in Jerusalem overnight." Upon hearing this, one of the people in the presence of Heracles joined the conversation and said that he had been at al-Aqsâ in Jerusalem that night and told them everything that he had witnessed that night. The following day, Heracles received the Sahâbî Dihya 'radiy-Allâhu 'anh', had the letter read for him, professed his belief in (the facts written in) the letter, and told Dihya that he believed that Muhammed 'alaihis-salâm' was the Prophet. However, he was afraid to let his people know about his

conversion to Islam. He told Dihya to take that letter to a certain priest and said that he was a very knowledgeable person and that he thought that he also would believe what was in the letter. As soon as the priest read the letter he accepted the message and the invitation of the new faith, and also invited people around him to this new faith. Yet the people killed him instead. Dihya went back to Heracles and reported what had happened. Heracles answered that he had known that that would happen and that was why he had not told anyone about his acceptance of the new faith. He wrote a letter to Rasûlullah ‘sall-Allâhu ‘alaihi wa sal-lam’ and reported his belief. Later, he went to the Capital city Hamus and, where he received a letter from one of his servants informing the prophethood of Muhammad ‘sall-Allâhu ‘alaihi wa sal-lam’ and his accomplishments. He gathered the leading personalities of his community and had the letter read for them, and then he told them that he believed in his prophethood. All the people who gathered around him severely opposed and objected to that news. Upon seeing the severity of the situation he understood that they would not believe, so, he apologized to them and told them that he was testing the strength of their attachment to their religion. People who were opposing him calmed down with his answers and prostrated themselves before him and expressed their attachment to him. Thus he preferred kufr to îmân lest he should lose his throne. Later, he sent an army to the place known as Muta to fight with the Muslims. At that war many Muslims were martyred. As a matter of fact, when Heracles’s letter of affirmation arrived and was read for the Messenger of Allah ‘sall-Allâhu ‘alaihi wa sal-lam’, he said, **“He is lying. He has not changed his faith of Christianity.”** A copy of the prophetic letter which was sent to Heracles exists in the book of hadîth-i-sherîfs entitled **Sahîh al-Bukhârî**, as well as in the books **Mawâhib** and **Berîqa**.

3– Disbelief by judgement (**kufr-i-hukmî**). A person who says or does something which Islam dictates as a sign of disbelief will become a disbeliever even though he really believes by heart and professes to be a Muslim. It is kufr to mock, to insult or to despise anything which Islam holds valuable or precious. Anyone who says something which is not worthy of Allâhu ta’âlâ becomes a disbeliever. Examples of deeds which cause kufr are: To say, for instance, “Allâhu ta’âlâ is observing us from the Arsh or from heaven,” or “Allâhu ta’âlâ is wronging you as you have wronged me,” or to name a certain Muslim and say, “He seems like a Jew

to me,” or to tell a lie and then add, “Allah knows that it is true,” or to say something derogatory to the Qur’ân al-kerîm or even to one of its letters, or to make a snide comment on angels, or to deny even one of the letters of the Qur’ân al-kerîm, or to read the Qur’ân al-kerîm in the company of musical instruments, or to deny or denigrate the original versions of the Bible and the Torah, or to read the Qur’ân al-kerîm with letters called *shâz*^[1] and claim to have read the real Qur’ân, or to make derogatory comments about prophets, or to deny any one of the twenty-five prophets ‘alaihim-us-salawât-u-wa-t-taslîmât’ whose names are mentioned in the Qur’ân al-kerîm, or to despise one of the commonly known sunnats, or to say, for instance, “He is better than a prophet,” about a person known for his charitable deeds. It is an act of kufr to say that prophets ‘alaihim-us-salawât-u-wa-t-taslîmât’ were needy people, for prophets’ poverty was their own choice. If a person claims to be a prophet, he and those who believe him will become disbelievers. If a person hears the hadîth-i-sherîf, “**Between my grave and my minbar is one of the Gardens of Paradise,**” and says, “I do not see anything but a grave, a mat, and a minbar,” he becomes a disbeliever. It is kufr to make fun of the events that will take place in the Hereafter. It is an act of kufr to deny the torment that will be inflicted in the grave or in the Hereafter, [or to say that it is not reasonable,] to deny that Believers will see Allâhu ta’âlâ in Paradise or to say, for instance, “I don’t want Paradise. I want to see Allah.” Words that are symptomatic of denying Islam are: To say, for instance, “Scientific knowledge is better than Islamic knowledge,” or to say, “It makes no difference whether I perform (the daily prayers termed) namâz,” or to say, “I will not pay (Islam’s obligatory alms called) zakât,” or to say, “I wish ribâ (interest) were halâl,” or to say, “Zulm (cruelty) should be halâl.” It is an act of disbelief to expect thawâb (reward in the Hereafter) from an act of almsgiving realized from property which has been earned through ways which Islam prohibits and calls harâm, or for the poor person to ask a blessing on the almsgiver although the alms he has been given comes from property earned through such an illegal way and he knows it, or to claim that the qiyas performed by Imâm a’zam Abû Hanîfa ‘rahimahullâhu ta’âlâ’ is not valid. The fifty-seventh âyat-i-kerîma of Sûra A’râf purports: “**It is He**

[1] Please see our other publications for this term as well as for the other Islamic terms used in the text.

