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Reality of Disbelief in the light of the Quran & Sunnah

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❖INTRODUCTION❖

Disbelief, or kufr, is fundamentally the opposite of faith (Iman). Just as faith encompasses words, actions, and inner belief, disbelief can manifest through words, actions, beliefs, doubts, or even neglect. This concept is unanimously agreed upon by the Ahl al-Sunnah wal-Jama'ah. As Ibn Taymiyyah explains, disbelief does not always stem from outright denial of God or His Messenger. It may arise from doubt, suspicion, indifference due to envy, pride, or the pursuit of desires that lead one away from the truth. (Majmu' al-Fatawa, 12/335)

Given the gravity of kufr, it is essential for a person to be mindful of their beliefs, actions, and speech. To fully grasp the dangers of disbelief, one must first have a clear understanding of what true faith (Iman) entails and the responsibilities it carries.

﴿CATEGORIES OF KUFR﴾

Kufr, or disbelief, is generally divided into two main categories: greater kufr and lesser kufr. Greater kufr, also known as ideological kufr, refers to a form of disbelief that takes an individual out of the fold of Islam. This type of kufr is a fundamental rejection, opposing or denying of core Islamic beliefs and practices, such as denial the essential tenets of the faith or rejecting the fundamentals obligations in Islam or opposing the application of Islamic laws etc. It results in the complete severance of the person's connection with Islam.

On the other hand, lesser kufr, also referred to as the kufr of deeds, involves actions that are considered sinful and displeasing to Allah but do not, by themselves, render a person outside the fold of Islam unless these actions are accompanied by ideological kufr by justifying these actions or denies their sinfulness.

Understanding these categories is crucial, as they help distinguish between serious sins and acts that lead to outright disbelief, allowing Muslims to better navigate the boundaries of faith and avoid falling into dangerous practices.

﴿GREATER KUFR﴾

❖ KUFR IN BELIEF:

a) BELIEVING THAT ISLAMIC BELIEFS AND PRACTICES ARE NOT OBLIGATORY FOR CERTAIN INDIVIDUALS:

One form of greater kufr, or disbelief in belief, is the notion that Islamic beliefs and practices are not universally obligatory. This idea suggests that some individuals are exempt from following the essential teachings of Islam, such as the belief in Allah, the Prophethood of Muhammad (ﷺ), or the obligations like prayer, fasting, and zakat. This mindset undermines the universality and completeness of Islam as a religion meant for all of humanity, regardless of status, background, or personal inclination.

Islam, as the final divine message, is a comprehensive way of life intended to guide all people. No one is exempt from the requirement to believe and practice its teachings. The Quran is explicit in affirming that no religion other than Islam is acceptable in the sight of Allah. This is clearly illustrated in the verse:

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وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.
[3:85] Sahih International

This verse emphasizes that the acceptance of any religion besides Islam leads to ultimate failure and loss in the Hereafter. This belief in exclusivity is central to the Islamic creed, and rejecting it, or suggesting that Islam is not obligatory for certain individuals, constitutes a form of kufr. By denying the universality of Islamic obligations, a person falls into greater kufr, as they essentially reject the divine wisdom and authority that mandates Islam for all.

Furthermore, this form of disbelief can manifest in various ways, such as believing that Islam is outdated, irrelevant to modern times, or only applicable to specific groups like Arabs or those living in particular regions. It may also involve adopting relativistic or pluralistic views that see all religions as equally valid, contradicting the exclusive claim of Islam as the final and complete way of life for humanity.

Such beliefs go against the foundational concept of Islam being the final, complete, and eternal message for all of humanity, making this a severe transgression that removes one from the fold of Islam.

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KUFR IN BELIEF...

b) CASTING DOUBT IN ALLAH, HIS TEACHINGS, THE QURAN, HIS PROPHETS, OR HIS RELIGION

Another form of greater kufr is casting doubt upon Allah, His attributes, His teachings, the Quran, His Prophets, or the religion of Islam itself. This type of disbelief arises when a person harbours uncertainty about the existence of Allah, questions the authenticity or relevance of the Quran, or doubts the truthfulness of the Prophets and their messages. It also includes scepticism about fundamental Islamic beliefs, such as the Day of Judgment, divine destiny, and the laws prescribed by Allah.

Such doubt is a direct challenge to the core pillars of faith. In Islam, belief must be grounded in certainty, and any form of scepticism regarding these essential elements is considered a rejection of faith, thereby constituting greater kufr. The person who doubts Allah's existence, His oneness, or the truthfulness of His revelation and Prophets is engaging in a form of disbelief that removes them from the fold of Islam. This is because belief in these fundamentals is the very foundation upon which Islam is built, and doubting them disrupts the integrity of one's faith.

The Quran illustrates this type of disbelief in Surah Al-Kahf, where a man enters his garden with arrogance and doubt:

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وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿٣٦﴾ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا ﴿٣٧﴾ لَّكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾

And he entered his garden while he was unjust to himself. He said, "I do not think that this will perish - ever. And I do not think the Hour will occur.

And even if I should be brought back to my Lord, I will surely find better than this as a return." His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man? But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone.

[18:35-38] Sahih International

In this passage, the man displays doubt in two critical aspects of faith: the existence of the Day of Judgment (the Hour) and the reality of divine accountability. He expresses disbelief in the idea that his material wealth and comfort could ever be taken from him or that the Hour would come to pass. His arrogance leads him to question the fundamental truths of the Hereafter and divine recompense. In contrast, his companion affirms his unwavering belief in Allah, acknowledging Allah's role as Creator and emphasizing the importance of not associating anyone with Allah in disbelief or doubt.

