

The impacts of Heresy and extremism on human societies

Junaidullah zaheer, Assistant Professor,
Member of the Islamic Culture Department,
Faculty of Sharia Law, University of Kabul

Research Article

Corresponding Author*

Junaidullah zaheer

Article History

Received: 04.03.2020

Accepted: 07.03.2020

Published: 31.03.2020



Abstract: There is no doubt that heresy is the most dangerous matter confronting not only the Islamic nation, but the humanity as a whole, which deduced grievous consequences to the mentioned nation and to its glorious civilization. Islamic *Ummah* (nation) was involved with this matter since ancient periods, as it was propounded in the early days of the prophetic mission by some extremists. Then in the period of Ali's caliphate this matter caused bloodshed among the Muslims. In the contemporary, heresy takes place in specific circumstances generally it becomes the result of oppression and callousness of the devoted Muslim youths when they face bad behaviors and debauchery in their societies. According to scholars, heresy has two sides-legitimate and illegitimate. Heresy causes troubles in the Islamic ideology and opens valves to the debates and as a result, it makes the scholars become clown of everyone even the companions of the prophet (PUH), and the great pillars of Islam are blamed which leads the nation to darkness and illiteracy.

Keywords: Heresy, KHAWAREJ, Society, Trouble, Effects.

INTRODUCTION

Today, the dangers of heresy are more propounded among the Muslims and overexposure in most of the academic revivals, it is doubtlessly, these issues have caused immense problems among the believers.

According to some Muslim scholars, heresy is one of the biggest seditions of the time, the Islamic world gets smeared with. Muslims certainly need to constitute valuable rules to control this effective issue, but on the other hand, a number of scholars think that why do Muslims and scholars condemn the issue of infidelity while it is part of the Islamic texts and Hadith.

Generally, this issue should be separated, as it has two different sides, in one side is the most common aspect of the heresy that is mentioned in the books of KALAM (Islamic theology), and the hypocritical acts of Islam and the causes that result into infidelity, the scholars have described it, on the other hand, the TAKFEER issue which has appeared as a major problem among the Muslims.

The problem:

There is a lack of comprehensive research on the issues of heresy and extremism among Muslim thinkers, and there is no doubt that this turbid Islamic thought, especially among the younger generation, has bad effects. As a result, I felt compelled to research the topic to fulfill my responsibilities.

Research Questions:

The main question: What is Heresy and what are its effects on the Islamic community?

Sub Questions:

How many types of Heresy and extremism are there?

What are the causes and means of Heresy?

What are the obstacles for ruling on Heresy and extremism?

Research Methodology:

In this academic article which is a library discussion I will try my best to adhere to all the academic principles and will focus on, and refer to the main sources such as Qur'an verses and the prophetic narrations; I will also rely on the researches done by the great Islamic scholars. In the case of any disagreements, I will further explain such cases by providing a critical study, as well as extract ambiguous and similar cases from the texts. In these cases, I will provide my point of view and state my attitude.

Literature Review:

Given the historical background of the subject, it seems that this subject is one of the earliest cases of this Ummah, and even it has been the topic of discussions from the prophetic time the contemporary Islamic scholars have long dissolution on. In recent times, scholars and jurists have also presented different views and implications on the topic, which, in the light of these views, all angles of the issue in order to more precisely identify its impact on society by identifying cases of examined.

Purposes:

1. Identification of Heresy and extremism.
2. Identifying the condition based blasphemy of inflation and extremism.
3. Identification of Heresy- deeds and beliefs.

Identifying Heresy and its Kinds:

Heresy is generally a *sharia's* rule, which divides human beings into two parts, according to the ruling of Allah.

He it is who created you, but one of you is a disbeliever and one of you is a believer, and Allah is Seer of what ye do. (AL Quran, Chapter 64, Verse 276).