(Allâhu ta'âlâ) Who sendeth the Winds like heralds of glad tidings, going before His Mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: perchance ye may remember.” (7-57) This âyat-i-kerîma proves that qiyâs is valid (haqq). In this âyat-i-kerîma a controversial subject is compared with a subject which is unanimously known. Since everyone knows that Allâhu ta'âlâ makes the rain and raises the grass from the soil, this âyat-i-kerîma proves by way of analogy that resurrection of dead bodies resembles the raising of green grass out of dead soil.

It is kufr-i-juhûdî (disbelief out of obstinacy) to deny Islam's teachings or to despise these teachings or Islamic scholars.

Anyone who desires to become a disbeliever will become one as soon as he intends to become a disbeliever. Anyone who wishes others to become disbelievers will himself become a disbeliever if he wants them to become disbelievers because he himself likes disbelief. He will not become a disbeliever if he wants them to become disbelievers because they are evil, oppressive people and he wants them to be punished in Hell fire because of their oppressive behavior. A person will become a disbeliever if he says the words that cause disbelief intentionally and wilfully. If he says these words by mistake, e.g., because he does not know that saying these words will cause disbelief he will still become a disbeliever. If a person utters a word which causes disbelief, by mistake, although he did not mean to do so, he will not become a disbeliever.

A deliberate practice of any deed which is known to be a cause of kufr, results in kufr. There are many scholars who say that it will also cause disbelief even when one does not know that doing that deed will cause disbelief. To wear a rope-like belt (**zunnâr**) round waist or to wear anything which is a sign of disbelief will cause one to become a disbeliever.^[1] So is the case with using or wearing other signs of disbelief. It is not disbelief (kufr), however, to use or wear such things in warfare as tricks to dupe the enemy or in peace-time for the purpose of disguise to protect yourself against the possible harms of an oppressive administration. But, if a businessman uses these to disguise

[1] Zunnâr is a rope girdle worn by Christian priests.

himself in the disbelievers' country, he will become a disbeliever. Using these things to make jokes or to make others laugh will cause one to become a disbeliever, even though one might have correct belief. When disbelievers are celebrating their holy days, doing religious things that are practiced by them for that special day will cause disbelief. Also, giving those things, which are special for the religious holy day, to them as gifts will cause disbelief. {For example, during the Easter holy day of Christians, painting eggs and giving them as gifts to Christian children will cause disbelief.} It is not a requirement for the nafs to believe in order to become a Muslim. A Muslim may experience in his heart certain feelings like things that cause disbelief. These things come to his heart from his nafs. If he does not say those things through his tongue, it will show the strength of his belief. We should not call those who use things that cause disbelief 'disbelievers'. If something done or said by a certain Muslim bears ninety-nine symptoms of kufr (disbelief) and only one symptom of îmân (belief), this person cannot be called a disbeliever. We are enjoined to have a good opinion (**husn-i-zân**) about other Muslims.

Statements which are made to show that one is a man of literature or a knowledgeable and wise person, or only to amaze others or to make others laugh or to please others, may cause disbelief by judgement (**kufr al-hukmî**). Saying certain things while one is in a fury may also cause disbelief by judgement. For this reason, Every Muslim should think of the consequences before he opens his mouth or before he does some action. In anything he does, his faith should take priority over other considerations. He should never take any sin lightly. For example, upon committing a venial sin, if he is reminded by others that he should repent for that venial sin and if he replies that he did not do anything which would require repentance, or if he says, for instance, "Why should I repent?" or makes other similar retorts, his response will cause disbelief. If a girl, who was married (by her parents) to a Muslim with (the Islamic marriage contract termed) nikâh^[1] as she was a child, does not know Islam and its credal tenets, or cannot answer questions asked on them, after reaching the age of discretion and puberty, her nikâh (marriage bond as recognized by Islam) becomes null and void. For, validity and

[1] Please see the twelfth chapter of the fifth fascicle of **Endless Bliss** for 'nikâh'.

