



WIFĀQUL 'ULAMĀ (SA)

ASSOCIATION OF SOUTH AFRICAN 'ULAMA

ASPIRING TO PRESERVE THE ESSENCE OF SUNNAH



admin@wifaq.org.za



wifaq.org.za



084 559 4327



011 852 0466

SURAH AL-KĀFIRŪN AND INTERFAITH?

Ibn 'Abbās radiyallāhu 'anhumā said: "There is no portion of the Noble Qur'ān that infuriates Shaytān more than Sūrah al-Kāfirūn as this Sūrah is a clear manifestation of the Oneness of Allāh Ta'ālā and a clear rejection and refutation of shirk."

WHEN WAS SURAH AL-KĀFIRŪN REVEALED?

The disbelievers of Makkah Mukarramah were perplexed by the growth of the Dīn of Allāh Ta'ālā. The Noble Sahābah radiyallāhu 'anhum took cue from Nabī Sallallāhu 'Alayhi wa Sallam and started spreading the beautiful message of Islām. In an attempt to curtail this progress, one of the schemes the kuffār struck upon was to propose a compromise. Obscuring the truth would secure their existence and prevent the spread of Islām.

They made three proposals to Nabī Sallallāhu 'Alayhi wa Sallam in the hope of achieving their objectives. They presented an illusion of peace through compromise.

THREE PROPOSALS

One: Collective worship. To alternatively worship your Rabb and our idols. We submit to worship your Rabb for one year if you agree to worship our idols the next. In this way, we all "benefit" from both religions.

Two: Do not speak ill of our idols. In return for your silence, we will make you the wealthiest man in Makkah. In addition, we offer you the women of your choice. We are even prepared to make you our leader.

Three: If you choose not to worship our idols, then at least touch or kiss some of them. (i.e., simply acknowledge them).

Sūrah al-Kāfirūn was revealed in this climate.

The Kuffār then realized that cooperation in Dīn and a compromise were not to be expected of Sayyidunā Rasūlullāh Sallallāhu ‘Alayhi wa Sallam. Frustration and despair then drove them to begin persecuting the Muslims.

In short, number one was aimed at compromise. Number two presented the allurement of the dunyā in exchange for silence, and number three sought the recognition of false deities. Remarkably, the same three objectives are found in the attempt at religious unity today.

DISBELIEVERS WILL NEVER ENTER JANNAH

Throughout time, attempts have been made to blur the lines between Islām and kufr. Islām is the only Dīn accepted by Allāh Ta’ālā. Any other belief leads a person to eternal damnation in the Fire of Jahannam. Allāh Ta’ālā, in His Infinite wisdom, has condemned every disbeliever to an eternity in Jahannam. No matter how much good a human may have carried out in his life, in the absence of Īmān, it is all in vain. He will be rewarded in this world, and no portion is left for him in the Ākhirah. A person with reservations in this regard jeopardizes his Īmān.

One of the demands of interfaith engagement today is that one refrains from the claim that his faith is superior to others and that his faith is the only way to salvation. Whereas Allāh Ta’ālā says: *"Verily, the only Dīn (acceptable) to Allāh is Islām."* [Āl- ‘Imrān: 19]. By uniting with the Kuffār and engaging in prayer, we invariably lend credence to their practices.

DISTORTION OF THE MEANING OF THE NOBLE QUR’ĀN

One of the proposals made to Sayyidunā Rasūlullāh Sallallāhu ‘Alayhi wa Sallam was aimed at recognizing the religious practices of the pagans. Sūrah al-Kāfirūn principally rejects this. The notion that this Surah promotes interfaith relations is misleading and amounts to tahrīf (distortion) in the meaning of the Noble Qur’ān. There is a concerted and coordinated attempt to desensitize the Muslim Ummah against the evil of kufr and shirk. The mere use of the word interfaith is deeply problematic in a climate where it has so many negative connotations.

