

Issues of Emaan



Shaykh, Dr. Saaleh bin Fawzaan al-Fawzaan

Compiled by: Shaykh 'Abdur-Rahmaan bin Muhammad bin 'Alee Al-Harfee

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The Noble Shaykh, Dr. Saaleh bin Fawzaan al-Fawzaan

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Foreword

All praise is due to Allaah and the prayers and peace be upon (Muhammad *sallalaahu 'alaihi wasallam*) after whom there is no other prophet. To proceed:

This is a compilation of questions forwarded to his eminence, the father, our *Shaykh Al-'Allaamah* Saaleh bin Fawzaan bin 'Abdullaah al-Fawzaan on the issues of *Emaan*, to which he answered during various meetings with him, on the topic of: Questions and Answers on the issues of *Emaan*. So I stood up to transcribe these answers and publish them seeking the reward from Allaah *Ta'ala*, and seeking to benefit the students of knowledge. May Allaah reward *Shaykh* Saaleh all good, raise him and benefit the Muslims by him.

There is no doubt that the issues of *Emaan* are from the most important of issues, and upon it there are many issues of differing, new and old. There have been many talks on it from the first to the last of them from the various people who ascribe to knowledge. From them are those who are in agreement with the truth and from them are those who strayed from the path. And the differing increased such that those who are not from the *Ahlul-'Ilm* (People of Knowledge) delved into it and some of them came with statements that are strange and shocking. So it is obligatory to return the likes of these issues to Allaah and His Messenger first and foremost, and then to the *Salaf-as-Saaleh* (Pious Predecessors), and accept the truth that comes from them as mentioned by Allaah *Ta'aalaa*:

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ ۗ ﴾

“And when there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger (*sallallaahu'alayhi wasallam*) or to those charged with authority among them, the proper investigators would have understood it from them (directly).” (*Surah An-Nisaa* 4:83)

﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ۗ ﴾

“So ask the people of remembrance if you know not” (*Surah An-Nabl* 16:43)

﴿ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ۗ ﴾

“So if you differ in anything amongst yourselves, refer it to Allaah and His Messenger (*sallalaahu 'alaihi wasallam*)” (*Surah An-Nisaa* 4:59)

And referring back to the scholars is from referring to the Messenger (*sallalaahu 'alaihi wasallam*).

Publishing the likes of this book is from returning back to the people of knowledge, so I strived to present it in the best manner so that it will be of benefit today.

I have included a brief biography of the eminent *Shaykh* Saaleh bin Fawzaan al-Fawzaan.

And I ask Allaah to reward the *Shaykh* good, to that which has come from him to Islaam and the Muslims. And may Allaah raise his rank from those who are from the guided, and gather us with the Prophet (*sallalaahu 'alaihi wasallam*) in the *Firdaws Al-A'laa* from the *Jannah*. *Aameen*.

Written by,

‘Abdur-Rahmaan bin Muhammad bin ‘Alee al-Harfee

A brief biography of the noble *Shaykh* Saaleh bin Fawzaan al-Fawzaan

His Name and Lineage

He is the eminent *Shaykh*, *Al-Allaamah Al-Faqeeh*: Saaleh bin Fawzaan bin ‘Abdullaah from the family of Fawzaan, from the village of the tribe Ad-Dawaasir from the people of the town of As-Shamaasiyyah, from the district of Qaseem.

His Upbringing and Studies

Born in the year 1354 AH, and his father died when he was young so he was brought up by his family. He studied the noble Qur’aan, the basics of reading and writing at the hands of the *imaam* of the mosque of his town, as was the norm of the people of that time. And this *imaam* was a great reciter, he was the noble *Shaykh* Hamood bin Sulaymaan At-Talaal (may Allaah have mercy on him), who was later made a judge in the town of Dariyyah in the district of Qaseem.