maintenance of nikâh require holding a belief as prescribed by Islam, (which in turn entails knowing Islam's tenets of belief [îmân, i'tiqâd]). A Muslim child is theoretically a Muslim, for its faith depends on its parents' faith. Once it reaches puberty, its credal status will no longer depend on its parents'. The same rule applies to a male child as well. When a person murders a Muslim or someone orders another to kill a Muslim, if a person witnesses this and utters words of approval, such as, "Well done!" he becomes a disbeliever. Saying that so and so should be killed would cause disbelief if according to Islam's penal code that person should not be killed. If a person beats or kills another unjustly, it is kufr (disbelief) to approve of his cruel act by saying, for instance, "You've done a very good job. He deserved it!" To lie in the name of Allah by saying, for instance, "As Allah knows, I love you more than I do my own children," is kufr. If a person occupying a high rank sneezes and someone in his presence says to him, "**Yarhamukallah**," it is kufr to remonstrate with that person by saying, for instance, "You shouldn't talk to a dignitary like that!"^[1] It is kufr also not to take Islam's commandments seriously. For instance, not to pray, not to perform the obligatory almsgiving (zakât) because one does not consider them important things causes disbelief. To become hopeless of the mercy of Allâhu ta'âlâ also causes disbelief.

Money, property or belongings that are not normally prohibited (**harâm**) but become prohibited later due to an external cause or reason are called "**harâm li-gayrihi**", e.g., stolen things or things that are obtained by forbidden means. Calling them permissible (**halâl**) does not cause disbelief. Things such as carcass, pork, and wine, which are forbidden in essence are called "**harâm li-'aynihi**". Calling them permissible causes disbelief. Calling any of the certainly known sins permissible causes disbelief. Belittling or making mockery of things that are held respectable by Islam, i.e., "azân", mosque, fiqh-books, also causes disbelief. [The call to prayer (**azân**) which is heard from the radio or from the loud speaker is not the real "azân." It is a facsimile of the real "azân." A facsimile of something is different from the real one.] Performing prayers under the following conditions causes disbelief: while one knows that one does not

[1] When a Muslim sneezes, it is an act of sunnat for him to say, "Al-hamd-u-lillah". And it is an act of farz for (any one of) those who hear him to say, "Yarhamukallah."

have ablution (**wudû**) or one knows that the time of “salât” has not come yet or while one knows that one is praying in a direction other than the direction of Mecca (**Qibla**). Calling a Muslim a disbeliever to show his evil character will not cause disbelief. As is written above, it would cause disbelief if calling him so was intended to express one’s wish that that Muslim were a disbeliever. Committing a sin would not cause disbelief; yet it would cause disbelief to slight it or to be inattentive to whether it is a sin or not, causes disbelief. Not believing that worship is necessary or that abstaining from sins is necessary, causes disbelief. Believing that the tax collected from the people becomes property of the ruler (Sultan), causes disbelief. According to “Sadr ul-Islâm” it is permissible (**jâiz**) to say that Walî of Allâhu ta’âlâ can be seen on the same day and at the same hour at different places of the earth simultaneously. “Fiqh” books report that a man and a woman who live far apart, e.g., man lives in the West, (for example in Spain) and woman lives in the East (in India) may have children. According to the great scholar Umar Nasafî ‘rahimahullâhu ta’âlâ’, it is permissible {It can happen} that Allâhu ta’âlâ gives wonders (**karâmat**) to His beloved Awliyâ by suspending His law of causation, and this statement is true. Questions like “What is Islam” or “What is belief” should not be directed to ignorant people. Instead, answers to these questions should be explained first and then they should be asked if it is so. This procedure should be applied to a couple about to marry each other, before (the marriage contract termed) nikâh, in order to see if they have îmân (belief). When we see a person do or say something symptomatic of disbelief, we should not call him a disbeliever; we should not have sù-i-zân (a bad opinion) about him unless we are sure that he chooses disbelief and that he flouts the Sharî’at.

If a Muslim willingly does some action or says something which is unanimously reported to cause disbelief, he becomes a disbeliever, i.e., he becomes an apostate (**murtad**). All his previous worships, good deeds and earned rewards (**thawâbs**) perish. If he becomes a Muslim again, if he is rich, he has to renew the pilgrimage (**hajj**). But he does not have to reperform his previous acts of worship such as namâz, fast, and zakât (if he performed them before his apostasy). However, those prayers which he omitted before apostasy will have to be performed. A person’s apostasy will not absolve him from the sins he committed before apostasy. Yet it will annul his nikâh. The children he has