Infidelity is Allah's ruling that human beings are punished against it for leaving his direct path and going indifferently. These are the ones who renounce the path of the prophets and the righteous and turn away from the religion of Allah, and do not obey His Oneness, while it was the slogan of all the Prophets and Righteous as Allah says: *Serve Allah and shun false gods.* (Dahl: 36). Then, the key of these all is "there is no god but Allah and Muhammad (PBUH) is the messenger of Allah". Now, whoever gives the testimony of this word is a believer if not, an unbeliever (Saleh, 2013, p. 11).

Thus, this Heresy is a Sharia rule, and people should be aware of, and whoever denies this case is a disbeliever. On the basis of this, one will go to heaven or hell, and no one in this case has the right, to call anyone Muslim and disbeliever, because the invitation and interaction should be based on wisdom.

Evil Heresy:

This is the type of Heresy, where a person accuses an individual, a group of people or a government for infidelity, while they face to the *Qibla* of Muslims. This type of infidelity is not permissible, unless

the person or group utters a word or performs an act that leaves that person out of the Omah, and does not provide credible proof, and then the accused is not justified in this order.

Condemnation of Heresy in Islamic Text:

- *And do not say to one who gives you [a greeting of] peace "You are not a believer," aspiring for the goods of worldly life;*(AL Quran, Chapter 4, Verse 94)
- The Messenger of Allah (May peace and blessings be upon him) said: Any person who called his brother: or unbeliever (has in fact done an act by which this unbelief) would return to one of them. If it were so, as he asserted (then the unbelief of man was confirmed but if it was not true), then it returned to him (to the man who labeled it on his brother Muslim (Al-Nisaburi, 2002, vol. 1, p. 79).
- Anyone with unbelief or called him the enemy of Allah, and he was in fact not so, it rebounded on him. (Al-Nisaburi, 2002, vol. 1, p. 15).
- That he heard the Prophet saying, "If somebody accuses another of Fusuq (by calling him 'Fasiq' i.e.a wicked person) or accuses him of Kufr, such an accusation will revert to him (i.e. the accuser) if his companion (the accused) is innocent (Al-Barrak, 2008, vol. 8 p. 214).

Sayings of the ancient Scholars about Heresy:

- It was quoted from Imam Shaifi (may Allah have mercy on him) saying that he would accept anyone's testimony even if it was of craving, without addressing the group because they considered laying as valid and lawful.
- In addition, Hakim the author of *Al-Mukhtasar* says about the Imam Abu Hanifa (may Allah have mercy on him) that he did not consider anyone disbeliever facing Kabah.
- Imam Abu Hamed al-Ghazali, by giving a chapter titled (Heresy) in his book *Al-Eqtisaad -fi- al-Etiqad*, says: It is necessary not to call other people blasphemous, because considering lawful the wealth and blood of the people praying to Muslim Qiblah and publicly accepting the oneness of Allah, is a bigger sin, and the sin of killing an innocent human being is greater than leaving 1000 Blasphemy alive (Al-Ghazali, 2004, p. 135).
- Imam Tahawi says: No one goes out of the faith without denying it, and if the rejection is assured, the people will be accused, and whatever is in doubt, the ruling is not correct, when Islam is proven, then it is not vanished by doubt,.....therefore, it is necessary for a scholar not to rush to Heresy of a Muslim (Al-Barrak, 2008, p. 214).
- It is mentioned in the famous book of Al-Fatawa al-Sagheer: If there are possibilities in something for Heresy, and there is one reason that can prohibit it, then the Mufti is responsible to choose that reason, which can avoid the Heresy. Imam Shatibi, the Maliki scholar, in his book *Al-Etisaam*, says: The Ummah has disagreed about misleading groups, such as the Khawarij, but what is strong, and following the book, so they should not be blasphemed and the act of SALAF is a justification for us here, This is because Syedna Ali (RA) dealt them as Muslims(Shatibi, 1997, vol. 5, p. 176)
- Imam Nawawi (may Allah have mercy on him) said: The religion of the people of the right path is, they do not consider a sinner, facing to Qiblah, a disbeliever, as well as people of Dahwi like Khawarij, Mu'tazila and Rawafiz should not be considered disbelievers if they have not denied a known and important order of the religion and the people, who have found a new path to Islam or inhabiting in a very far village, considered as people of excuse.