Then his eminence studied in the government school when it opened in As-Shamaasiyyah in the year 1369 AH. He completed his studies in the School Al-Faysaliyyah in Buraydah in the year 1371 AH, and then was appointed as a Primary teacher. Then he joined the educational institute in Buraydah when it was opened in the year 1373 AH, and graduated in the year 1377 AH. And then he joined the Faculty of *Sharee’ah* in Riyadh and graduated from there in the year 1381 AH. And there he attained his Masters degree, and his thesis was on the title, “*At-Tabqeeqaat al-Mardiyyah fee Al-Mabaahith Al-Fardiyyah*”. And then he got his Doctorate from the same faculty, specializing in *Fiqh*, and his thesis was on the title, “*Abkaam Al-At’imah fee As-Sharee’ah Al-Islaamiyyah*”.

His Positions

After his graduation from the Faculty of *Sharee’ah*, he was chosen as a teacher in the educational institute in Riyadh, and then he was transferred to teach in the faculty of *Sharee’ah*. Then he was transferred to teach in the Department for Higher Studies within the Faculty of the *Usoolu-Deen*, then to the Supreme Court of Justice as the *Mudeer* there. He then returned to teaching there after his period of administration came to an end. He was then made a member of The Permanent Committee for Islaamic Research and Verdicts. And he is a member of the Committee of Senior Scholars, and also a member of the *Fiqh* Committee in Makkah (under ar-Raabitah), and a member of the Committee for Supervision of the *du’aat* (callers) in Hajj. He is also the *imaam*, and *khateeb* at the Prince Mut’ib Ibn ‘Abdul-‘Azeez *masjid* in al-Malaz. He also takes part in answering the questions on the radio program “*Noor ‘alad-Darb*”, as he also takes part in contributing to a number of knowledge based publications at the Committee for Research, Studies, theses and *Fataawa* which are then collected and published. And he also takes part in supervising a number of theses at the Masters Degree and Doctorate level.

His Mashaykh

His eminence, *Shaykh* Saaleh had studied at the hands of a number of well known ‘*Ulama* and *Fuqaha*, the most distinguished of them are: the eminent *Shaykh* Muhammad Al-Ameen Ash-Shanqeetee (*rahimabullaah*); the eminent *Shaykh* Al-Imaam ‘Abdul ‘Azeez bin ‘Abdullah bin Baaz (*rahimabullaah*); *Shaykh* ‘Abdullaah ibn Humayd (*rahimabullaah*); the noble *Shaykh* ‘Abdur-Razzaaq ‘Afeefee (*rahimabullaah*); the noble *Shaykh* Saalih Ibn ‘Abdur-Rahmaan as-Sukaytee (*rahimabullaah*); the noble *Shaykh* Saalih Ibn Ibraaheem al-Bulayhee (*rahimabullaah*); the noble *Shaykh* Muhammad Ibn Subayyal (*hafidhabullaah*); the noble *Shaykh* ‘Abdullaah Ibn Saalih al-Khulayfee (*rahimabullaah*); the noble *Shaykh* Ibraaheem Ibn ‘Ubayd al-‘Abd al-Muhsin (*hafidhabullaah*); the noble *Shaykh* Hamood bin ‘Uqlaa As-Shu’abi (*rahimabullaah*); and the noble *Shaykh* Saalih al-‘Alee an-Naasir (*rahimabullaah*). He also studied at the hands of a number of *shuyookh* from al-Azhar who taught in various institutes and faculties in the Kingdom of Saudi Arabiyyah.