This kind of doubt can manifest in various forms, such as questioning the existence of Allah due to scientific or philosophical arguments, doubting the authenticity of the Quran, or rejecting the validity of the Prophets' teachings. In modern times, this form of kufr may be fuelled by secular ideologies, relativism, or materialism, which challenge the certainty of religious truths.

Doubting the Day of Judgment, the afterlife, or the wisdom behind Islamic laws (such as prayer, fasting, or zakat) also falls under this category.

Islam emphasizes the importance of certainty (yaqeen) in belief, as doubt (shakk) in the fundamental aspects of faith directly contradicts the Islamic creed. This is why casting doubt on any aspect of the Islamic faith is considered a serious transgression that leads to greater kufr. Such disbelief must be addressed through sincere reflection, knowledge, and submission to the truth, as any form of doubt endangers one's connection to Islam.

KUFR IN BELIEF...

c) BELIEVING THAT THERE ARE EQUAL OR BETTER ALTERNATIVES TO ISLAM AND ITS RULINGS

One of the most serious forms of greater kufr is the belief that there are alternatives to Islam, or that other systems, ideologies, or rulings are equal to or superior to what Allah has revealed. This form of disbelief occurs when a person rejects the supremacy of Islamic teachings, thinking that man-made laws or other religious or philosophical systems are just as valid, if not more applicable or preferable, than the guidance provided in Islam. Such beliefs fundamentally undermine the core tenet of Islam: that it is the final and complete revelation for humanity, and its rulings are divinely ordained.

The Quran explicitly warns against this form of disbelief. In Surah Al-Ma'idah, Allah says:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿٥٤﴾

And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers. [5:44] Sahih International

This verse highlights the obligation to judge and live by what Allah has revealed. To place any human-made system, ideology, or belief on equal footing with Islamic law (Shariah) is to challenge the divine authority of Allah, thus leading to kufr. The denial of Allah's sovereignty over human affairs is a direct rejection of the very foundation of Islamic belief.

Similarly, in Surah An-Nisa, the Quran emphasizes the requirement of full submission to the rulings of the Prophet Muhammad (ﷺ):

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ
وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission. [4:65] Sahih International

This verse underscores that true belief is only achieved when Muslims accept the rulings of the Prophet Muhammad (PBUH) without hesitation or discomfort and submit fully to them. Rejecting or finding discomfort in the

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rulings of Islam, or believing that other systems offer better solutions, is a clear sign of disbelief and a rejection of Allah's guidance.

This form of kufr can manifest in various ways, such as embracing secular ideologies that prioritize human reason and desires over divine revelation, or supporting political systems that reject Islamic governance and legal principles. Some might argue that modernity, democracy, or secularism offers a superior way of life compared to what Islam prescribes. This belief is a form of ideological kufr because it challenges the authority and completeness of Islam as the final message for humanity.

The dangers of this belief are immense, as it not only severs the relationship between the individual and Allah but also creates a societal rejection of Islamic values. When individuals or communities begin to replace Islamic rulings with alternatives, they undermine the principles of justice, morality, and guidance that Islam seeks to establish.

Islam teaches that the laws and rulings revealed by Allah, through the Quran and the Sunnah of the Prophet Muhammad (PBUH), are perfect and complete, meant to guide humanity in every aspect of life, from personal conduct to governance and law. Any belief that undermines this divine guidance by promoting alternative systems is a direct challenge to Allah's wisdom and authority, making it a form of greater kufr.

To avoid falling into this form of disbelief, Muslims must maintain their faith in the perfection and superiority of Islam and strive to follow its rulings in

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every aspect of their lives, recognizing that no alternative can provide better guidance than what Allah has revealed.

KUFR IN BELIEF...

d) NOT ACCEPTING THAT NON-MUSLIMS ARE DISBELIEVERS AND MISCREANTS

One of the forms of greater kufr is the refusal to acknowledge that non-Muslims are disbelievers (kuffar) and, consequently, are on a path that is not accepted by Allah. Islam teaches that belief in Allah, His messengers, and the finality of the message of Prophet Muhammad (ﷺ) is necessary for salvation in the Hereafter. Those who reject this message are considered disbelievers, and not accepting this fact undermines a fundamental principle of Islamic belief.

The Quran is clear in defining disbelief and its consequences. In Surah An-Nisa, Allah says:

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾

Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between -

[4:150] Sahih International

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This verse addresses those who reject some of the messengers or make distinctions between belief in Allah and His messengers, believing selectively. Such people attempt to create a middle path between belief and disbelief, which is unacceptable in Islam. The verse clarifies that they are, without doubt, disbelievers. Allah explicitly condemns this attitude, declaring that those who reject even one part of the divine message are guilty of disbelief.

Failing to recognize the status of non-Muslims as disbelievers constitutes a rejection of this Quranic principle. Acknowledging the belief system of others as valid, or claiming that they are not disbelievers despite their rejection of the core tenets of Islam, is a form of kufr. Islam teaches that guidance and truth lie solely in the message of Allah as delivered through His final messenger, Prophet Muhammad (ﷺ), and those who deny this message are considered disbelievers.

This type of kufr may manifest in various ways, such as promoting religious pluralism in a way that equates all religions as valid paths to salvation, or failing to recognize that non-Muslims who reject the core tenets of Islam are not on the path of truth. While Islam acknowledges the People of the Book (Jews and Christians) as having received previous revelations, their rejection of the finality of Islam renders them disbelievers in the eyes of Islamic doctrine.

Additionally, this form of kufr might arise in efforts to appease others by adopting a stance that avoids labelling non-Muslims as disbelievers, out of fear of being seen as intolerant. However, while Islam advocates for kindness

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and fairness towards non-Muslims in worldly interactions, it maintains a clear theological distinction between belief (Iman) and disbelief (kufr). Any attempt to blur these lines and deny the disbelieving status of those who reject the message of Islam is a serious transgression.