A short background of Heresy

Imam Abdul-Karim al-shahristani in his book, *Al-Milal-wa-Nahal* states: Heresy and Exodus firstly began at the time of the prophet, and the founder was that person, who objected the partition of the

Prophet (peace be upon him) and told him that, fear Allah. However, some others say that the beginning of the Heresy was in the last days of Sayidina 'Uthman (RA) and at the time of Hazrat Ali (may Allah be pleased with him), and Khawarijs were of the first people to leave the Muslim community and stand against them (Al-shahristani, 2000, vol. 1, p. 116).

However, in contemporary times, the case came about when a group of Muslim youths was brutally punished in the tyrant prisons of Egypt, which was against the Islamic, legal and morality boundaries, these sacred youths were punished for their only sin saying; our lord is Allah. And now....What is the ruling of these people against these youths, they were tortured because they were called to Allah's command and were punished, they were referring to this verse of the Holy Quran that Allah says: And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers. And so, some hadiths of the Prophet (PBUH), where some sins have been considered as Heresy ... but it was not limited to this, far from this they also considered their companion's disbelievers, saying that these rulers are not faithless and were saying, doubt in their faithlessness is also considered as disbelief. The ruling of Heresy did not remain limited to rulers and oppressors only but also blamed the silent public, but the scholars and intellectual thinkers stood against them and the second instructor of the Muslim Movement, Hassan Al-Hubaibi, opposed them by writing his book (We are advocates, not judges) and then Dr. Yusuf al-Qarzawi (Zahir al-Ghalo fel-Takffeer), as well as the famous scholar of Hadith Alama Nasir-ud-Din Albani, wrote books about them (Fitnat-ul-Heresy', and Dr. Mohammad Emar in his book, 'Sahih al-Nazir men Fetnat-ul-Heresy' and contraindicated their views.

Rules for Heresy :

1- According to the principles of the followers of Sunnah-wal-Jamat, no one is considered as disbeliever; by committing an act of Heresy, which is out of ignorance, interpretation, and reluctance, till his/her heart is satisfied with *Eman* and/or preemption is established. Imam Ibn Taymiyya says in his collection of fatwas: 'And no one should blaspheme any Muslim, even if he made a mistake until the preemption is established and showed to him, and if, someone's faith is proven with *Eman*, his faith is not vanished based on doubt but does not go away only after the establishment of the argument and remove suspicion.' Translation: No one can accuse Muslims of Heresy, even if they have been misled and rebuffed, to give them definite proof, and whose faith in Islam is justified, their faith will not be undone. Well, until a definite proof is presented (Ibn Taymiyya, 1995, vol. 12, p. 466).

Imam Ibn Abdul Bir states in his book *Al-Tamheed: The Qur'an and the Sunnah* strictly forbid to profligate and hypocrite the Muslims, and according to the correct view, every person who's Islam confirmed at one time and proved by the consensus of the Muslims, or commit such a sin, or explicate a religious order, that causes disagreement between the scholars about his faith. So, their disagreement cannot avoid the consensus until a new consensus is reached. Thus, no one can enter Heresy unless it is agreed or a valid reason is provided for his infidelity from the book of and Sunnah of the Prophet (Ibn Abdul Bir, 2008, vol. 12, p. 21).

2- Followers of Sunnah do not consider any person disbeliever for a sin, even if it is from the major sins. Thus no one is considered a disbeliever for committing sin, and can only be proclaimed for dissolution and faith deficit unless this sin is considered lawful or refuse a known order of the religion because Allah says: God does not forgive association with Him, but He forgives anything less than that to whomever He wills. Whoever associates anything with God has devised a monstrous sin (AL Quran, Chapter 4, Verse 48). And also says; "Say, O My servants who have transgressed against themselves: do not despair of God's mercy, for God forgives all sins. He is indeed the Forgiver, the Clement." (AL Quran, Chapter 39, Verse 53).

