

Takfeer (Atonement) .. Definition- conditions and Prohibition

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Abstract

This study aims to know (Takfeer) atonement, its causes, conditions, and Prohibition, and to address the complexities that characterized some books of (ageida) faith, that talk about this issue. Key issues have been offered about (Takfeer) atonement, its causes, conditions, and Prohibition, based on the Quran and Sunnah, and aided by scholars opinions. The research followed the inductive analytical method that fits this kind of studies, it has cared for the collection of Quranic verses and hadith related to the subject of study. The study reached to important findings, that contribute in atonement causes, conditions Prohibition, and contribute to the establishment of curriculum for the development of researches, especially after the intensification of the need for knowledge, studies about legitimacy. The study also concluded valuable scientific recommendations.

Introduction

Praise be to Allah, peace and blessings be upon the Messenger of Allah and his family and his companions, companions, and who followed them until the Day of religion. The phenomenon of atonement, which have plagued the Islamic world is one of dilemmas in the collection of the Muslim-line. We must distinguish between public atonement (absolute) and appointed (specific) atonement. Ibn Taymiyyah¹ may Allah have mercy on him says (the atonement has terms and contraindications), for this I wanted to write about the causes conditions, and Prohibition, of (Takfeer) atonement, so as not any Muslim dare to atonement his Muslim brother².

First: The reasons for choosing the subject and its importance:

1. There are many who engaged in this issue in isolation from legitimate or most controls, especially when they judgment on individuals and communities.
2. Scarcity of research in this topic, whether in the field of atonement controls in general, or causes, or conditions.
3. Ignorance of many Muslims about conditions and contraindications of atonement.

1- Tabagat al hanabella Ibn ragab second volum-1372.

2- Magamoo al fatawee-Taymiyyah.

4. Address some of the deviations in this subject.

Second, previous studies:

Methods of atonement, the causes , conditions and inhibition, in this regard , as I know this research has not been preceded. Except some studies in terms of the interpretation of the verses that talk about atonement, to explain the meaning of words and verses, in addition to that ,there are another studies deal with the subject from other angles, and other dimension.

Third: the methodology

The research followed inductive, analytical method which is based on collecting and analyzing texts, then access to the results.

Fourth: The structure of the research:

The research plan consists of an introduction, five sections, a conclusion, an index of sources and references.

First topic: the definition of atonement

The second topic: control of atonement

The third topic: the causes of atonement

Section IV topic: Terms of atonement

Section V topic: contraindications of atonement

The epilogue, include the following:

First; results

Second: Recommendations

List of references

The first topic

Definition of atonement

First requirement

The linguist cal definition of atonement

Kafr : disbelief : the opposite of faith, believe in Allah and we have rejected the idol¹. The infidel man : ungrateful for the blessed. Kafr: disbelief, also means veil, screen and shield. Labied² said; If you threw a hand in an unbeliever wants the night; because it covers everything, and disbelief denial of grace, which is the antithesis of Thanksgiving³.

1- Lessan al arab –Ibn manthzor –dar sader Beirut-p.234.

2- Tameez al sahaba –Ibn hagar-dar nahata –Egypt-p.675 .

3- Al mosbah al moneer- al rafee- daral kotob- Beirut-p.647.

The second requirement

The idiomatical Definition of Atonement :

Ibn Hazm¹ God`s mercy upon him defines disbelief in acomprehensive words; « in religion: the status of denying something which God exalted has enjoined , and believed in it after the right argument reaching his hear without his tongue².

Sobki³ says : «atonement rule legit caused by the denial of the Godhead, or oneness, or a prophet mission.»

Ibn-Algayem says; «Blasphemy is denying what the apostle was doing, whether it matters that you call it scientific or practical brought by the Prophet Muhammad, peace be upon him.

Sheikh Abdul Rahman al-Saadi⁴ said: « disbelief is the denial of brought by the Prophet, or the denial in part.