To maintain the integrity of faith, a Muslim must accept that those who reject Allah, His messengers, or any part of the Islamic message are considered disbelievers, regardless of personal or social pressures. This acknowledgment is not meant to foster hatred but to maintain the purity of Islamic belief and to preserve the distinction between truth and falsehood as outlined by Allah.

KUFR IN BELIEF...

e) CASTING DOUBT ON THE CLEAR AND EVIDENT CONSENSUS OF THE SCHOLARS

Rejecting or doubting the consensus (Ijma') of the scholars on matters that have been clearly established through Islamic texts is another form of greater kufr. Ijma' is one of the primary sources of Islamic law, after the Quran and Sunnah, and represents the collective agreement of qualified Islamic scholars on issues of belief, practice, and law. When scholars reach consensus on an issue, it is considered authoritative and binding, as it is understood to be derived from the teachings of the Quran and Sunnah. Doubting or rejecting this consensus constitutes a serious act of disbelief because it undermines the authority of the scholars as established in teachings of Islam.

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The prophet ﷺ said:

إِنَّ اللَّهَ لَا يَجْمَعُ أُمَّتِي - أَوْ قَالَ : أُمَّةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى ضَلَالَةٍ وَيُدُّ اللَّهُ مَعَ الْجَمَاعَةِ ، وَمَنْ شَذَّ شَذَّ إِلَى النَّارِ

"Indeed, Allah will not unite my Ummah – or he said: the Ummah of Muhammad (peace and blessings be upon him) – upon misguidance. The hand of Allah is with the congregation, and whoever separates himself, separates into the Fire." Narrated by Al-Tirmidhi.

This hadith emphasizes the belief that the Muslim community as a whole will not collectively agree on something that is wrong or misguided.

Sheikh ul-Islam Ibn Taymiyyah (may Allah have mercy on him) emphasized the significance of consensus in his statement:

"Everything on which they (the scholars) agreed upon must have been based on a text from the Messenger (ﷺ). Therefore, every issue on which there was clear proof of consensus, and without contradicting views among the believers, is surely a guidance from Allah, and going against such consensus constitutes an act of disbelief, just as it is an act of disbelief to go against a clear text." (Majmu` al-Fatawa 39/7)

This statement highlights that any matter on which there is a clear and undisputed consensus among the scholars must be based on sound evidence from the teachings of the Prophet Muhammad (PBUH). Since this consensus is rooted in divine guidance, rejecting it is akin to rejecting the guidance of

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Allah Himself. Therefore, anyone who opposes or doubts the consensus of the scholars is, in effect, rejecting the clear and established truth of Islam.

Ijma' serves as a safeguard for the Islamic tradition, preserving the authenticity of Islamic teachings by ensuring that the rulings and beliefs of the community remain consistent with the Quran and Sunnah. The consensus of the scholars is particularly important in areas where there may not be explicit or detailed guidance in the primary texts, and it is based on the principles of Shariah and the understanding passed down through generations of learned scholars.

Casting doubt on this consensus can take various forms, such as questioning the validity of Ijma' itself, suggesting that modern interpretations override the established rulings, or outright rejecting the conclusions reached by the scholars in matters of core beliefs and practices. These actions directly challenge the established framework of Islamic knowledge and undermine the authority of scholars who have dedicated their lives to interpreting and preserving the religion.

Rejecting the consensus is especially dangerous because it opens the door to individual interpretations that stray from the true teachings of Islam. This not only leads to confusion and deviation from the path of righteousness but also threatens the unity of the Muslim ummah (community), as individual opinions begin to replace the collective wisdom of the scholars.

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In Islam, submission to the will of Allah and His guidance is paramount, and the consensus of the scholars plays a critical role in ensuring that this guidance is followed correctly. To reject this consensus is to reject the very system of knowledge transmission that has preserved Islam throughout the centuries, and it represents a form of disbelief that separates one from the fold of Islam.

In conclusion, maintaining respect for the consensus of the scholars is essential to preserving the purity and unity of the Islamic faith. Any deviation from this consensus must be recognized as a serious transgression that threatens the integrity of one's belief.

❖ KUFR IN WORDS

- a) DENYING OR REJECTING WHAT IS IN THE QURAN OR ANYTHING FUNDAMENTAL AND CLEAR IN RELIGION.

One of the most severe forms of greater kufr is verbally denying what is explicitly stated in the Quran or rejecting fundamental and clear aspects of the Islamic faith. The Quran is the direct revelation from Allah, and its verses provide guidance, laws, and explanations regarding belief and conduct. Denying any part of the Quran or any foundational principle that has been established as clear and essential within the religion constitutes a direct rejection of Allah's message and is regarded as an act of disbelief.

This type of kufr is highlighted in Surah Al-Baqarah, where Allah says:

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾

And when there came to them a Book from Allah confirming that which was with them - although before they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allah will be upon the disbelievers. [2:89] Sahih International

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This verse refers to the Jews of Medina, who awaited the coming of a final prophet and prayed for victory over their enemies. However, when the Prophet Muhammad (ﷺ) arrived, and the message of Islam confirmed what had been foretold in their scriptures, they rejected him and disbelieved, despite recognizing the truth. This deliberate denial of what they knew to be true, based on their own scriptures, brought upon them the curse of Allah.

Furthermore, Allah said:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٥﴾

And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers. [2:34] Sahih International

This verse shows how rejecting a clear divine command out of arrogance leads to disbelief. Iblees knew the command was from Allah and understood its implications, yet he chose to disobey due to his pride.