Because infidelity is a deliberate lie, and on that, satisfaction is gained and the heart is open, and that polytheism believes, which are out ignorance, have no infidelity value, as Allah says; but he who opens (his) breast to disbelief –on these is the wrath of Allah, and they shall have a grievous chastisement. (AL Quran, Chapter 16, Verse 106).

3- In Islam, it is not right to call a person disbeliever for committing a deed, even if he dies for that, his fate is in the hands of Allah who is the one to forgive or punish him, but the false groups believe that the major sinner is either disbeliever or between faith and Heresy. The Prophet (peace and blessings of Allah be upon him) forbids this practice and says that the sin of disbelief is between the disbelievers or the disbeliefs.

Anyone said to his brother, O infidel, one of them be it, if it was as he said otherwise it will return to him. And said, anyone called someone infidel or called him enemy of Allah and it is not this way, returned to him. No one calls people by desolation Kufr, unless he bounces back to him, if he is not his owner, and said: (anyone called a Muslim infidel; so, he killed him. (Al-Bukhari, 2002, vol. 8, p. 15).

4- Followers of Sunah Wal-Jamat avoids absolute order of innovation in religion, sin, and Heresy, particularly about those who believe in Islam, they never dictate this order to those who commit infidelity acts, often infidel acts are committed by a person, and the reason might be out of the wrong interpretation, excuse or ignorance, but the person is not considered an infidel. Unless it is proved, or certain conditions arise. Followers of Sunah Wal-Jamat believe that if by someone Islam is proven, then it is not vanished by doubt and this was the way of predecessors. Ali (may Allah be please with him) was asked about the expelled: Are they Blasphemy? “They fled from infidelity”, he replied. He was asked again: Are they hypocrites? “The hypocrites do not remember Almighty Allah but very little. They (those who are asked about) remember Allah day and night and rather, they are our brothers who have revolted against us”, he replied. (Al-Bayhaqi, 2003, vol. 8, p. 300).

Imam Ibn Taymiyyah says: The Mutawil, ignorant and excused does not have the same ruling as the rebellious and the dissolute, but for each one Allah has his measure (Al-Raysael & Maysale 5/382 Collection). (Ibn Taymiyya, 1995, vol. 5, p. 382).

5- Convictions of dissolution and Heresy have their own causes and motives, which in totality are considered to be a violation of faith and Islam, which involves belief, words, action, doubt and abandonment. And that too should be proved in the book of Allah, in the sunnah of the Prophet and the consensus, and weak reason alone does not suffice for this. The scholars have explained these reasons in the books of the faith, and the jurists have also stated the rules for expellee, and also say that who should be called an infidel, and that they are the ones who openly disbelieve and do not shame from anyone. On the one hand, we should also refrain from the ruling of the disbelievers, who are apparently Muslims, and those who are unbelievers and empty of faith, in the Islamic culture are known as hypocrites.

6- Scholars divide infidelity into two types: one is the major infidelity and the other is minor infidelity. The major infidelity of a person refers to the refusal to obey any of the known commandments of religion. But the second type of infidelity is the type of infidelity, where one commits certain sins that are referred to as infidelity practices in the religion, but the person does not depart from the Ummah. According to the scholar of the Ummah, Heresy is like swearing by someone other than Allah (Anyone swears by other than Allah, indeed committed infidelity), or about the cheating that says: "Anyone cheated is not from us", or as the Prophet (peace and blessings of Allah be upon him) said: Do not go for infidelity after me, striking each other's necks (Al-Bukhari, 2002, vol. 1, p. 121).

These are the actions that Khawarij expels the Muslims from the Ummah, but the scholars unanimously do not consider these acts as major disbelief, because the companions also fought with each other, did not consider anyone disbeliever.