His works

- 1- *At-Tabheeqaat al-Mardiyyah fee Al-Mabaabith Al-Fardiyyah* (A book on inheritance).
- 2- *Abkaamul At’amah fee Shar’iyyah*.
- 3- *Irsbaad ‘ilaa Sabeeh I’tiqaad*.
- 4- *Sharh al-‘Aqeedatul Waasitiyyah*.
- 5- *Al-Bayaan feemaa Akhtaa Ba’udul Kitaab*.
- 6- *Al Majmoo’aat Al-Muhadaraat Fee Al-‘Aqeedah wal-Da’wah*.
- 7- *Khutabul Minbariyyah fee Munaasibul ‘Asriyyah*.
- 8- *Min A’ulaamul Mujaddideen Fee Al-Islaam*.
- 9- *Rasaail Fee Al-Mawadeeil Mukhtalifah*.
- 10- *Majmoo’al Fatawa Fee Al-‘Aqeedah wal-Fiqh* (Transcribed from *Noor ‘Ala-Darb*)
- 11- *Naqd Kitaab Halaal wal-Haraam Fee Al-Islaam*.

The *Shaykh* has a number of books other than these that are mentioned. Some of them are published and some of them are in the process of being published.

The admonition of *Shaykh* Ibn Baz to refer back to *Shaykh* Saaleh al-Fawzaan

It is narrated consecutively that when his eminence, *Shaykh* ‘Abdul ‘Azeez bin Baaz was asked regarding whom the people should return back to after him, he replied: *Shaykh* Saaleh al-Fawzaan. So it was asked: Should we ask so and so? He said: So and so is a *Faqeeh*, but ask *Shaykh* Saaleh. It was narrated to me from one of the students of knowledge who was close to his eminence, *Shaykh* Ibn Baaz that when he himself asked regarding this and the *Shaykh* gave the same reply.

So I admonish myself and all of my brothers to benefit from the knowledge of *Shaykh* Saaleh- may Allaah benefit the Muslims by him. And I ask Allaah to forgive him and to preserve him upon good, and to make him from the company of the Prophets, the trustworthy, the martyrs and the righteous. And may Allaah raise high Islaam and Muslims by him. *Aameen*.

Written by

‘Abdur-Rahmaan bin Muhammad al-Harfee

Ad-Dammaam

Fajr, Monday 12/09/1422

Introduction of the noble *Shaykh* Saaleh bin Fawzaan al-Fawzaan

All praise is due to Allaah. Prayers and Peace be upon our Prophet Muhammad and his family and his companions.

To proceed:

Indeed the issues of '*Aqeedah* (creed) are of great importance so it is obligatory to learn '*aqeedah* with all of its aspects, issues and to take it from the *Ahlul-'Ilm*. It is not enough just to ask questions and seek answers for them, what is important is to answer the many questions, for indeed ignorance has increased.

So it is *maajib* upon whosoever wants to benefit his self and his Muslim brothers to learn the '*aqeedah* from its first to the last, learn all its aspects and issues, and to take it from the *Ahlul-'Ilm* and the books of the *Usool* (foundations) from the books of the *Salaf as-Saaleh*. This will diminish the *jahl* (ignorance) hence there will be no need for the many questions, and also if he is able he should clarify it to the people and teach the ignorant, as they are the most in need for the (correct) '*aqeedah*. Likewise '*aqeedah* cannot be taken from books alone or by reading and revising (only) since its issues cannot be primarily sought from books or from revision (alone)! Rather it can be achieved by *rivayyah* (narrating) upon *Ahlul-'Ilm* and *Ahlul-Baseerah* (People of Insight), those who understand it and give rulings upon its various issues. This is what is obligatory as an advice upon us, the students of knowledge, at a time when the questions on the affairs of '*aqeedah* have increased due to the people not learning it. Or that the people talk on '*aqeedah* and issues related to it based on *jahl* (ignorance) or based on their readings and revisions, this is from the reasons that the difficulties and hardships have increased, leading to *juhood* (denial) and discord. This is since if we return to our own understanding without taking knowledge from its sources and its people and if we rely only to our readings and understandings this will lead to differing in this important affair, because the understandings and intellects differ.