INTERFAITH DIALOGUE TODAY

In the present day, the term "interfaith" is predominantly associated with the unified religion ideology and is being portrayed in a positive light. Interfaith societies internationally have a set of rules that are presented

for productive interfaith dialogue. A cursory glance at these principles makes it clear what the purpose of interfaith dialogue is. The actual objective is the dilution of Allāh Ta'ālā's pure Dīn which is craftily hidden behind the banner of humanitarian and socio-economic co-operation. Is it not unusual that interfaith gatherings are predominantly attended by religious leaders and held at either places of worship, memorial services, or at faith-based congregations?

While Islām permits assisting any person on humanitarian, safety, and mutually beneficial matters, it rejects interaction that promotes the corruption of a Muslim's 'Aqīdah. The promoters of interfaith dialogue today certainly do not confine their approach to this. We are being groomed, at the very least subliminally, to accept and embrace it as an "Islāmic" ideal. Participating in and accepting interfaith gatherings will plant seeds of doubt in future generations, leading to irtidād. May Allāh Ta'ālā save us. We should guard ourselves and certainly not get involved in such dialogue or programmes.

INTERFAITH PRAYERS: A TACIT APPROVAL OF FALSEHOOD?

For a moment, let us examine what happens at an interfaith prayer. A Muslim is expected to make Duā to Allāh Ta'ālā, while the disbelievers remain silent and pay respect. Thereafter, a Jew, Christian, or Hindu prays to his 'deity', and the Muslim is expected to listen attentively and pay respect. Calling unto anyone besides Allāh Ta'ālā is a most severe crime. Here, a Muslim is witnessing clear kufr being perpetrated before him. A deity other than Allāh Ta'ālā is being called upon in his presence. What does his īmān direct him to do? Let alone accept an invitation to attend such a gathering and be a part thereof; if a believer finds himself in such a situation, he is directed to stop the evil or, at the very least, leave that gathering.

'Allāmah Qurtubī Rahimahullāh explains under Sūrah an-Nisā (Āyah 140): "This Āyah indicates that it is necessary to avoid being with the disobedient while they are sinning because the one who does not stay away from them is, in fact, pleased with their actions. Being pleased with disbelief is disbelief in itself. Allāh Ta'ālā mentions: "Indeed, you will then be like them." Whosoever sits in a gathering of disobedience and does not refute their actions is equal in their sin. It is necessary to refute their words

and acts of disobedience. He who cannot refute them should then leave that gathering so as not to fall under the purport of this verse."

The kufr of the Jews and Christians has been defined as extremely severe in the Noble Qur'an. The heavens almost burst therefrom (attributing a son to Allāh Ta'ālā), the earth almost split open, and the mountains almost crumbled to pieces. Attending such a gathering should not even cross the mind of a Muslim.

DAWAH TO ISLĀM: OUR DUTY

The Interfaith initiative also aims at putting an end to the spirit of Dawah in Muslims. Part of interfaith dialogue is the requirement that "participants engaging in dialogue lay aside attempts at missionary activity" (i.e., they do not call upon one another to embrace their religion.) A Muslim engaged in interfaith dialogue is not supposed to invite other participants to Islam. He should instead learn to be content with what the other parties believe.

By the same token, a person engaging in interfaith dialogue must embrace silence as he is not allowed to disapprove of or condemn the falsehood of other religions. This was also one of the proposals made to Nabī Sallallāhu 'Alayhi wa Sallam, and emphatically denounced by the revelation of Sūrah al-Kāfirūn.

Farwah ibn Nawfal radhiyallāhu anhu reports that once he came to Nabī Sallallāhu 'Alayhi wa Sallam and said, "O Rasūlullāh, teach me something that I may recite before going to bed." Rasūlullāh Sallallāhu 'Alayhi wa Sallam said: "Recite Sūrah al-Kāfirūn for verily it is a means of freedom from shirk" [Tirmidhī 3403]

We should regularly recite Sūrah al-Kāfirūn, especially before retiring to bed, and ponder over these important lessons. This will be a means of protection against shirk and engaging in the fallacy of interfaith dialogue.

May Allāh Ta'ālā grant us the ability to recognize truth as truth and follow it. May Allāh Ta'ālā grant us the true understanding of His beautiful words. Amīn