The verse serves as a warning to believers about the dangers of arrogance and the importance of submitting to Allah's commands, even if they might not align with one's personal inclinations or understanding. It emphasizes that true faith involves humility and total submission to Allah's will.

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The gravity of this form of kufr lies in the fact that the Quran is the ultimate source of divine guidance for Muslims. Rejecting any portion of it out of arrogance or due to aversion, shame, or conflict with personal desires, is tantamount to challenging Allah's authority as the revealer of the Quran. This explains why the Quran consistently criticizes those who consciously dismiss its teachings. For instance, in Surah Al-Baqarah, Allah highlights the Jews' inconsistency in rejecting a message they had previously anticipated. Similarly, deliberately denying well-established Islamic principles after recognizing their truth is considered an act of disbelief.

Grasping this concept is crucial for preserving one's faith. It cautions Muslims against dismissing the Quran's clear and fundamental teachings, as such actions can have severe repercussions in both worldly life and the afterlife. Instead, Muslims are urged to embrace and uphold the Quranic teachings in their entirety.

KUFR IN WORDS...

b) MAKING FUN AND RIDICULING ALLAH, HIS PROPHET, AND HIS RELIGION

One of the gravest forms of kufr (disbelief) in words is mocking or ridiculing Allah, His Messenger, or any aspect of the Islamic religion. Such mockery or ridicule represents a profound disrespect for the divine and is considered a direct act of disbelief. It shows a rejection of the seriousness and sanctity of Islamic beliefs, laws, and teachings, and places the one who engages in it outside the fold of Islam.

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This type of kufr is clearly addressed in Surah At-Tawbah, where Allah mentions the behaviours of the hypocrites who mocked the Prophet Muhammad (ﷺ) and the Quran. Allah says:

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ ۚ قُلِ اسْتَهِزُّوا إِنَّا اللَّهُ مُخْرِجُ مَا تَحْذَرُونَ ﴿٦٦﴾
وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَلَا لِلَّهِ آيَاتُهُ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٧﴾ لَا تَعْتَذِرُوا
قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِنْ تَعْفُ عَنْ طَائِفَةٍ مِنْكُمْ يُعَذِّبْ طَائِفَةٌ بَأْتُهُمْ كَأَنَّهُمْ مُجْرِمِينَ ﴿٦٨﴾

They hypocrites are apprehensive lest a surah be revealed about them, informing them of what is in their hearts. Say, "Mock [as you wish]; indeed, Allah will expose that which you fear." And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?" Make no excuse; you have disbelieved after your belief. If We pardon one faction of you - We will punish another faction because they were criminals.

[9:66] Sahih International

In this passage, the hypocrites, who outwardly appeared to be Muslim, were secretly mocking the teachings of Islam, the Prophet, and the Quran. When confronted, they tried to excuse their behavior by saying they were merely "joking" or "conversing." However, Allah made it clear that mocking Allah, His verses, or His Messenger is not a light matter. Despite their claim of joking, Allah declared that they had fallen into disbelief after their previous outward expression of faith.

The seriousness of mocking Allah, His Prophet, or the religion:

1. **Mocking Allah:** Any form of mockery or ridicule directed at Allah, His names, attributes, or actions is a direct affront to His divine status and represents the ultimate disrespect. Such behaviours completely undermines the relationship of reverence and submission that a Muslim is expected to have toward their Creator.
2. **Mocking the Prophet Muhammad (ﷺ):** Ridiculing the Prophet is an attack on his status as the final messenger of Allah. It disregards the fact that he was chosen by Allah to deliver the final revelation and lead humanity to the truth. Belittling or mocking the Prophet not only disrespects his role but also undermines the message he brought, which is the foundation of Islam.
3. **Mocking Islamic beliefs or practices:** This includes ridiculing aspects of the faith such as prayer (salah), fasting, zakat, or any other Islamic rulings. It also extends to making fun of Islamic principles, values, or guidelines that are clearly established in the Quran and Sunnah. By doing so, a person demonstrates that they do not take the religion seriously and are, in essence, rejecting its truth.

This form of kufr can occur in many settings. It can happen in social interactions, in entertainment, or in casual conversations where individuals

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make jokes or sarcastic comments about Allah, the Prophet, or Islamic teachings. In the modern context, it is common to see this in media or online platforms, where some individuals may mock religious beliefs under the guise of humour or satire. Even if such mockery is done in jest, it still constitutes an act of disbelief because it trivializes what is sacred.

The Quran makes it clear that no excuse can justify this type of behaviour. The hypocrites in the verse claimed they were "only conversing and playing," yet Allah exposed their true intentions and declared that such actions led them into disbelief. This is a serious warning that making light of sacred matters is not acceptable in Islam and can have severe consequences.

It is important to note that the intention behind the words is irrelevant when it comes to mocking religious beliefs. Whether someone mocks out of hostility, ignorance, or a desire to entertain, the result is the same: it is an act of kufr. Therefore, Muslims must be cautious about their words and ensure that they always maintain respect for the religion and its teachings.

In conclusion, making fun of Allah, His Messenger, or any aspect of Islam is a grave form of disbelief. It undermines the seriousness and sanctity of the faith and places the individual outside the fold of Islam. Allah has warned clearly in the Quran that such actions lead to disbelief, and no excuses will be accepted for those who engage in this type of behaviour.

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KUFR IN WORDS...

c) INSULTING ALLAH, HIS PROPHET, OR ANYTHING RELATING TO RELIGION

One of the most severe forms of kufr (disbelief) in words is insulting Allah, His Prophet, or any aspect of the Islamic religion. Insults, whether spoken with anger, mockery, or contempt, are considered a direct attack on the sanctity of the divine and a rejection of the very essence of Islamic belief. Such actions are categorized as greater kufr because they nullify a person's faith and remove them from the fold of Islam. This is not only because of the disrespect involved, but because these words reflect a heart devoid of the reverence and submission that Islam demands.