Our *Deen* came with unanimity and agreement in opposition to sectarianism. It came with allegiance to *Ahlul Emaan* and disassociation from the *Kuffaar* (Disbelievers). Certainly this cannot be achieved except by taking the matters of religion from its rightful sources and from its scholars who uphold it, and while learning it, one teaches and propagates it to those after them. This is the path to correct knowledge on '*aqeedah* and other than it, '*aqeedah* being the most important affair due to it being the foundation and differing in '*aqeedah* leads to misguidance and this leads to sectarianism within the Muslims. And there is no need for new writings on '*aqeedah*, the books of the scholars of the *Salaf* and those who followed them are enough for us. Most of the books that have been published in these times on this matter are like scum and of no benefit. And the *tanfeeq* is from Allaah.

Answers to the Questions

First Question

How does *Kufr al-Akbar* (Major Disbelief) or *Riddah* (Apostasy) come about? Is it specifically by *P'tiqaad* (Belief), *Juhood* (Denial) and *Takdheeb* (Outright rejection) or is it much general than this?

Disbelief and Apostasy can occur by falling into a nullifier from the nullifiers of Islaam which are well known from the *Ablul-'Ilm*. Whosoever falls into any of it without the excuse of ignorance then he is a *Murtadd* (apostate) and a *Kaafir*, so we judge him according to what is apparent from him from his statements and actions. We judge him with this because upon us is to judge on what is apparent. As for the affairs of the hearts then no one knows it except Allaah *Sububaanahu wa-Ta'alaah*. Whosoever made a statement of *Kufr* or fell upon an action of *Kufr*, then we judge him in accordance to his statement and what obligates from his speech and his deed, so we take it to be from the affairs of apostasy except that he is a *jaahil* (ignorant) upon ignorance which excuses him or he fell into it under compulsion. This is the 'Aqeedah upon that which is apparent, in the Book and *Sunnah*, for example *Shirk al-Akbar* (Major Polytheism) and *Kufr al-Akbar*. As for that which is hidden then the proof should be established to the understanding of the one in opposition with the correct position in it.

Second Question

Here there are those who say: Emaan is statement, belief and action, but action is *Shart Kamaal* (Condition of perfection) of it? And they also say: *Kufr* cannot occur except with belief. So is this statement from the statements of *Ahlu-Sunnah* or not?

Who ever said this does not understand *al-Emaan*, nor does he understand *al-'Aqeedah*, this is the one whom I have mentioned in the foreword to study the 'Aqeedah from the *Ablul-'Ilm* and to take it from its rightful sources and then he will know the answer to this question.

As for his statement that "*Emaan* is statement, belief and action" and after that he states that "Actions are from the *Shart* (condition) of *Kamaal* (perfection) of *Emaan* and its *Sibhab* (correctness), then these statements contradict each other. How can one say that actions are from *Emaan* and at the same time say that actions are from its *Shart*!?"

It is known that the *Shart* is outside of the reality of what it is a condition for. And actions are inside *Emaan* according to the *Ahlu-Sunnah* not outside it, so this is what is contradicted by him. This one wants to bring together the statement of the *Salaf* and that of the later ones, and his understanding is at odds because he does not know the statement of the *Salaf* nor does he know the reality of the

statement of the later one so he intends to combine between them. Indeed *Emaan* is statement, action and belief, and action are from *Emaan* and it is part of it. It is not a *Shart* from the *Shuroot As-Sibbah* (Conditions of Existence) or *Shart Kamaal* (Condition of Perfection) and other than these statements that are referred to these days. *Emaan* is statement of the tongue, belief of the heart and action upon the limbs, it increases with obedience and decreases with disobedience. This is what the *Ahlu-Sunnah wal-Jamaa'ah* said with regards to it, old and new in opposition to the *Murji'ah*.

Third Question

Are actions from the *Rukn* (Pillar) of Emaan and *Juzu'* (part) of it? Or is it from the *Shart Kamaal* (Condition of Perfection) of it?

