

Chapter Twelve

Words of Kufr in regards to Miscellaneous

Important Note:

There are different words that are used in this text such as 'Takfeer' which means it is without any doubt what-so-ever clear Kufr and one will be out of the folds of Islam.

The term 'is a Kafir,' 'will be Kufr,' 'are words/statement of Kufr' and 'is Kufr' are similar, however, depending on the (Urf) custom of the time or environment in the community it could have different meaning, hence, the Fatwa of Kufr will not be given. This can only be done by a qualified Mufti.

These statements are real examples of Kufr that have been said by people from the time of the great jurists over 1000 years ago till today and not made up. All the references have been provided from books of these great jurist.

1. To believe the information from the unseen of fortune-teller/soothsayer¹ is Kufr. ⁱ
2. If a person was asked to do Kufr or even advised as a joke or made a strong intention that I will ask or advise someone, will himself become a Kafir, because to be pleased with kufr is Kufr, be it your own Kufr or another. ⁱⁱ If being pleased with the Kufr of someone else on the basis of your enmity it is not Kufr, and if it is with the intention of disrespecting Allah (The Exalted) it is Kufr. ⁱⁱⁱ
3. If a woman was ordered to do Kufr or was advised or was going to be given a Fatwa that separate from your husband, then this is Kufr (even if she would not separate). ^{iv}

¹ This includes, horoscopes, be it in papers, magazines, by means of phoning, internet etc.

4. To deny the successorship (Khilaafat) of either 'Abu Bakr and 'Umar (may Allah be pleased with them) or deny that 'Abu Bakr (may Allah be pleased with him) was a Sahabi is Kufr².^v
5. Whoso made the intention of doing Kufr be it after 100 years will become one straight away.^{vi} For instance, someone has had many misfortunes, upon that he said, next time this happens I will become a Kafir.
6. Whoso laugh's with pleasure upon something on the words of Kufr has also become a Kafir.^{vii} If laughed out of control it is forgiven. For instance, if there is something said that is Kufr but has a meaning of a joke or pleasure and by listening to it one just laughed at it there is no order of Kufr and if pleased with that it is Kufr.
7. Whoso is not pleased with Islam or Imaan is a Kafir.^{viii}
8. Whoso is pleased with Kufr is a Kafir.^{ix} Be it your own Kufr or another's. If someone desired regarding themselves or another that, Only If! me or another were Kafir.

Note: Similarly, if one declares in writing or by tongue being a non-Muslim will leave Islam, not remain a Muslim. It is obligatory (Fardh) for such people to repent and renew their Imaan and Marriage.

9. To accuse 'Aisha (may Allah be pleased with her) of adultery (Qazaf) is Kufr.^x One who doubts their Kufr is a Kafir too.^{xi}
10. To deny the existence of Jinns or say that Jinns and Shaytan is the name of the ability of evil and nothing else, is Kufr.^{xii}
11. To disrespect the Ka'ba is Kufr.^{xiii}

² See Part 2 for the corrupt Shia beliefs.

12. If someone makes supplication for forgiveness of a Kafir who has passed away or calls a dead Murtad³ a Muslim deceased (Marhoom) or forgiven deceased (Maghfoor) or a dead Hindu a pious⁴ is a Kafir. ^{xiv}
13. Whoso says something that maintains all the Ummah as misguided is a Kafir.
14. To call a Sahabi's patients, toleration and shame as weak and feminine is Kufr⁵. ^{xv}
15. Whoso does not believe good deeds as good, sins as evil, reward upon good deeds, punishment of sins, necessity of worship is a Kafir. ^{xvi}