▪ **Insulting Allah:**

Insulting Allah involves expressing derogatory or blasphemous remarks about His names, attributes, or actions. Allah, being the Creator, Sustainer, and the one deserving of all worship, is above all imperfections. Any form of insult toward Allah reflects a deep level of irreverence and rejection of His authority. In Islam, reverence for Allah is the foundation of faith, and insulting Him constitutes the highest form of blasphemy, resulting in immediate disbelief (kufr).

▪ **Insulting the Prophet Muhammad (ﷺ):**

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The Prophet Muhammad (ﷺ) holds a central place in the Islamic faith as the final messenger of Allah. Insulting the Prophet, whether through slander, mockery, or disrespect, is a grave offense in Islam. The Quran emphasizes the necessity of respecting the Prophet and following his teachings, as he was sent as a mercy to mankind.

In Surah Al-Hujurat, Allah commands:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ
أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٤٩﴾

"O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing."

[49:1] Sahih International

This verse highlights the high status of the Prophet and the requirement for Muslims to honour him in both speech and action. Insulting the Prophet is considered a direct rejection of his Prophethood, which is one of the fundamental pillars of Islamic belief.

▪ Insulting any aspect of religion:

Beyond insulting Allah and His Prophet, any form of insult directed toward Islamic practices, laws, or symbols is equally regarded as greater kufr. This can include making derogatory remarks about religious obligations such as

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prayer, fasting, zakat, or hajj. Such insults, whether intentional or not, reflect a rejection of divine guidance and the principles that form the basis of Islam.

Why this form of Kufr is so severe:

1. Direct rejection of faith:

Insulting Allah, His Prophet, or anything related to the religion is a direct rejection of the Islamic faith. Islam is built upon love, reverence, and submission to Allah, His Messenger, and the teachings of the religion. Insulting any of these components reflects a heart that is hardened against faith.

2. Destruction of the relationship with Allah:

A believer's relationship with Allah is based on love, fear, and hope. Insulting Allah severs this relationship by showing a total disregard for His status and authority. Similarly, insulting the Prophet, whom Allah has chosen as His representative, is an affront to both the messenger and the message itself.

In modern times, this form of kufr may manifest through disrespectful statements in social media, entertainment, or casual conversations. It is important to remember that even if a person claims they were joking or did not mean to insult, the gravity of the action remains the same. In Islam, the

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words we speak have a significant impact, and even light-hearted remarks can carry severe consequences if they cross the line into insult or mockery.

In conclusion, insulting Allah, His Prophet, or any aspect of the religion is one of the gravest forms of disbelief in words. It signifies a deep disrespect and rejection of the core principles of faith and leads a person out of the fold of Islam. It is essential for Muslims to be mindful of their words and actions, ensuring that they always speak with respect and reverence for Allah, His Messenger, and the religion of Islam.

KUFR IN WORDS...

d) SHOWING DISGUST TOWARD ANYTHING RELATED TO ALLAH, HIS PROPHET, OR HIS RELIGION

Expressing disgust, hatred, or resentment toward anything associated with Allah, His Messenger, or the religion of Islam is a severe form of kufr in words. This act reflects a deep rejection of the divine message and signifies an attitude of contempt toward sacred matters. Disliking or detesting what Allah has revealed, whether it be in the form of commands, teachings, or religious obligations, is a clear sign of disbelief. Such an attitude not only reflects a lack of submission but also renders one's good deeds invalid, as the Quran warns.

Allah states in Surah Muhammad:

ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنزِلَ اللَّهُ فَاحْبَطَ أَعْمَالَهُمْ ﴿٩﴾

That is because they disliked what Allah revealed, so He rendered worthless their deeds. [47:9] Sahih International

This verse highlights that harbouring hatred or resentment toward Allah's revelations leads to the nullification of one's good deeds. Disliking divine commands demonstrates a rejection of faith and a refusal to accept Allah's guidance, even if the individual outwardly identifies as a Muslim.

Why This Act Constitutes Greater Kufr:

Rejection of Submission to Allah:

A key aspect of faith is submitting to Allah's will, even when it is difficult or challenges personal preferences. Expressing disgust toward what Allah has revealed signifies a refusal to submit, which contradicts the essence of Islam (submission to Allah).

Contempt for Divine Guidance:

Showing disgust toward any part of the religion reflects an arrogant rejection of Allah's wisdom and guidance. This attitude is not merely a sin but an indication of disbelief because it involves refusing to acknowledge the perfection of what Allah has revealed through His Prophet (ﷺ).

Mockery and Insult by Implication:

Even if disgust is not expressed as explicit insults or mockery, the feeling of disdain carries similar implications. It reflects a lack of respect and reverence for sacred matters, which is akin to openly insulting the religion. For example, sneering at Quranic rulings or religious obligations - whether through words, facial expressions, or body language - demonstrates an attitude of defiance toward Allah's commands.

Examples of Disgust Toward Religion in Modern Contexts:

Disdain toward religious practices:

Some individuals express dislike or frustration toward obligatory acts such as prayer, fasting, or hijab, regarding them as burdensome or outdated.

Disdain toward Prophetic teachings:

Showing disdain for the teachings of the Prophet Muhammad (ﷺ), including his manner of eating, dressing, or personal practices, falls within this category.

Disdain toward Islamic laws:

Some people express disdain toward certain Islamic laws, such as hudud punishments or the rulings on inheritance, viewing them as unfair and ridicule.