This question is the same as the previous question. The questioner of this does not know the reality of *Emaan*. That is why he has asked again: 'are actions *juzu'* (part) of Emaan or is it a *Shart* (condition) of it?' This is because this one has not taken the '*Aqeedah* from its sources and foundations and from its scholars. As we have mentioned that there is no action without *Emaan* and no *Emaan* without action, understand the reality of *Emaan*. Actions are from *Emaan*, statements are from *Emaan*, beliefs are from *Emaan*, and all of this together is *Emaan* of Allaah '*Aziza wa-Jal* with the *Emaan* of His Books, His Messengers, the Last Day, and *Emaan* of *Qadar* (Predestination), the good of it and the bad of it.

Fourth Question

What are the types of *Murji'ah* and what are their sayings with regard to *Emaan*?

The *Murji'ah* are of four types:

The first type: They are those who say that Emaan is mere *ma'rifah* (cognizance) even if it does not reach *tasdeeq* (attestation). This is the saying of *Jahmiyyah*. This is the worse and the most disgusting of statements of the *Murji'ah*. And this is *Kufr* (disbelief) in Allaah '*Aziza Wa-Jal* since the foremost of the *Mushrikeen* (polytheists), Pharaoh, Haamaan, Qaroon, and Iblees all had cognizance of Allaah '*Aziza Wa-Jal* in their hearts, but they did not utter it from their tongue nor did they attest to it in their heart and nor did they act on it with their limbs. This cognizance did not benefit them.

The second type: They are those who say that Emaan is only the *tasdeeq* (attestation) of the heart, and this is the saying of *Asbaa'irah*. This is also a *baatil* (false) statement since the *Kuffaar* have attestation of the heart, they knew that the Qur'aan is true and that the Messenger (*sallalaahu 'alaihi wasallam*) is true, and the Jews and Christians knew that.

﴿الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾

“Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad [sal-Allâhu 'alayhi wa sallam]) as they recognize their sons. But verily, a party of them conceals the truth while they know it –which are written in the Taurât (Torah) and the Injîl (Gospel)].” (Surah Al-Baqarah 002:146)

So they (the Jews and Christians) attest to this in their hearts. And with regards to the *Mushrikeen*, Allaah said:

﴿قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَيَّاتِ اللَّهُ تَجْحَدُونَ ﴿١٤٦﴾﴾

“We know indeed the grief which their words cause you (O Muhammad [sal-Allâhu 'alayhi wa sallam]): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the Zâlimûn (polytheists and wrong doers) deny.” (Surah Al-An'aam 006:033)

Indeed they did not utter it upon their tongues nor did they act upon it from their limbs though they attested to it in their hearts, so they were not considered as Believers.

The third type: The *Ashaa'irah* accepts the statement of this sect, and they are the *Karaamiyyah*. They are those who say the *Emaan* is statement of the tongue even without the belief of the heart. There is no doubt that this statement is *Baatil* since the *Munaafiqeen* (Hypocrites), those who are of the lowest level of Hell-fire, say from their tongues that they testify that “there is no deity worthy of worship except Allaah and that Muhammad is the Messenger of Allaah”, and they act on this upon their limbs but they do not believe in it nor do they attest to it in their hearts as Allaah said:

﴿إِذَا حَاءَكَ الْمُنَافِقُونَ قَالُوا نَشَهِدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١٠٦﴾ أَخَذُوا أَيْمَانَهُمْ حُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٠٧﴾﴾

“When the hypocrites come to you (O Muhammad [sal-Allâhu 'alayhi wa sallam]), they say: “We bear witness that you are indeed the Messenger of Allâh.” Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the path of Allâh. Verily, evil is what they used to do.” (Surah Al-Munaafiqoon 063:001)

And Allaah said:

﴿يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ﴾

“They say with their tongues what is not in their hearts.” (Surah Al-Fath 048:011)

The fourth type: They are the *Murji'atul Fuqahaa*, and they are most hidden sect of *Irjaa*. They are those who say that Emaan is belief of the heart and the statement upon the tongue only. They say that actions do not enter into Emaan. This is the saying of *Murji'atul Fuqahaa* and this is not correct either since there is not Emaan without action.