The prophet (PBUH) said: Ouyah Ammar, the oppressive group kills him. (Al-Bukhari, 2002, vol. 1, p. 97). And the Prophet (PBUH) did not consider them infidel.

7- The truth hidden from the majority is that faith is sometimes combined with the fields of Heresy and hypocrisy. Many people think that human beings will either be believers or unbelievers, and therefore, blasphemous do not accept the middle, and issues the ruling of Heresy for a person of mistake; and this issue has been explained in some books like Abu-Zar (may Allah be please with him) says: You are ignorant. (Al-Bukhari, 2002, vol. 1, p. 15).

Or the saying of the prophet (bpuh) which says; One who died but did not fight in the way of Allah nor did he express any desire (or determination) for Jihid died the death of a hypocrite. (Al-Nisaburi, 2002, vol. 3, p. 1517).

Al-Imam Ibn Taymiyyah also quotes the Hadith of the Prophet (peace be upon him) as saying that the hypocrites were united before Ohud, because of the less faith, but during the Ohud because of the hypocrisy they were dissemblance, and Allah says about it; on that day they were closer to infidelity than they were to faith. (AL Quran, Chapter 3, Verse 167)

Causes and factors of Heresy:

Cynicism: Often cynicism forces a person to misinterpret the words or actions of another person even if he or she is right.

Ignorance: Often people who work in academic post deficient in proper knowledge declare Fatwa as a result of which the society suffers. It is observed that those who impose Fatwa of infidelity are not aware that the outward texts do not consider an act as Heresy, because the committer is not in fact an infidel. As narrated in Hadith; "There will appear some people among you whose prayer will make you look down upon yours, and whose fasting will make you look down upon yours, but they will recite the Qur'an which will not exceed their throats (they will not act on it) and they will go out of Islam as an arrow goes out through the game whereupon the archer would examine the arrowhead but see nothing, and look at the unfeathered arrow but see nothing, and look at the arrow feathers but see nothing, and finally he suspects to find something in the lower part of the arrow." (Al-Bukhari, 2002, vol. 4, p. 200).

Misinterpretation of the texts, and accusation of omission: such as expellees, who considered Hazrat Ali (may Allah be pleased with him) Leader of Blasphemy in the case of the ruling, omitting the word of Amir-ul-Mominin.

The obstacles of Blasphemy:

1. Ignorance:

A person may say something in ignorance or believe in something that you should guard yourself against, but due to ignorance these acts and words are produced. This has been proved in the hadith that Imam al-Bukhari narrates in his Sahih:

Allah's Messenger (may peace be upon him) as saying that a person who had never done any good deed asked the members of his family to burn his dead body when he would die and to scatter half of its ashes

over the land and half in the ocean. By Allah, if Allah finds him in His grip, He would torment him with a torment with which He did not afflict anyone amongst the people of the world; and when the person died, it was done to him as he had commanded (his family) to do. Allah commanded the land to collect (the ashes scattered on it) and He commanded the ocean and that collected (ashes) contained in it. Allah questioned him why he had done. That He said: My Lord, it is out of Thine to fear that I have done it and Thou art well aware of it, and Allah granted him pardon (Al-Nisaburi, 2002, vol. 4, p. 2110).

In fact, doubt in Allah's power, or prophecy is infidelity, but as the person was ignorant Allah forgave him.

2. *Mistake:*

It means that, a person intends to do something and unintentionally something else happens such as a person who wants to throw a book of disbelief mistakenly throws the book of Allah. Undoubtedly, sin is one of the Islamic excuses and there are many reasons for it. (Al- Najdi, 2016, p. 9).

As Allah says, "There is no blame on you if you err therein, barring what your heart premeditates. God is Forgiving and Merciful (AL Quran, Chapter 33, Verse 5).

And also, in a famous hadith, the prophet (PBUH) says, "Almighty Allah has removed the responsibility of mistakes, forgetting and impelling from the shoulders of my Ummah". (Ibn Majah, 2002, vol. 4, p. 659).