The second topic

Posting atonement

The first requirement

The Sunnis and the group of the scholars did not disbelieve disobedience, even if he did a sin, and this is what the consensus of the Sunnis and the group of the scholars say. Imam Saponey⁵ said; «The Sunnis and the group of the scholars do not eject one out of Islam if he acted heinous sin,or major sin which is not polytheism;»

The Almighty says; Because the origin of disbelief is the deliberate denial. God said: (but to explain infidels breaststroke, they wrath of God and having a great punishment) did not disbelieve someone unless there is an evidence from the Quran and Sunnah on his infidels, and if he dies on this state, his fate is to God, if He wishes forgive him, unlike other sects which consider perpetrator disbelief. The Prophet, peace be upon him; warned from that, he said; (any person said to his brother, O faithless he was the one that was, he said,)

Sunnis and the group of scholars differentiate on judgment between absolute fads sin or disbelievers and the on someone who proved his conversion to Islam with certainty-issued by the heresy , they do not judge him unless to show him the truth. (who proven his certainty of Islam do not go away

1- Seyar a`lam al noballa- al zahabee-v.18-p.184- Beirut .

2- Al ahakam fe usol al ahakam –ibn hazm-v.1-p.45 .

3- Al dorar al kamena-ibn hagar-v-3-dar al kotob -Egypt.

4- Al irsnad le marefat al ahakam- makatabat al ma`ref- Riyad .

5- Tabagat al shafeyea – Sobk-v. 4.p.271.

with suspicion)¹ . On this light went our righteous forebears, they did not atonement people ,so when Ali bin Abi Talib, may Allah be pleased with him was asked about the people of Nahrawan whether they disbelief he said they escaped from disbelief..... they are our brothers).

Ibn Taymiyyah may Allah have mercy on him, said :(statements that atone who says it, he may not be informed the right positive words to know to know the truth and, may be with him, and did not prove he has or has not been able to know them, may have suspicious....)

To atone the ignorant and the like may not be until after the establishment of proof against them, the argument should be on the level of understanding until their minds grasp the argument and evidence².

The second requirement

Atonement is legal judgment is not abstract opinion, because it is legitimate issues not mental. It is not pure say, it is the right of God and His Messenger not right for any slaves, to infidel any Muslim . Ibn-Al wazeer³ God mercy upon him said: (the atonement is not purely aural entrance of the mind, that the evidence of infidelity is only acoustically categorically, no conflict in it).

The Third requirement

We should not atonement who is contrary to the Sunnis and group of the scholars of breach, but we judgment him by his violation, or a fad or the committed sin, and this is what has been the way of Sunnis and the group of the scholars. Atonement is forbidden, it is the right of God, as well as His Messenger)

The Fourth requirement:

Iman (faith) is more than seventy branches the uppermost is saying there is no god but Allah and Mohammed is the messenger of Allah, and the lowest is the removal of the harmful objects from the road and modesty is a branch of iman) . As well disbelief has multiple and varying levels and degrees, it is opposite of faith. Ibn al-Qayyim God`s mercy upon him, explains that : (disbelief has a base and branches ...).

1- Dr Al fetan-shekh baker Abi zeid – second. Edition - dar alesma.

2- Magamoo al fatawee-Taymiyyah-v-23-p.326-Cairo.

3- Al-badr al ta`lee –al shawwkabt-v.2-p.81 Beirut .

It is our duty to status texts in their positions and interpret them as intended, by established scientists workers.

The Fifth requirement:

Atonement judgment should not be for each one of the individual people or communities, but is due to religious scholars unswerving in forensic science, acclaimed to them and credited with God . God said:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُسَيِّئَنَّهُ لِلنَّاسِ وَلَا تَكُمُوهُ فَتَنَبِّذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُخْسَ مَا يَشْتَرُونَ﴾ (آل عمران، 187)

(God received a plédege from those who were given the Scripture: «You shall proclaim it to the people, and not conceal it.» But they disregarded it behind their backs, and exchanged it for a small price. What a miserable exchange they made)¹.

﴿إِنَّ الَّذِينَ يَكُفُّونَ مَا أُنزِلَنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ﴾ (البقرة ، 159)

(Those who suppress the proofs and the guidance We have revealed, after We have clarified them to humanity in the Scripture-those-God curses them, and the cursers curse them)².

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِيَ إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ (النحل ، 43)

(We did not send before you except men whom We inspired. So ask the people of knowledge, if you do not know)³.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَسَيَّرُوا وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَامٌ كَثِيرٌ كَذَٰلِكَ كُنتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَسَيَّرُوا إِنْ أَلْفَىٰ اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾ (النساء ، 94)

(O you who believe! When you journey in the way of God, investigate, and do not say to him who offers you peace, «You are not a believer,» aspiring for the goods of this world. With God are abundant riches. You yourselves were like this before, and God bestowed favor on you; so investigate. God is well aware of what you do)⁴.

﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْمَلُوا بُهَانًا وَإِنَّمَا صِينًا﴾ (الأحزاب ، 58)

(Those who harm believing men and believing women, for acts they did not commit, bear the burden of perjury and a flagrant)⁵.

The sixth requirement

Stern warning, and forbidding certain mistrust for a Muslim as well as to harm him, not apostate and impulsive him without argument or proof from the book and Sunna,

1- Surat A'l Imran 187.

2- Surat Al Baqarah 159.

3- Surat Al Nahal 43.

4- Surat An-Nisa 94.

5- Surat Al Ahzab-58.

Allah says: (O ye who believe, if you strike in the cause of God Vtbinwa do not say who gave you peace`m not a believer Tbngon display life When God many gains as well as you were before it is God you Vtbinwa if God is what you do expert).

Hadith has been frequent in the Prevention of Muslim atonement unjustly, of which.:

Saying of the prophet(peace be upon him:) man must not say to man you are disbeliever....

The third topic

Reasons for atonement

First requirement

Ignorance of religion

Ibn Taymiyyah said, the causes of atonement is due to ignorance of religion, in reply to a people of innovation who permitted to call people for help instead of Allah, this is the way they pursued. They disbelieve the pious in their bid`ah, they even disbelieve Othman bin Affan and Ali ibn Abi Talib, and both of the immigrants and supporters and the rest of the faithful, the Kharijites assembled to atone Ali may Allah be pleased with him, as well as invented preference of Ali may Allah be pleased with him, on the three. Even disbelieve Abu-Baker, Omar and Osman¹.

The second requirement

The lack of jurisprudence in religion

Not anyone should speak about atonement except the established people of forensic sciences, it is not a field of ignorant people. the; because if, they introduce themselves in this track, they will wrong and unfair themselves and their fellow Muslims. The prophet peace be upon him said; (God will not take of science away from slaves but take it via catching scholars and scientists, and when people were left without scientists they took ignorant people as warheads...)².

The third requirement

The Power and the Bully

This means that one who has less doctrine, but has strength and muscles, wants every order to be by a physical force not scientific, so if someone enters

1- Ibn taymiyyah-2-v. al dar al elmeya –Dalhi-p.487.

2- Saheh al bukharee.1.v.36.

in this field he will make serious mistake. For this reason, youth, as they are the most essential ingredients in the community, and because they have strengthen and power, they should be well educated and oriented, you hood is the most fertile stages of life. Prophet Muhammad, peace be upon him them said (seven Allah will shade them on, when no shade but His) said of those young man grew up in the worship of Allah. Also he said: (take five before five) and he mentioned youth before old age.

The stage of youth characterizes by activity and vigor and strength, which if properly exploited by the young people themselves or the governors, the state will benefit a lot. But if these energies remained in disarray or non-employment , then the extremism, terrorism, takfir ideas find fertile ground for growth.

The fourth requirement

Injustice and corruption reality on some Muslim regimes:

This injustice admittedly enthusiastic young people, to wander away to see the injustice inflicted on him and his brothers from the Muslim rulers. He will disobey, and get out on them and fight, contrary to the Sunnis. Al-Garadawee said; (that people who are religious faithful, protectors, zealous, they did not accept what they see in the community in terms of ethical, political corruption and tyranny, they are reform seekers , eager to guide their nation, though they sinned and strayed way).

The fifth requirement

Love of fame and leadership

Most people tend to fame and leadership they love, this world instead of the hereafter. Since most young people tend to temperance and moderation, but some of them violate the agreed upon by most of the peers or colleagues, and adhere extreme ideas and throwing immunized and chaste women, and understand Islamic law on the face extreme not realistic it is not rational, because they imagine that the adoption of anomalous ideas makes them the leaders of the community or thought.

The sixth Requirement

Deviation from moderation leads to atonement

Moderation definition in language: the building true center shows on justice and equity, and the fairest thing its middle and central¹.

1- Madareg al-salekeen ibn al gayem-v.2-p296-Cairo.