Fifth Question

Is there a difference of opinion with *Ahlu-Sunnah* and *Murji'atul Fuqahaa* in the issues of actions of the heart and limbs? Is it a *lafdhee* (verbal) difference or that of *ma'nawee* (meanings)? We hope from you, your Eminence, a detail on this.

The dispute of *Murji'atul Fuqahaa* with the majority of *Ahlu-Sunnah* is in the issue of actions of the limbs, the apparent actions such as *Salaat* (Prayers), *Siyaam* (Fasting) and *Hajj*. They (the *Murji'atul Fuqahaa*) say that actions are not from Emaan but actions are *Shartul Emaan* (Condition of Emaan), either it is *Shart Sibhab* (Condition of Validity) or *Shart Kamaal* (Condition of Perfectness). This statement is not correct and as is known to us, the dispute between them and the majority of *Ahlu-Sunnah* is a dispute in its meaning not a verbal dispute. This is since they say that Emaan does not increase nor does it decrease due to actions nor does it increase with obedience and does not decrease with disobedience. And also since they say that the *Emaan* of the people are of the same level due to their having attestation of the heart with the statement upon the tongue. This is incorrect as has been mentioned before. Allaah has named *As-Salaat* (the Prayers) as *Emaan*:

﴿ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ﴾

“And Allâh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem).” (Surah Al-Baqarah 002:143)

That is their *Salaat* towards *Bayt Al-Maqdis*, the *Salaat* was named *Emaan* and it is an action. The Prophet (*sallallahu 'alaibi-salaam*) said:

الإيمان بضع وسبعون أو بضع وستون شعبة فأفضلها قول لا إله إلا الله وأدناها
إمالة الأذى عن الطريق والحياء شعبة من الإيمان

“*Emaan* is seventy or sixty odd branches. The highest of it being the statement that there is no deity worthy of worship except Allaah and the lowest of it is removing harm off the path.

Shyness is a branch of *Emaan*.” (Narrated by Muslim)

And from these branches some are statements, some are beliefs, some are actions and all of it is named *Emaan*. So it was said: (*Emaan* is seventy odd branches). If it was a single entity it would not have any branches.

Sixth Question

What is the ruling on the one who abandons all of the outward actions but states the *Shahadatayn* and believes in the *faraaid* (obligatory actions) without acting on any of it? Is this a Muslim or not? Knowing that there is no legal excuse upon him to not establish the obligatory actions?

It is not possible for him to be a *Mu'min* (Believer). Whosoever has belief in the heart, statement of the tongue but does not act upon his limbs, abandons all of the actions without any excuse then he is not a *Mu'min*. This is because *Emaan*, as we have mentioned and as it is known to *Ablus-Sunnah*, is statement upon the tongue, belief of the heart, and actions upon the limbs. *Emaan* cannot be achieved except by combining all of this. As for the one who leaves any one of this then he cannot be a *Mu'min*.

Seventh Question

Is the following true: “The one who says that ‘Emaan statement, action and belief. It increases and decreases’ is free from all of ‘irjaa even if he says that ‘there is no *Kufr* except with belief and juhood (denial)’”?

This (statement) is contradictory. His statement “is no *Kufr* except with belief and juhood (denial)” is in contradiction to his statement “*Emaan* is statement upon the tongue, belief of the heart and actions upon the limbs”.

This is because if *Emaan* is statement upon the tongue, belief of the heart and actions upon the limbs and it increases with obedience and decreases with disobedience then it means that the one who is devoid of any action cannot be a *Mu'min*. This is because *Emaan* is all of these altogether, it is not enough without one another. *Kufr* is not restricted to *juhood* (denial) only. But *juhood* is from the types of *Kufr*. *Kufr* can occur with statement, action, belief, and with doubt as is mentioned by the scholars. Look in to the chapter on the rulings of the apostate in the books of Fiqh.