3. *Grudge:*

Accusing others of what they do not want, in this case, the person grudged is not guilty of the words and acts that are being inflicted by the grudger, affecting the family or most of his wealth, thus, this is the great mercy and discount of the Almighty Allah, who has freed his servants from this hardship. Allah says: 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 torment. (AL Quran, Chapter 16, Verse 106).

But scholars have laid some conditions down:

- A. The threat should be of the action, which puts in danger the life, body parts of the person grudged or puts him in hardship.
- B. The grudger must be capable of giving a difficult time for the person grudged.

The person grudged must be unable to defend, flee, resist and urge help from others. (Zidan, 2011, p. 65).

4. *Interpretation:*

In reality, interpretation is the characteristic of people of diligence, the diligent can leave one text and apply another in case if he considers that a strong one. Like the companions, who found the solution for the win from this verse: Those who believe and do righteous deeds will not be blamed for what they may have eaten, provided they obey, and believe, and do good deeds, then maintain piety and faith, then remain righteous and charitable. God loves the charitable. (AL Quran, Chapter 5, Verse 93).

When the case was presented to Omar (may Allah be please with him), he decided about the case after consulting the companions; if they consider it as Haram, he will punish lashing, if they consider it as lawful, and he would kill them. But he did not consider any of them for this false interpretation blasphemy, and all agreed that they were mistaken in reasoning and should be educated. And that was how they returned from their words.

5. *Individual and groups to be considered Blasphemous:*

Since Heresy in Islam is Haram, it is necessary for scholars to consider blasphemous deeds infidelity, because most of the time the silence of scholars on blasphemous acts often causes the enthusiastic youths to count each abnegating as infidelity which includes some of the following examples:

Whoever denies one of the most important and essential rules of the religion: the religion of Islam has its obligations, prohibitions, and sanctions, which are without a doubt proved to be the definite and commandments of the religion that named as 'Al-Malum min Din Bidharora' by the scholars, and its sign is that it belongs to Muslims, and is known to everyone in public such as the obligatory prayer, the prohibition of interest, and acts like this. Now, anyone who denies or makes fun of these acts is doubtlessly a disbeliever. Allah says in this regard: And they say, "We have believed in God and the Messenger, and we obey," but some of them turn away afterward. These are not believers (AL Quran, Chapter 24, Verse 47).

And when they are called to God and His Messenger, in order to judge between them, some of them refuse (AL Quran, Chapter 16, Verse 116).

Regarding those who openly consider the prohibited things lawful, and consider the Islamic Shari'ah rules against the contemporary and new demands, Allah says: "Say, 'Have you considered the sustenance God has sent down for you, some of which you made unlawfully, and some lawful?' Say, 'Did God give you permission, or do you fabricate lies and attribute them to God?'" (AL Quran, Chapter 10, Verse 59).

And do not say of falsehood asserted by your tongues, "This is lawful, and this is unlawful," in order to invent lies and attribute them to God. Those who invent lies and attribute them to God will not succeed (AL Quran, Chapter 16, Verse 116).

Any system that people have regarded as a living mechanism and its principles are clearly opposed to religion, or to do some religious activities, such as communism, where religion is considered nation's opium, because Islam at a time is a belief, Sharia, life system, and perfect civilization.

The secular authorities and groups, who openly reject divine Sharia, and believe that the state should be cut off from all areas of life, and then openly do not accept the commands of Allah as the ruling of the religion and judgment, regarding these people. Almighty Allah says: But no, by your Lord, they will not believe until they call you to arbitrate in their disputes, and then find within themselves no resentment regarding your decisions, and submit themselves completely (AL Quran, Chapter 4, Verse 65).

Have you not observed those who claim that they believe in what was revealed to you, and in what was revealed before you, yet they seek satanic sources for legislation, in spite of being commanded to reject them? Satan means to mislead them far away (AL Quran, Chapter 4, Verse 60).