And idiomatically : Ibn al- Jawziyyah said: (taking center subject between excessiveness and moderate) The construction of the world's interests and the afterlife ,is the control of this Justice . Moderation is straighter path, and deviation is against moderation. Alla almighty says;

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْهَمُوا سَنَزِلْ عَلَيْهِمُ الْمَلَائِكَةَ أَلَّا تُخَافُوا وَلَا تُحْزَنُوا وَأَبْشُرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ﴾ (فصلت ، 30)

(Surely, those who say: «Our Lord is God,» and then go straight, the angels will descend upon them: «Do not fear, and do not grieve, but rejoice in the news of the Garden which you were promised. He says addressing His Messenger, peace be upon him»¹).

Atonement is a case out for integrity and Delinquency for Justice.

The fourth topic

Terms of atonement

First requirement

Indication of the Quran and Sunnah that this word, or deed, or to quit is Kofr (atone)

If it is not proved that this word, or deed, or quit Kofr under the sign of the Quran and Sunnah, it is not permissible for one to be judged as disbeliever, because that is a say to God without knowledge, Allah said:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنْزِلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾ (الأعراف، 33)

Say, (My Lord has forbidden immoralities-both open and secret-and sin, and unjustified aggression, and that you associate with God anything for which He revealed no sanction, and that you say about God what you do not know)². Also Allah almighty said:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ (الاسراء، 36)

(And do not occupy yourself with what you have no knowledge of. The hearing, and the sight, and the brains-all these will be questioned)³.

The second requirement

Proof and Confirmation of Act by Grown-up

If did not prove by grown-up it is not permissible to judge through conjecture. Also Allah almighty said:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ (الاسراء، 36)

(And do not occupy yourself with what you have no knowledge of. The hearing, and the sight, and the brains-all these will be questioned)⁴.

1- Surat Fussilat 30.

2- Surat Al-A'raf 33.

3- Surat Al-Isra 36.

4- Surat Al-Isra 36.

Because it leads to infallible blood without right. The prophet peace be upon him said; (Any man who said to his brother; O faithless lost by one; if he said, and only it returned to him).

Third requirement

Reaching argument.

And if you do not inform him of the argument, he does not judge a disbeliever. The verse SAY :

﴿قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْتُكُمْ لَتَشْهَدُوا أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا يُشْرِكُونَ﴾ (الأنعام: 19)

(Say, «What thing is more solemn in testimony?» Say, «God is Witness between you and me. This Quran was revealed to me, that I may warn you with it, and whomever it may reach. Do you indeed testify that there are other gods with God?» Say, «I myself do not testify.» Say, «He is but One God, and I am innocent of your idolatry»)¹.

The prophet peace be upon him said: (and whose myself in His Hand anyone heard me of this nation I mean nation Dawa` - Jew or Christian then dies not believing in me but, he was in Fire

But if he did not inform of the argument and does not converted to the religion of Islam, he is not treated in the world the treatment of Muslim, while in the Hereafter ,his fate is to God. Scholars stressed the need of the reach of the argument.

Ibn Taymiyyah may Allah have mercy on him says: (statements that atone who says: It may not be informed to him or may did not to know the right positive word, and may not proved what he has, or has not been able to understand them, may have suspicion ion.

﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ﴾ (القصص: 59)

(Your Lord never destroys cities without first sending a messenger in their midst, reciting to them Our revelations. And We never destroy the cities, unless their people are wrongdoers)².

The summary of what has already been said, There must be valid a argument denies those who held him any suspicion or interpretation, and thus realize great responsibility that placed upon the scholars and preachers.

1- Surat Al-An`am 19.

2- Surat Al-Qasas 59.

The fourth requirement

Closing to one what he means, then he does not know what to say to the severity of joy, or sadness, or fear, or otherwise. The verse:

﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾ (الأحزاب: 5)

(Call them after their fathers; that is more equitable with God. But if you do not know their fathers, then your brethren in faith and your friends. There is no blame on you if you err therein, barring what your hearts premeditates. God is Forgiving and the Messenger of Allah, peace be upon him said: «God is the most joy of repentance of His slave when he repent...»¹.

The fifth requirement

Demand

To be aware and to know about the prohibiting thing.

The sixth requirement

To be at his choice , so as not to be forced to say or do what may atone him; as the Almighty said;

﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ عَذَابٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾ (النحل: 106)

(Whoever renounces faith in God after having believed-except for someone who is compelled, while his heart rests securely in faith-but whoever willingly opens up his heart to disbelief-upon them falls wrath from God, and for them is a tremendous)².