Eighth Question

Is the following statement correct or not: “The one who curses Allaah and the Messenger (sallalaahu ‘alaihi wasallam), this is not Kufr in itself but rather it is an indication and a sign of what is in his hidden in the heart”?

This (statement) is false, since Allaah has ruled the *Munaafiqeen* (Hypocrites) with *Kufr* (disbelief) after (them having) *Emaan* due to their statement: ‘We have not seen anyone more eager to fill their stomachs nor more lying with their tongues nor more cowardly in the battlefield than the likes of these companions of ours.’ They meant by this the Messenger of Allaah (*sallalaahu ‘alaihi wasallam*) and his Companions. So Allaah revealed the ayah:

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَيْدِيهِمْ وَآيَاتِهِمْ وَرَسُولُهُمْ كُنْتُمْ تَسْتَهْزِءُونَ ﴿٥٦﴾
 لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ ﴾

“If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh [Subhânahu wa Ta'âla], and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger [sal-Allâhu 'alayhi wa sallam] that you were mocking?" Make no excuse; you disbelieved after you had believed.” (*Surah At-Tawbah* 009:065-066)

So they have disbelieved in this situation, and it was not conditioned whether they had belief of it in their heart. They were ruled with *Kufr* because of what they did, though they said **"We were only talking idly and joking"**, meaning that they did not intend what they said in their hearts. And likewise is the saying of Allaah:

﴿ مَخْلُوفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ ۚ ﴾

“They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm” (*Surah At-Tawbah* 009:074)

They were judged with *Kufr* for their statement of *Kufr*, and they were given the news that they have disbelieved after accepting *Islaam*.

Ninth Question

What is the ruling upon the one who blaspheme Allaah and His Messenger (*sallalaahu ‘alaihi wasallam*) and blasphemes the religion? And when he is advised he claims he is seeking power and sustenance, so is this one a Kaafir or a Muslim who is in need of lashing and punishment? And do we say here that there is a difference between blasphemy and the one who blasphemed?

It is not permissible for anyone to disbelieve in Allaah whether by statement, action, or by doubt and claim that he is seeking sustenance! Verily sustenance is from Allaah, Glorified be He. Allaah *jalla wa’ala* said:

وَمَنْ يَتَّقِ اللَّهَ تَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

“And whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allaah, then He will suffice him. Verily, Allaah will accomplish his purpose. Indeed Allaah has set a measure for all things.” (Surah At-Talaaq 065:002-003)

Indeed sustenance is in the hands of Allaah, and Allaah has judged the one who seeks the *dunya* over *akbriyah* (hereafter) with *Kufr*. Describing the *Munafiqeen* and the apostates Allaah said:

ذَٰلِكَ بِأَنَّهُمْ أُسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

“That is because they loved and preferred the life of this world over that of the Hereafter. And Allaah guides not the people who disbelieve.” (Surah An-Nahl 016:107)

Ergo, it was judged as such because they abandoned *Emaan* for the reason that they wanted to compromise with the people and to be with them.

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ

Would that they were content with what Allaah and His Messenger [*sallalaahu ‘alaihi wasallam*] gave them and had said: "Allaah is Sufficient for us. Allaah will give us of His bounty, and so will His Messenger [*sallalaahu ‘alaihi wasallam*] (from alms). We implore Allaah (to enrich us)." (Surah At-Tawbah 009:059)

So whoever agrees with the *Kufr* of the *Kuffaar* just to be with them then he is a *Kaafir* like them, who prefers the life of this world over the hereafter.

Tenth Question

What is the statement upon the one who builds a monument upon the graves and mosques, and he gathers on it wealth and administers a committee for it? And the people worship them, makes *tawaaf* around them, making *du'a* to them and slaughtering for them?

