

## Explaining whoever says to his brother 'O you Kaafir'

Shaykh 'Abdul-'Azeez bin 'Abdullah bin Baaz [May Allaah have mercy upon him]

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

**Question:** "It has been reported in a hadeeth that the Prophet, may peace and blessings be upon him, said: "Whosoever declares a Muslim to be an unbeliever has indeed disbelieved." So if a person declares a Muslim to be an unbeliever, does that person become a disbeliever and apostate himself? Or is it that this hadeeth only points out the great evil of declaring a Muslim to be an unbeliever?"

**Shaykh 'Abdul-'Azeez bin 'Abdullah bin Baaz** [May Allaah have mercy upon him]: "I am not aware of its authenticity right now, however its meaning is correct, for indeed the Prophet, [(sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah be upon him] said:

**["Whoever says to his brother "O you enemy of Allaah" or says "O you Kaafir (disbeliever)", then one of them will deserve the title."]<sup>1</sup>**

Meaning that if the one addressed is not deserving of it, the statement will return to the one who (initially) said it. Therefore it is impermissible for a Muslim to declare his fellow Muslim brother to be an unbeliever, nor to say 'O you enemy of Allaah' and to say 'O you Fajir' (wicked evil doer), except with proof.

The one who accuses his brother of being an unbeliever without him being one, then his speech will return to him. The meaning of that is that it is a warning and not that it is major Kufr (disbelief). Rather the meaning of that is that it is a warning against this evil speech and that the one who says it is in great danger if he says it to his brother. So it is therefore befitting that one safeguards the tongue and that one does not speak except with knowledge."

**The presenter:** "May Allaah reward You with good and benefit (the people) with your knowledge."

<sup>1</sup> Saheeh al-Bukhaaree and Saheeh Muslim

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**السؤال:** جاء في حديث أن رسول الله صلى الله عليه وسلم قال (من كَفَّر مسلماً فقد كفر)، فهل إذا كَفَّر شخص ما مسلماً يكون هذا الشخص كافراً مرتداً، أم أن هذا الحديث فقط يُحدد فحش تكفير المسلم؟

**الجواب:** هذا لا أعرف صحته الآن ولكن معناه صحيح، فقد قال صلى الله عليه وسلم: (من قال لأخيه: يا عدو الله، أو قال: يا كافر، فقد باء بها أحدهما)، يعني إذا لم يكن من قيل له ذلك صالحاً لها رجعت إلى من قالها، فلا يجوز للمسلم أن يكفر أخاه ولا يقول يا عدو الله ولا يا فاجر إلا بدليل، الذي رمى أخاه بالكفر وليس فيه ذلك رجع إليه كلامه، والمعنى: التحذير وليس معناه أنه كفر أكبر، بل معناه التحذير من هذا الكلام السيئ وأن صاحبه على خطر عظيم إذا قاله لأخيه، فينبغي حفظ اللسان وألا يتكلم إلا عن بصيرة

**المقدم:** جواكم الله خيراً ونفع بعلمكم