The Fifth Topic

Contraindications atonement

First requirement

Ignorance

Ignorance comes in several meanings, including: free oneself from knowledge , and learning and that is a well-known, also including: to believe in a thing other than what it is, also doing something other than the right to do. Almighty said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِمِجَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾ (الحجرات: 6)

(O you who believe! If a troublemaker brings you any news, investigate, lest you harm people out of ignorance, and you become regretful for what you have done)³.

1- Surat Al-Ahzab 5.

2- Surat An-Nahl 106.

3- Surat Al-Hujura't 6.

The most obvious evidence to consider ignorance excuse , what is proven that the Messenger of Allah, peace be upon him, said: (The man who never did not work good, said to his family if i died burn me, then throw half on land and half in the sea, , and when the man died, they did as instructed, ordered, then God gathered what they are, then the exists in His Hands, and then said: why have you done this? the man said: from Your awe Lord, and you know God ,then Allah almighty forgave him).

The second requirement

The Error

Error is the opposite of correct, Allah almighty said: verse:

﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾ (الأحزاب، 5)

*(Call them after their fathers; that is more equitable with God. But if you do not know their fathers, then your brethren in faith and your friends. There is no blame on you if you err therein, barring what your hearts premeditates. God is Forgiving and the Messenger of Allah, peace be upon him said: «God is the most joy of repentance of His slave when he repent...»)*¹

Unless deliberately, and error: What intentionally, wanted the right thing became to others, said Umayyad. (raising from my ummah (nation) mistakes and forgetfulness).

It was understood that the sunna people considered error prevents the excuse of atonement by vast amount of evidence,

- His saying: Almighty said;

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا﴾ (الاسراء، 31)

*(And do not kill your children for fear of poverty. We provide for them, and for you. Killing them is a grave sin)*².

Lord said :

﴿قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ﴾ (يوسف، 97)

*(They said, «Father, pray for the forgiveness of our sins; we were indeed at fault.»)*³.

Texts has shown from the Quran and Sunna to excuse the wrong, and ignorant and who misinterpreted, they will not be atoned ,but, only after setting the argument .

1- Surat Al-Ahzab 5.

2- Surat Al-Isra 31.

3- Surat Yusuf 97.

The third requirement

Interpretation

Interpretation in language means to return, and came back, reference and determination. The interpretation is the activation of the first construed, returned the rule to his family.

Allah almighty says:

(Do they only interpreted on construed say who forgot before may come apostles of our Lord came to the right, he says, which accrues to him at the time and resurrected Nchorhm).

The meaning of interpretation in scholars convention, has three meanings:

The first: (It is meant the reality of what is construed speech is interpreted to ,though superficially approved, and this is the meaning that is intended by interpretation in the Quran and Sunna, Allah almighty said;

﴿هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ قَالُوا لَنَا مِنْ شَفَعَاءٍ فَيُشْفَعُونَ لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ﴾ (الأعراف، 53)

(Are they waiting for anything but its fulfillment? The Day its fulfillment comes true, those who disregarded it before will say, «The messengers of our Lord did come with the truth. Have we any intercessors to intercede for us? Or, could we be sent back, to behave differently from the way we behaved before?» They ruined their souls, and what they used to invent has failed them)¹.

The second: the intended word of interpretation, is (Interpretation), this is the convention of many commentators. Mujahid said ; that`s established in science know the interpretation of like, he wanted it`s interpretation and its meaning, and this is something known by those who are firmly grounded.

The Third: that the intended word (interpretation): not taking the superficial direct meaning, as evidenced , but taking the contrary. This interpretation is not only contrary to what is indicated by the word and illustrated, and the designation , this interpretation was not known by the predecessors, but known by the interpretation of latecomers who are engaged with the Islamic Jurisprudence and speech, this is the interpretation that the nation`s predecessor and imams agreed to.

Ibn Hajar² in the definition of highly plausible interpretation says: (scholars said: any interpreter was excused in his interpretation, he is not a sinful, if interpreted palatable ...

1- Surat Al-A`raf 53.

2- Shazarat al zahab-alemad alhanbaly –v.7-dar alfekre-Beirut –p.270.