Conclusion:

Showing disgust toward anything related to Allah, His Prophet, or His religion is a severe form of kufr in words that reflects a rejection of divine guidance and leads to the nullification of good deeds. Islam requires believers to accept and submit to all that Allah has revealed, even if it challenges personal preferences or societal norms. Expressing disdain toward religious teachings indicates arrogance and disbelief, placing one outside the fold of Islam. It is essential for Muslims to guard their hearts and speech, maintaining reverence for all aspects of the faith and seeking Allah's guidance through humility and submission.

❖ KUFR IN ACTIONS

There are numerous actions that are classified as major kufr—acts of disbelief that take a person out of the fold of Islam. These actions are not merely sins but represent a direct rejection of core Islamic beliefs. Below are some of the most prevalent examples of major kufr in actions:

a) SEEKING HELP FROM NON-BELIEVERS IN ORDER TO HARM OR COMMIT INJUSTICE TOWARDS THE BELIEVERS.

One of the most severe forms of kufr in actions is allying with or seeking the help of non-believers with the intention of causing harm, injustice, or oppression toward believers. This act goes beyond mere cooperation or coexistence with non-Muslims; it involves siding with disbelievers to weaken, persecute, or betray fellow Muslims. Such behavior is considered an act of greater kufr because it signifies disloyalty to the Muslim community (ummah) and a betrayal of the divine trust placed upon believers to protect and support one another.

In Surah Al-Ma'idah, Allah warns believers:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُمْ مِنكُمْ

فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٥﴾

«O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people » [5:51] Sahih International

This verse makes it clear that forming alliances with non-believers in ways that undermine the interests of the Muslim community is strictly prohibited. Such alliances, particularly when directed at harming Muslims, constitute treachery against Allah, His Messenger, and the believers. The warning in this verse is severe: whoever allies with disbelievers in this way becomes one of them, meaning they adopt the values, loyalty, and conduct of the disbelievers, leading to expulsion from the fold of Islam.

Why this action constitutes Kufr:

1) **Betrayal of Muslim Loyalty and Brotherhood:**

Islam places great importance on unity and solidarity within the Muslim community. Believers are commanded to support and protect one another, acting as a single body. Seeking help from non-believers to harm Muslims breaks this sacred bond of brotherhood. It demonstrates a preference for the enemies of Islam over one's fellow believers, which is a clear betrayal of the ummah.

2) **A Form of Hypocrisy (Nifaq):**

Seeking assistance from non-believers to harm the Muslim community is an act of treachery that mirrors the behaviour of hypocrites (munafiqun). Hypocrites in the time of the Prophet Muhammad (ﷺ) would secretly conspire with enemies of Islam, causing harm to the Muslim community. Allah condemned such behaviour, as it shows disloyalty to both the religion and the community of believers.

3) Violation of Trust in Allah's Help and Guidance:

By relying on non-believers to harm Muslims, one shows a lack of trust in Allah's power, guidance, and support. Allah reminds believers in numerous places in the Quran that they should seek strength from Him alone and maintain trust in their fellow believers. Turning to disbelievers for unjust purposes reflects a rejection of Allah's command to rely on Him and the Muslim community for support.

4) Copying the Behaviour of Disbelievers:

Aligning with non-believers against Muslims demonstrates a shift in values and priorities. It shows that one identifies more with the enemies of faith rather than with the believers. This dangerous shift leads to moral corruption, as the person adopts the attitudes, behaviours, and methods of those opposed to Islam, further distancing them from the truth.

Examples of Such Kufr in Modern Contexts:

1) Collaboration with hostile entities:

Supporting or participating in efforts led by non-Muslims that target and harm Muslim communities, such as aiding political regimes or organizations that oppress Muslims.

2) Spying or betraying fellow Muslims:

Working with non-Muslim governments or agencies to spy on or betray Muslim individuals or groups with the intention of causing harm or injustice.

3) Publicly siding with enemies of Islam:

Advocating for policies or actions that oppress or restrict the practice of Islam, whether through direct involvement or indirect support.

4) Clarifications on Alliances with Non-Muslims:

It is essential to note that not every form of cooperation or interaction with non-Muslims constitutes kufr. Islam allows peaceful coexistence, trade, and mutual benefit between Muslims and non-Muslims. The Prophet Muhammad (ﷺ) himself engaged in treaties and commerce with non-Muslim tribes and individuals. However, the type of alliance condemned in this context is one that seeks to harm the Muslim community or undermine the principles of Islam.

The Serious Consequences of This Form of Kufr:

a) Severance from the Muslim Community:

Those who side with non-believers to harm Muslims are considered as having left the fold of Islam. Allah's declaration that "they are one of them" implies that such individuals adopt the status and values of disbelievers, cutting themselves off from the Muslim ummah.

b) Loss of Allah's Guidance and Support:

Allah warns that He does not guide those who commit such acts of injustice and betrayal. Turning to non-believers to harm the community demonstrates a rejection of divine guidance, leading to spiritual misguidance and punishment.

c) Divine Punishment in the Hereafter:

Aligning with non-believers against Muslims not only incurs severe worldly consequences but also invites divine punishment in the Hereafter. Betraying the ummah is considered a major sin, and without sincere repentance, it can lead to eternal consequences.

Conclusion:

Seeking help from non-believers to harm or commit injustice toward believers is a serious act of greater kufr. It reflects a betrayal of Islamic

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values, disloyalty to the Muslim community, and a rejection of trust in Allah's guidance. While Islam encourages fair dealings and peaceful coexistence with non-Muslims, aligning with them to harm Muslims or undermine the religion is an unforgivable breach of faith unless the person repents sincerely. Muslims are called to maintain loyalty to Allah, His Messenger, and their fellow believers, seeking strength and support only from righteous sources.

KUFR IN ACTIONS...

b) NEGLECTING THE FIVE DAILY SALAT.