The ruling upon this one is that he has disbelieved with this action as his deed was inviting the people to *Kufr*. Establishing monuments and shrines, calling people to worship them and seeking the aid of the people for it, this is proof that he is pleased with his calling to *Kufr* and misguidance. Refuge is sought from Allaah! And if his intent was just to gather wealth using this as a medium then verily he has sold his religion for the life of this world and he falls under this statement of Allaah:

ذَلِكَ بِأَنَّهُمْ أَتَّحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

“That is because they loved and preferred the life of this world over that of the Hereafter. And Allaah guides not the people who disbelieve.” (Surah An-Nahl 016:107)

Eleventh Question

Is the prayer behind the *Imaam* who seeks (*istiqaasa*) aid from the dead correct or not? And is it correct to pray behind a person who lies upon, deceives and mocks the righteous? Should we pray ourselves if it is known that he lies and sins?

The prayer behind the one who seeks aid from the dead is not correct because this is *Shirk Akbar* (Major Polytheism) which takes the person out of the fold of the religion. This is not a *Muslim*, and prayer behind him is not correct nor is his own prayer correct. It is a condition for the *Imaam* to be a person who has *Emaan* of Allaah and His Messenger, and acts on the religion of *Islam* outwardly and inwardly.

As for lying upon and mockery of the righteous then this is from the Major sins of the Major Sins. This is from those major sins that do not reach to the level of *Shirk* and *Kufr*. But nevertheless this person does not deserve to be the *Imaam* of the people. But if one happens to join the prayer while such a person is leading it, then he should pray with him. He should pray behind him and should not pray alone. If there is a righteous *Imaam* then he should pray behind him.

Twelfth Question

There are some *hadeeth* which are taken as evidence by some of those who say that the one who leaves all of the actions is a believer who has weak *Emaan*, such as the *hadeeth* “without them having done any good actions” and the *hadeeth* of *Bitaaqah* and other than that from the *hadeeth*, so how do we respond to this?

This is taking the *Mutashaabihaat* as evidence, and this is the path of the *Ahlul Zaiq* (People of Deviation). Allaah said regarding them:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ

فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ

“It is He Who has sent down to you (Muhammad [*sallalaahu ‘alaihi wasallam*]) the Book (this *Qur’aan*). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkâm* (commandments), *Al-Fara’id* (obligatory duties) and *Al-Hudud* (laws for the punishment of thieves, adulterers)]; and others not entirely clear. So, as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof” (*Surah Aal- ‘Imraan* 003:007)

They take those which are *mutashaabihaat* (unclear) as evidences while abandoning those which are *Mubkam* (clear), which are interpreted and clarified. The *Mutashaabihaat* should be returned to the *Mubkam*, so it should be said that the one who abandons the actions for a legal excuse, and he was in this state up until his death, then this person is excused and it upon the likes of this person that these *hadeeth* should be referred to. So it is said: This person uttered the two testimonies, believing in it sincerely and then died in the state of not done any action as it is mentioned by the prophet (*sallalaahu ‘alaihi wasallam*): “The one who said that ‘there is no deity worthy of worship except Allaah’ and disbelieved in all that which are worshipped besides Allaah then his wealth and blood is forbidden. And his end is with Allaah”. The prophet (*sallalaahu ‘alaihi wasallam*) also said: “Verily Allaah had made forbidden hell-fire upon the one who said that ‘there is no deity worthy of worship except Allaah’, thereof seeking only the face of Allaah”. This person is not in a state that he can do any action in spite of his uttering of the two testimonies believing in its meaning and in sincerity to Allaah. Though this was the case he did not have any opportunity to do any actions up until his death. It is for these persons that the *hadeeth* of *bitaaqah* and other such *hadeeth* should be referred to. And it is upon the likes of this person that the *hadeeth* about those who would be taken from the hell-fire though they had not done any good deeds should be referred to. As the one who abandons actions all together deliberately then he cannot be a *Mu’min*. This is the complete meanings of all of this *hadeeth* together.