Sheik Abdul-Rahman al-Saadi Said : (Muslim interpreters who have gone astray and have sinned in the understanding of what came in the Quran and Sunnah, and have faith in the messenger, and they believe his sincerity in everything he said and what he said was really committed to it, but they have sinned in some news reporting issues or process, are not to judge them with the provisions of the unbelievers)¹.

If it appears that the interpretation is of excuse in the matter of atonement, this does not mean that all who claimed interpretation is absolutely excused, but requires the interpretation should not be at the origin of religion, which is the worship of Allah alone with no partner.. Ibn Hazm² says: (For those who are not people of Islam from a Christian or a Jew or a magician... there is no excuse Originally for their interpretation.

The fourth requirement

Coercion

The coercion is two languages, in what language came it is permissible, it means hatred, hardship³.

We note from the foregoing, that the meanings of coercion, means hardship, oppression and coercion, and inconsistent with satisfaction, love and choice.

Ibn -hagar - may God have mercy on him said; in the definition of coercion (... coercion is all the so-called in language coercion, and knew by sense is compulsion, threaten to kill those who do not believe him to enforce what has vowed to do, menacing by beating).

Ibn Hajar - may Allah have mercy on him - said: (is requiring third parties, something not want). Originally the Almighty said:

﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ عَذَابٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾ (التحل، 106)

*(Whoever renounces faith in God after having believed-except for someone who is compelled, while his heart rests securely in faith-but whoever willingly opens up his heart to disbelief-upon them falls wrath from God, and for them is a tremendous)*⁴

The well known in the cause of descent was narrated by Abu Ubaidah bin Mohammed bin Ammar bin Yasser his father said: (The disbelievers took Ammar bin Yasir, they did not leave him tell he insulted the Prophet, peace

1- Al ershad –al seade- akatabat alreyad-1400-p.256.

2- Al-dor-ibn hozam-1408-makatabat al torath-Makka-p.441.

3- Almesbah almoner-alfayomee-2 v.p.643.

4- Surat An-Nahl 106.

be upon him, and said their gods are all right, then, they left him, and when, he came to the Messenger of Allah God peace be upon him, he said, : what's behind you? he said: evil, O Messenger of Allah, I have not left so, till I got you, and said their gods are fine, he said: How do you find your heart, he said, reassured by faith, he said, if they returned that returned)

But we should know that, though it may say infidelity or do because of coercion – but to be patient is better and greater in reward.

Conclusion

Praise be to God who helped me, and helped me to accomplish this research, through which I was able to shed light on the atonement, its causes, conditions and prohibitions Dr. Qaradawi said: (atonement who is worthy of atonement). Hence we should atone disbelievers who profess disbelief without modesty, and those who outwardly adhere Islam and inwardly desolation of faith, those are called in the eyes of Islam the hypocrites who say with their tongues and did not believe in their hearts, or their actions, did not believe their words .They are in the hell in the afterlife . The infidels who must be atoned without equivocation , are the following items: 1 Communists determined to communism, those who believe in the philosophy and system of life, that contradict explicit doctrine of Islam and Sharia and values, and who believe that religion is the opium of the people...2 secularists rulers , and the men of secular parties, who , openly refuse law of God, and proclaim that the state should be separated from religion. 3. Druze and Christian , and Ismailia. Ibn Taymiyyah said about them: they are disbelieves than the Jews and Christians¹.

First results:

- Atonement without proof is harmful phenomenon of Islamic and Muslim thought.
- There are many reasons why some launch atonement, generally due to the young age and bully and force, or the predominance of bad ideas , besides, lack of religion sciences, and jurisprudence .
- Emphasized the importance of studying the conditions and contraindications of atonement.

1- Fatawee moasyra Alqaradawee-v.1- almakatab alislamee-1993.p.99.

Second: Recommendations:

- The need for disclosure vanities atonement without proof or evidence, and distinguish it from permissible atonement, through dialogue meetings, conferences, seminars and scientific legitimacy, and the media, especially the international information network (the Internet).
- clarify the knowledge that vanities atonement is a conduct of the nation scholars , and whatever ,they raised they soon fade.
- I recommend that the Association of Muslim Scholars must intensify their research and scientific studies to defeat intolerance ideas, using the scientific method, based upon the mental persuasion and forensic evidence.

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