According to many scholars, neglecting the five daily prayers (salat) is one of the gravest forms of kufr in actions because it represents a rejection of a fundamental pillar of Islam. Prayer is not just a ritual obligation but the essential link between a believer and Allah. It serves as a manifestation of submission, humility, and gratitude toward the Creator. Consistent abandonment of the daily prayers reflects a heart that is disconnected from faith and disinterested in maintaining a relationship with Allah, potentially leading to apostasy (kufr).

Allah emphasizes the importance of prayer as a sign of true repentance and entry into the community of believers:

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ۗ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾

But if they repent, establish prayer, and give zakah, then they are your brothers in religion; and We detail the verses for a people who know.

[9:11] Sahih International

This verse highlights that the establishment of prayer is a condition for being considered a brother or sister in faith. It shows that prayer is a necessary sign of belonging to the Muslim community. Without prayer, an individual is seen as severing their connection with the community of believers and, more seriously, with Allah.

The Prophet Muhammad (ﷺ) emphasized the importance of prayer and the severe consequences of neglecting it. He said:

العَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

‘The covenant that distinguishes between us and them is the prayer, and whoever neglects it has disbelieved (become a kaafir)’. (Tirmidhi).

This hadith is a powerful statement indicating that abandoning prayer is not merely a sin but an act that removes a person from the fold of Islam. It draws a clear line between belief and disbelief, emphasizing that prayer is the defining act of a Muslim.

Why abandoning Salat constitutes Kufr:

1) Prayer is a pillar of Islam:

The five daily prayers are one of the five pillars of Islam, without which one's faith becomes incomplete. Just as a building collapse without essential supports, abandoning prayer leads to the collapse of one's connection with Islam.

2) Abandoning Prayer Shows Rejection of Divine Command:

Performing prayer is a command from Allah. When someone deliberately abandons salat entirely, it is as if they reject the obligation itself, which constitutes an act of kufr.

3) Neglecting Salat indicates loss of submission and gratitude:

Salat is the most direct way a Muslim expresses submission and gratitude to Allah. Deliberately abandoning salat signifies a deeper spiritual problem - namely, a heart that is ungrateful and disconnected from its Creator.

Scholarly Opinions:

While all scholars agree that abandoning prayer is a major sin, there is some difference of opinion on whether it always amounts to kufr (disbelief). Many scholars, including the companions of the Prophet (ﷺ), maintain that the

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complete abandonment of salat constitutes kufr. However, they distinguish between total neglect and occasional lapses, stating that minor lapses, though serious, do not amount to major kufr but rather remain a grave sin with severe consequences.

Modern Context of Neglecting Prayer:

In today's world, many Muslims find it challenging to consistently perform the five daily prayers due to distractions, laziness, or the demands of modern life. While contemporary lifestyles may cause some to overlook the significance of salat, Islamic teachings emphasize that the gravity of abandoning salat remains unchanged. Despite these challenges, Muslims are urged to prioritize salat in their daily routines, as it is essential for preserving faith and attaining Allah's mercy.

Conclusion:

Salat serves as the primary connection between a believer and Allah, and its neglect indicates a severance of this connection. Both the Quran and the Sunnah emphasize that regular prayer is essential for maintaining one's status as a Muslim. Those who deliberately abandon prayer place themselves at great spiritual risk, potentially falling into disbelief. It is therefore incumbent upon Muslims to remain committed to their prayers, as prayer is not just an obligation but the cornerstone of faith and the key to salvation.

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KUFR IN ACTIONS...

c) MAKING LAWFUL WHAT IS UNLAWFUL OR MAKING UNLAWFUL WHAT IS LAWFUL IN ISLAM

One of the gravest forms of kufr in actions is declaring halal (lawful) what Allah has prohibited or declaring haram (unlawful) what Allah has permitted. This act represents a serious transgression because it involves usurping Allah's authority as the sole legislator and lawgiver. The Islamic legal system (Shariah) is founded on the commands and prohibitions explicitly revealed in the Quran and Sunnah, and only Allah has the right to determine what is permissible or forbidden. Any attempt to alter these divine rulings is considered an act of disbelief (kufr) because it reflects a rejection of Allah's sovereignty.

Allah warns against such behaviour in Surah An-Nahl:

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾

And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed. [16:116] Sahih International

This verse highlights that those who falsely attribute rulings to Allah-declaring things lawful or unlawful without legitimate evidence from divine revelation - are engaging in a grave act of falsehood and misguidance. Such

actions amount to inventing lies about Allah, which is a serious sin that leads to failure in both this life and the Hereafter.

Why This Action Constitutes Greater Kufr:

1. Usurping Divine Authority:

Declaring something halal or haram without proof from the Quran and Sunnah is equivalent to taking the place of Allah in legislation. This is an act of arrogance that directly challenges Allah's sovereignty. Since only Allah has the right to legislate, any individual or group that attempts to change His laws commits shirk (associating partners with Allah) in governance.

2. Corruption of Religion:

Tampering with Islamic rulings leads to the corruption of Shariah and undermines the purity of the religion. It creates confusion within the Muslim community (ummah), as people are led away from the true teachings of Islam. This kind of behavior was condemned in earlier scriptures, where communities were misguided by leaders who altered religious laws for personal benefit or social convenience.

3. Following Desires Over Divine Guidance:

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Declaring something halal or haram based on personal desires, societal pressures, or human reasoning reflects a preference for man-made judgments over divine guidance. This indicates a rejection of submission to Allah, which is the very essence of Islam.