References

- i Sharah Fiqh-e-Akbar. p. 249. Bahr. p. 203. Fatwa-e-Khaniya. p. 376. Fatwa-e-Shaami. Vol: 6. p. 385. Majmu'a Anhar. Vol: 2. p. 505.
- ii Sharah Fiqh-e-Akbar. p. 246. Bahar-e-Shariat. Vol: 9. p. 172. Bahr-ur-Raqiq. Vol: 5. p. 208. Fatwa-e-Khaniya. p. 376. Tahtawi 'Alal Darj. Vol: 2. p. 479.
- iii Fatwa-e-Alamgiri. Vol: 2. p. 275. Fatwa-e-Bazaziya. Vol: 6. p. 337 & 349. Fatwa-e-Tatar Khaniya. Vol: 5. p. 360.
- iv Sharah Fiqh-e-Akbar. p. 256. Bahar-e-Shariat. Vol: 9. p. 173. Fatwa-e-Khaniya. p. 372. Bahr-ur-Raqiq. Vol: 5. p. 208. Fatwa-e-Alamgiri. Vol: 2. p. 276. Fatwa-e-Bazaziya. Vol: 6. p. 330.
- v Sharah Fiqh-e-Akbar. p. 270. Bahar-e-Shariat. Vol: 1. p. 71. Fatwa-e-Alamgiri. Vol: 2. p. 264. Bahr-ur-Raqiq. Vol: 5. p. 204. Fatwa-e-Razwiyya. Vol: 6. p. 25 & 36. Fatwa-e-Shaami. Vol: 6. p. 377. Tahtawi 'Alal Darj. Vol: 2. p. 479. Majmu'a Anhar. Vol: 2. p. 507. Fatwa-e-Bazaziya. Vol: 6. p. 318. Fatwa-e-Tatar Khaniya. Vol: 5. p. 475.
- vi Sharah Fiqh-e-Akbar. p. 275. Fatwa-e-Khaniya. p. 573 Fatwa-e-Amjadiya. Vol: 4. p. 433. Fatwa-e-Alamgiri. Vol: 2. p. 283. Fatwa-e-Tatar Khaniya. Vol: 5. p. 459.
- vii Sharah Fiqh-e-Akbar. p. 275. Majmu'a Anhar. Vol: 2. p. 512. Fatwa-e-Bazaziya. Vol: 6. p. 321. Fatwa-e-Tatar Khaniya. Vol: 5. p. 459.
- viii Bahar-e-Shariat. Vol: 9. p. 169. Fatwa-e-Alamgiri. Vol: 2. p. 257.

3 One who has left Islam.

4 One who lived in seclusion.

5 FALSE BELIEF : Anyone who says the Sahaba to be Kaafirs is not out of the Sunnah Jamaat. ("Fatawa Rasheedia")

CORRECT BELIEF : By one calling an ordinary Muslim a Kaafir, he himself becomes a Kaafir. How then can those who call the Sahaba Kaafirs not be Kaafirs?

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- ix Bahar-e-Shariat. Vol: 9. p. 169. Sharah Fiqh-e-Akbar. p. 256. Fatwa-e-Bazaziya. Vol: 6. p. 326 & 329. Fatwa-e-Razwiyya. Vol: 6. p. 125 & 151. Fatwa-e-Khaniya. p. 572. Fatwa-e-Amjadiya. Vol: 4. p. 433.
- x Fatwa-e-Shaami. Vol: 6. p. 378. Majmu'a Anhar. Vol: 2. p. 507. Fatwa-e-Alamgiri. Vol: 2. p. 264. Fatwa-e-Tatar Khaniya. Vol: 5. p. 485. Bahar-e-Shariat. Vol: 9. p. 171. Bahr-ur-Raqiq. Vol: 5. p. 204. . Fatwa-e-Razwiyya. Vol: 6. p. 25.
- xi . Fatwa-e-Razwiyya. Vol: 11. p. 416.
- xii Bahar-e-Shariat. Vol: 1. p. 416.
- xiii Bahar-e-Shariat. Vol: 1. p. 24
- xiv Bahar-e-Shariat. Vol: 1. p. 55
- xv Fatwa-e-Razwiyya. Vol: 11. p. 157.
- xvi Majmu'a Anhar. Vol: 2. p. 512