The false groups that apparently disrupt the nation unity, and cause difficulties for the beliefs and views of the Islamic Ummah such as Darwaz, Nasiri, Ismailis, Baha'is, and Qadianis, and others. As for those who divided their religion and became sects—you have nothing to do with them. Their case rests with God: then He will inform them of what they used to do (AL Quran, Chapter 7, Verse 159).

Whoever agrees on infidelity, or considers it good, or is satisfied with the rule of Heresy, and works to spread it, Allah says about them:

Is it the laws of the time of ignorance that they desire? Who is better than God in judgment for people who are certain? (AL Quran, Chapter 5, Verse 50).

The impacts of Heresy on Islamic society:

A. Heresy in the life of a Muslim has many ugly impacts, and many conclusions can be drawn.

1. With Heresy the Muslim wife of the blasphemed person becomes Haram for him, and immediately separation takes place, because a Muslim cannot be the wife of an infidel.

2. The descendants of this person do not remain under his authority, because they are not safe security under his supervision and should be handed over to the Islamic community.
3. He is no more protected, supported and considered as a friend in Islamic society and the Islamic society in response must boycott.
4. He should be judged in Islamic jurisprudence, and the ruling of apostate should be implemented. He will either repent or be killed.
5. When a person dies, the rules of the Muslims are not applied, neither is he given a bath, not prayed for, nor buried in the graveyard of the Muslims, and he cannot inherit from his relatives.
6. If this person dies, then Allah will curse him forever and will be eternally in hell.

B.Impacts of the Heresy on Islamic perception, belief, and Islamic civilization

1. Heresy causes sedition to Islamic thought, belief, and faith, and facilitates useless debates, what undoubtedly Sharia forbids it.
2. By Heresy, the scholars of the Islamic Ummah, the Salaf Saleh are disrespected, and for the first time the Khawarij accused the companions of wrongdoing.
3. By Heresy the contact of the Ummah ends with the old heritage.
4. Heresy is not a personal order in Islam, but all matters return to the source of Fitwa and scholars. And with Heresy this source is harmed.
5. The basic rules of religion are being violated with the occurrence of Heresy.
6. Islamic preaching is obstructed because of Heresy, and this way the spread of Islamic Dawa faces difficulties.
7. Ignorance spreads with Heresy, and knowledge of religion and sharia diminishes.
8. Heresy causes chaos in Islamic civilization and the Islamic world, and the Islamic world is considered as a war and horror zone.

C.Social and political impacts of Heresy on Islamic society:

1. Sedition and murder occur among the Muslims, and this was the first sedition that started with words and ended with the swords.
2. The unity of the Muslims vanishes, and this is what the Prophet (peace and blessings of Allah be upon him) says: This is the first arrow would go out of Muslims' quiver.
3. These people destroy the Islamic State's awe.
4. In the social life of Muslims such as marriage, inheritance, mercy on deaths is dispelled.
5. In Islamic society, it vanishes the security including religious, political, military, domestic and psychological safeties.

There is a spirit of hopelessness among Muslims, and many people are disappointed for the mercy of Allah (Emara, 2007, p. 13).

Methods for inhibition of Heresy:

Fatwa and order sources should be identified to the people and they should know that, it is not the duty of everybody to issue Fatwas. The fatwa should also be based on religious rules and principles.

Effective efforts should be made by the relevant stakeholders for the intellectual enlightenment and training of the public, where government and scholars are at the top duty bearers. Especially, the young generation should be trained in direct religious thinking.

The scholars should respond to the objections and doubts exclusively and must stand against them.

Countries and Islamic governments must avoid acts hurting people's emotions and should secure sacred values.

Media in the country should participate in public awareness, and system reform.