4. Example from Historical Context:

One of the reasons for the corruption of previous religious communities (e.g., Jews and Christians) was the alteration of divine laws. They would permit what Allah had forbidden and forbid what Allah had allowed, leading to the distortion of their faiths. This is why Islam places great emphasis on preserving the authenticity of its rulings and warns against following a similar path.

Modern Manifestations of This Form of Kufr:

1. Legalizing Prohibited Acts:

- **Permitting Riba (usury):** Some people claim that interest-based transactions are necessary in modern economies, despite the Quran's explicit prohibition of riba.
- **Normalizing Haram Relationships:** Justifying unlawful relationships (such as extramarital affairs or same-gender relationships) as acceptable or permissible under certain circumstances.

2. Prohibiting Lawful Acts:

- **Declaring Hijab unlawful:** In some contexts, certain governments or organizations attempt to ban the wearing of hijab, even though it is a clear religious obligation for Muslim women.

3. Altering the Nature of Religious Obligations:

- Reducing the obligation of the five daily prayers and fasting during Ramadan to mere optional practices and diminishing their significance to align with societal norms.
- Abolishing certain prescribed Islamic punishments, such as Hudud laws, under the pretext that they are outdated and irrelevant in modern times.

Consequences of This Form of Kufr:

1. Divine Punishment:

Those who alter Allah's laws are threatened with severe consequences in both this world and the Hereafter. The Quran warns that they "will not succeed" (Surah An-Nahl, 16:116), indicating that such behaviour leads to failure, misguidance, and humiliation.

2. Corruption of the Ummah:

Changing divine laws causes confusion and division within the Muslim community, leading people away from the straight path. This weakens the unity and integrity of the ummah, opening the door to further misguidance and innovation (bid'ah).

3. **Loss of Faith:**

Persistently altering or rejecting divine rulings can lead to the complete loss of faith (iman). By disregarding the laws of Allah, a person gradually distances themselves from Islam and risks falling into major disbelief (kufr).

Conclusion:

Making lawful what Allah has forbidden or unlawful what Allah has permitted is a serious form of kufr in actions because it undermines the foundation of divine authority and corrupts the religion. Such actions reflect arrogance, misguidance, and a rejection of Allah's sovereignty. Muslims must adhere to the teachings of the Quran and Sunnah without altering them to fit personal preferences or societal pressures. The duty of a believer is to submit to Allah's will as revealed in His laws, recognizing that ultimate success lies in following divine guidance faithfully.

d) COMPLETELY TURNING AWAY FROM ISLAM OUT OF ARROGANCE (KUFR I'RAAD WAL ISTIKBAR)

This form of kufr (disbelief) occurs when an individual deliberately neglects, disregards, or completely turns away from the teachings of the Quran and Sunnah due to arrogance and pride. Known as Kufr al-I'raad wal-Istikbar, it involves a willful refusal to engage with Allah's guidance, not out of ignorance or misunderstanding, but from a sense of superiority, pride, or disinterest. This type of behaviour is classified as greater kufr, which takes a person outside the fold of Islam.

Meaning of Kufr al-I'raad wal-Istikbar:

I'raad means turning away: It refers to ignoring or showing indifference toward the teachings of the Quran and Sunnah, acting as if they hold no relevance or importance.

Istikbar means arrogance: It indicates a refusal to submit to Allah's guidance due to pride, believing oneself to be above the need for divine laws or regarding the teachings as burdensome or unnecessary.

This form of kufr reflects both lack of interest and rebellion. A person with I'raad wal-Istikbar may understand the message but deliberately avoids

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implementing or following it because they feel superior or reject the need for it in their lives.

Allah addresses this type of arrogance in the Quran:

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾

And who is more unjust than one who is reminded of the verses of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance - they will never be guided, then - ever. [18:57] Sahih International

This verse illustrates that those who knowingly reject divine guidance are the most unjust. Their refusal to engage with Allah's revelation results in spiritual blindness and deafness, preventing them from receiving any further guidance.

Another Quranic Verse on Arrogance:

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَلِّغِيهِ ۖ فَاسْتَغِزُّ بِاللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾

Indeed, those who dispute concerning the signs of Allah without [any] authority having come to them - there is not within their breasts except

REALITY OF DISBELIEF (KUFR) IN THE LIGHT OF THE QURAN & SUNNAH

PREPARED BY THE ISLAMIC RESEARCH DEPARTMENT (IRD)

pride, [the extent of] which they cannot reach. So seek refuge in Allah. Indeed, it is He who is the Hearing, the Seeing. [40:56] Sahih International

This verse demonstrates that arrogance, particularly in the form of rejecting or disputing Allah's signs, leads a person to disbelief. Such individuals are warned that their pride will not benefit them, and they are urged to seek refuge in Allah from the consequences of their arrogance.

Examples of Kufr al-I'raad wal-Istikbar:

Rejecting the Islamic Law (Shari'a):

Some individuals deliberately rejecting Islamic laws, refusing to read, listen to, or follow the Quran and Sunnah because they feel disinterested or consider them outdated or irrelevant to their lives and replacing it with personal philosophies or ideologies.

Refusing correction or advice from Islamic teachings:

A person who reacts with hostility or arrogance when reminded of an Islamic principle or teaching, refusing to accept Islamic rulings, demonstrates this type of kufr.

Conclusion:

Disregarding and turning away from the Quran and Sunnah out of arrogance (Kufr al-I'raad wal-Istikbar) is a serious form of greater kufr. It reflects a deliberate rejection of divine guidance and a refusal to submit to Allah's will, driven by pride and arrogance. This type of disbelief not only nullifies one's good deeds but also severs the connection between the individual and Allah, leading to severe spiritual consequences in both this life and the Hereafter. Muslims are warned to guard against such attitudes and maintain humility, submitting wholeheartedly to the guidance of the Quran and Sunnah.