had during the time between his apostasy and his renewing his îmân and his nikâh, will be illegitimate. If he kills an animal (during the period of apostasy), the animal he has killed becomes a mere carcass and cannot be consumed. A person who becomes an apostate cannot become a Muslim again only by saying the (special expression termed) Kalima-i-shahâdat or by performing namâz, unless he repents and renounces the deed which caused his apostasy. His denial of the deed which caused his apostasy should be construed as repentance. If he dies before making repentance, he will be punished in Hell-fire forever. For all these reasons, we should be very much afraid of disbelief and therefore talk very little. It is reported in a hadîth-i-sherîf, **“Always say useful things or else keep silent!”** One should have a serious character and should not be a person who plays or jokes all the time. One should not do things that are not compatible with religion, reason or humanity. One should pray much and seek refuge in Allâhu ta’âlâ so that one may be protected from disbelief. It is stated as follows in a hadîth-i-sherîf: **“Be mindful and avoid ‘shirk’. ‘Shirk’ is more sneaky than the sound produced by an ant walking.”** “Shirk” in this hadîth-i-sherîf means disbelief. When they asked how one could avoid such a secret disbelief the Best of Mankind explained: **“Read the following prayer: Allâhumma innâ na’ûzu bika an-nushrika-bika shay’an na’lamuhu wa nastaghfiruka lima lâ-na’lamuhu.”** One should repeat this prayer often during the mornings and evenings. It is reported unanimously that disbelievers will never enter Paradise and will be punished in Hell-fire forever. If a disbeliever would live in the world forever, he would intend to live as a disbeliever forever. Therefore, he deserves punishment forever. Allâhu ta’âlâ is the Creator and Owner of everything. He has a right to do anything He wishes. No one has a right to question Him why He does this or that. The owner of something can use that thing anyway he wishes and the method of using that thing cannot be called oppression. Allâhu ta’âlâ declares in the Qur’ân al-kerîm that He is not an oppressor and He does not oppress any of His creatures.

[Allâhu ta’âlâ has Names (**Asmâ al-husnâ**), which are eternal like His Self. One of these ninety-nine Names is **“Muntaqim”** and another one is **“Shadîd ul-iqâb”** and due to these two Names He created the seven pits of Hell. He also has Names like **“Rahmân”, “Rahîm”, “Gaffâr”, “Latîf”, and “Raûf”**. He created the eight Gardens of Paradise due to these Names. He

discriminated those things that will be causes to go to Paradise or Hell, in eternity. Owing to His infinite Mercy, He communicated these to His slaves. He repeatedly warned them by saying, **“Do not commit actions which will take you to Hell! Its fire is very strong. You cannot bear that fire!”** He invited people to do the actions which will cause them to live in peace and happiness in this world and in the next and lead them to the eternal fruits of Paradise. He gave wisdom, freedom of choice and will power to his human creatures so that they may use these to accept or reject His invitation. Allâhu ta’âlâ did not decree in the eternal past that anyone should go to Hell or that anyone should do such and such actions which would take them to Hell. But, He knew in eternity who in their earthly lives would choose a way of life which would take them into Paradise and who would take a path which would lead them to Hell. His destiny (**“Qadâ”** and **“Qadar”**) is eternal as well as His knowledge (**‘Ilm**). In the Qur’ân al-kerîm, He communicates that Abû Lahab will go to Hell. This communication is not due to His Decree in the eternal past but it is because He knew in eternity that he would choose the path of Hell.]

Having belief is very easy. It is necessary (**wâjib**) for everyone to think, observe and ponder about the existing order, balance and harmony among the created things and beings. The order that exists in an atom or in the solar system or everything in between and their relationships to each other clearly shows that these things do not exist by chance. They were created by an all-knowing, all-wise and all-powerful Being. A person who possesses the ability to think clearly can see, when he studies the subjects like astronomy, science, biology and medicine taught in high schools and universities, that the created things have a creator. It is impossible for such a creator to have any kind of defect. Prophet Muhammad ‘sall-Allâhu ‘alaihi wa sal-lam’ is His Messenger. Whatever he communicated was revealed to him by the Creator. This reasoning engenders belief in Him. When a person wise enough learns that disbelievers or people who die as disbelievers will stay in Hell forever and Believers will live among the blessings of Paradise forever, he becomes a Muslim willingly and lovingly. [Ibrâhîm Haqqî, ‘rahimahullâhu ta’âlâ’ of Erzurum/Turkey, (died 1195 A.D., 1781 Hijrî at Si’rid/Turkey) states the following in the ninth chapter of his book **Ma’rifatnâma**:

“Knowledge of science and astronomy and machinery and

factories are based on experiments and intellectual activity. Therefore, by the passage of time new information proves that the old information was wrong. Old or new, wrong or right all scientific knowledge points out that the universe was created out of nothing and that it is a necessity to believe in a Creator who has infinite knowledge and power.” Anyone who reads the beautiful moral character and miracles of Muhammad ‘alaihis-salâm’ understands that he is the Prophet.]

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