

UNINTENTIONALLY HEARING KUFR STATEMENTS

AHMADJIBRIL.ORG

Unintentionally Hearing Kufr Statements

Ash-Shaykh Al-Imām Ahmad Mūsā Jibrīl (حفظه الله)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Question: What's the Ruling on hearing Kufr statements in everyday life?

If someone watches something where Kufr statements come up, is he sinful? The person didn't go out of his way to listen to the Kufr, it was unexpected within their everyday lives. This is from an inmate or inmates at a prison.

There's a difference between Samā' and Istimā'. Istimā' is purposely listening to Kufr or Harām. Samā' is accidentally, unintentionally hearing Kufr or Harām. A person who unintentionally hears Kufr or evil — Samā' — or any of the various types of sins, like lying, backbiting, slander, or music, whether it's aspects of Kufr or sins, if he hears it without intending to do so, it's not a sin. An example is like someone who is in a gathering, and another person unexpectedly says something that's Kufr, like mocking Islām or aspects of Islām, or someone casually passes through a street and he hears any of the various sins or Kufr.

Since this question is from prison, an example would be the inmate or captive is in the cell and he has cellmates, or he's in a holding cell with other cellmates, and they say or do acts of Kufr — it's unexpected. The Muslim doesn't approve of it, he's not pleased with it, but he can't do anything about it. He does the Inkār of the Munkar in his heart — the least of it is in the heart. Or a correctional officer abuses his authority and harms a Muslim by mocking Islām or doing something, for example, to a Qur'ān. In all those scenarios, one hates that, he's displeased with what he's heard or seen, he doesn't purposely go to such gatherings, nor could he leave them — that person is not sinned by the Ijmā' of the Ulamā'.

Ibn Taymiyyah رحمه الله تعالى said, pertaining to someone who willingly, without Darūrah, goes to where there's Munkar, he said:

لا يجوز لأحد أن يحضر مجالس المنكر باختياره لغير ضرورة

It's not permissible for one to attend sittings of Munkar willingly, without a Darūrah.

The least and weakest of Īmān is to change the Munkar in the heart, by hating that evil and Munkar and feeling that it is wrong. And that entails that one should not be anywhere near where the mockery of Islām or statements of Kufr that displease Allāh سبحانه وتعالى are uttered. It's a contradiction for one to claim to change the Munkar in their heart, and have the free will to leave or avoid such gatherings where statements of Kufr or mockery of Islām are uttered, but remain in such settings. Some are not forced, nor under Ikrāh, nor have any Shar'ī excuse to be where Islām is mocked or where words of Kufr are uttered, yet at the same time, they'll say they changed the Munkar in their heart and they'll remain in that setting. In reality, they're lying to themselves about their Inkār of the Munkar in the heart, and worse than that is one who willingly goes to such places knowing any of that will most likely take place. Changing the evil in the heart, the Inkār of the Munkar in the heart, is the weakest of the Īmān and that entails that one must *avoid* such settings or leave them if he's caught up in them, if he's able to. One would never sit for a second, nor go to any gatherings, where his wife, parents, or loved ones are being mocked or abused, but that's underestimated when the abuse, lies, or mockery pertain to Allāh سبحانه وتعالى or the Rasūl ﷺ or to his wives or to his Sahābah.

وَقَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيَسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا
فِي حَدِيثٍ غَيْرِهِ

And it has already come down to you in the Book [i.e., the Qur'ān] that when you hear the verses of Allāh [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation.¹

It's been revealed to you when you hear the Āyāt of Allāh سبحانه وتعالى being denied and mocked don't sit with them until they change their subject. It can't get any clearer.

إِنَّكُمْ إِذَا مِثَلْتُمْ

Indeed, you would then be like them.²

If you remain with them, then certainly you're like them. One must be displeased with that mockery and the Kufr that's said, do the Inkār of the Munkar, and leave in order not to fall under the punishment of these Āyāt. In another verse,

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ

And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversation.³

A direct order to the Messenger ﷺ, that when you come across those who mock the verses of Allāh سبحانه وتعالى, don't sit with them unless they engage in another

¹ [4:140]

² Ibid.

³ [6:68]

topic. If that's said to RasūlAllāh ﷺ, whose level and status of Īmān and Yaqīn is known, imagine anyone else less than him.

Ibn 'Abbās رضي الله عنه said, *"If you sit with those who mock the verses of Allāh سبحانه وتعالى while they're mocking them [where Kufr is mentioned] and you're pleased with it, then you are a Kāfir like them."* Al-Qurtubi رحمه الله تعالى said, *"It's necessary and essential to avoid and shun those who commit sins when that evil behavior appears from them."* You have to avoid them when that evil behavior surfaces from them, because whoever doesn't shun them or abandon them has approved of their actions, and approving disbelief *is* disbelief.

إِنَّكُمْ إِذَا مِثَلْتُمْ

Indeed, you would then be like them.

The same ruling applies to comedy events that have Kufr and mockery of Islām, or games that some play that contain Kufr — that's aside from other Munkarāt that they may contain. The same ruling applies to those who go to gatherings where they criticize, question, doubt, and object to the commands and rules and legislation of Allāh سبحانه وتعالى, or gatherings where they mock the righteous servants of Allāh سبحانه وتعالى for their Dīn or anywhere where statements of Kufr are uttered and mentioned. Statements like, *"Islām is a backward religion"* or *"It's not appropriate for this time and age"*, and *"It's not for all time and ages"*, and so on.