Conclusion:

1. Heresy is one of the earliest issues of the Islamic Ummah that has been at the forefront of Islamic history, beginning with words and reached to swords.
2. Evil of Heresy is considered to be one of the major issues in the Muslim world, which has led to the bloodshed of Muslims, misinterpretation of religion and major seditions.
3. At present times, Heresy is the reason for some special circumstances and is usually triggered by enthusiastic and honest youths as a result of hurting their emotions against their oppression and callousness. And these people are suffering as a result of brutal authorities.
4. Heresy has been known from the very past as great sedition in Ummah scholars' religious texts, and all have unanimously recommended to protect ourselves from this.
5. Ahle-Sunna-wal-Jamat has set numerous rules regarding Heresy, and the important one is that, no one for committing a sin, even if it is a major one, is considered to be infidel in the Shari'ah, and acts that are perceived as blasphemy in Shariah are minor infidelity or way for that. And based on the understanding from the texts the sinners are considered as Momins.
6. Heresy is a Shariah order of Islam, and only the great scholars can convict a person for that based on solid reasons.
7. Often the committers do not take into account the Islamic reasons and the conditions which led to Heresy. The scholars have described these conditions and, in their books and have set certain conditions.
8. Heresy adversely affects individuals, communities, Islamic thought, and Islamic civilization for which the Islamic world today faces hurdles, and the sincerity alone does not suffice here.
9. At the present time, scholars are required to perform their religious duties and to prevent this sedition by stating the truth of Islam.

References:

- i. Al-Quran AL Kareem.
- ii. Al-Barak, Abdul Rahman bin Nasser bin Barak bin Ibrahim (2008). sharah aleaqidataltahawia, Riyadh, dar altadmuria.
- iii. Al-Bayhaqi, Ahmed bin Al-Hussein bin Ali bin Musa Al-Khosujardi (2003). alsunn alkubraa, Beirut, dar alkutub aleilmia.
- iv. Al-Bukhari, Mohammed bin Ismail Abu Abdullah (2002). Sahih Bukhari, Egypt, dar tuq alnaja.
- v. Emara, Mohamed (2007). sayhat nadhir min fitnat altakfir, Egypt, maktabat al'imam albakharii.
- vi. Ghazali, Abu Hamid Muhammad bin Muhammad (2004). alaiqtisad fi alaietiqad, Beirut, dar alkutub aleilmia.
- vii. Ibn Abdul Bir, Abu Omar Youssef bin Abdullah bin Mohammed (2008). altamhid, Morocco, wizarat eumum al'awqaf walshuwun al'iislamia.
- viii. Ibn Majah, Abu Abdullah Muhammad bin Yazid Al-Qazwini (2002). Sunan Ibn Majah, Beirut, dar 'iihya' alkutub alearabia
- ix. Ibn Taymiyya, Taqi al-Din Abu al-Abbas Ahmed bin Abdul Halim (1995). majmae alfatawi, Madina El Monawara, majmae almalik fahd litibaeat almashaf alsharif.
- x. Al-Nisaburi, Muslim bin Al-Hajjaj Abu Al-Hassan Al-Qushairi (2002). Sahih Muslim, Beirut, dar 'iihya' alturath alearabii.

- xi. Al- Najdi, Mohammed Al-Hammoud (2016). mueawiqat alnuhud bial'uma, Kuwait, dirasat markz abn khaladun lildirasat al'iistratijia.
- xii. Al-Qaradawi, Youssef (1999). zahirat alghalw fy altkfyr, Egypt, maktabat wahiba.
- xiii. Saleh, Suleiman Saleh (2013). alchkfyr fitnat hdha aleasr, 2013-10-29, <https://www.al-forqan.net/articles/3180.html>.
- xiv. Al-shahristani, Abu al-Fath Muhammad ibn Abd al-Karim ibn Abi Bakr Ahmad (2000). almulul walnahl, Egypt, muasasat alhilbi.
- xv. Shatibi, Ibrahim bin Musa bin Muhammad Al-Lakhami (1997). almuafaqat, Riyadh, Dar Ibn Affan.
- xvi. Zidan, Abdel Karim (2011). alqawaeid alfaqhia, Beirut, muasasat alrisalat lilnashirun.