



Questions Concerning Actions And Their Relation to Eemaan

Imaam Muhammad Ibn Saalih al-'Uthaymeen (d.1420H)

Translation by Maaz Qureshi¹

Version 1.1

[Q.1]: A person says *Laa ilaaha illallaah* (there is no deity worthy of worship besides Allaah), sincerely and truthfully from his heart, with submission and compliance. However, he does not perform any good action, despite the capability of performing the action. Does he enter into the Will of Allaah, or is he a disbeliever?

[A.1]: I say - and the praise is for Allaah- if he does not pray, then he is a disbeliever, even if he says *Laa ilaaha illallaah*. If he were truthful in his statement of *Laa ilaaha illallaah* and sincere in it, then - by Allaah - he would not have abandoned the Prayer, because the Prayer is the connection between a person and Allaah the Mighty and Majestic. Indeed, there occurs in the proofs from the Book and the *Sunnah* and correct insight and the consensus of the Companions - just as it has been mentioned by more than one person - that the person who abandons the Prayer shall abide in the Fire of Hell. And he will not come under the Will of Allaah. So if we say that, then we have not said it out of emptiness. Rather, when we say that, then we have only said it due to the proofs found in the statements of Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*), and the statements of the Companions who mentioned their consensus upon this. 'Abdullaah Ibn Shaqeeq said that the Companions of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) did not hold anything to amount to disbelief if left off, except the Prayer. Likewise, the consensus of the Companions upon the disbelief of the one who abandons the Prayer is quoted by al-Haafidh Ibn Raahawayh (d.238H) - *rahimahullaah* - and he is a famous Scholar.² As for the rest of the actions, if a person abandons them, he will be under the

¹ Taken from *al-Asaalah* (issue 28/p. 71-78) - slightly adapted, being a transcript of the audio cassette, *al-As'ilatul-Qatariyyah*. Notes were added by the editors of the *al-Asaalah* magazine, then additional notes were added by the translator.

² *Ahlus-Sunnah walJamaa'ah* - *Ahlul-Hadeeth* - the followers of the *Salafus-Saalih* have differed concerning the ruling upon the one who abandons the Prayer, as was quoted by Aboo Ismaa'eel 'Abdur-Rahmaan Ibn Ismaa'eel as-Saabooni (d.449H) - *rahimahullaah* - in *al-'Aqeedatus-Salaf Ashaabul-Hadeeth* (p. 92-93), and by al-Baghawee (d.516H) - *rahimahullaah* - in *Sharhus-Sunnah* (2/179-180), and by ash-Shawkaanee (d.1250H) - *rahimahullaah* - in *Naylul-Awtaar* (1/369). And Imaam Ibnul-'Uthaymeen has mentioned it as well in his treatise, *al-Hukm Taarikus-Salaat* (p. 1), where he said, "This is an affair from amongst the affair of great knowledge. Indeed, the people of knowledge from the *Salaf* to the *Khalaf* have differed concerning it." So the difference concerning the affair of the one who abandons the Prayer is a difference that is known

Will of Allaah. Meaning, if he does not pay the *zakaat* (alms) for example, then this one is under the Will of Allaah, because the Prophet (*sallallaahu 'alayhi wa sallam*) mentioned the punishment of the one who rejects the *zakaat*. He said, "Then he will see his path, it will either lead to Paradise, or to Hell." And it is known that if he was a disbeliever, he would not be traversing a path to Paradise. And fasting and *Hajj* (pilgrimage) are likewise; whoever abandons them does not disbelieve, he is under the Will of Allaah. However, he could be from amongst the most corrupt servants of Allaah.

[Q.2]: Is there a difference amongst *Ahlu-Sunnah* concerning judging this man based upon the ruling of the one who abandons four pillars of Islaam, and is there a difference concerning that?

[A.2]: It is not possible for me to recollect the issue of difference. However, it is obligatory upon us to know that *kufir* (disbelief) is a *Sharee'ah* ruling that cannot be applied, except upon the one whom the *Sharee'ah* applies it. And the basic origin (*asl*) of every Muslim is Islaam, until there comes a proof demonstrating that he left from it. And rushing to perform *takfeer* is very, very, very dangerous; to the extent that the Prophet (*sallallaahu 'alayhi wa sallam*) warned against it. That is to say that he warned against *takfeer*. "Whoever accuses a man of disbelief, or says, 'O enemy of Allaah,' yet he is not like that, it will come back upon him."³

amongst *Ahlu-Sunnah wal-Jamaa'ah*. However, the extent of the difference does not come out into the issues of *takfeer* from these affairs. So whoever, broadens the extent of the difference amongst *Ahlu-Sunnah* to the issues of *takfeer*, like the one who denies their difference concerning the issue of the one who abandons the Prayer, then sufficient for us is what was sufficient for them - *rahimahullaah* - as is found in the advice of the Shaykh - *hafidhahullaah* - in his answer to the ninth question.

³ Related by Muslim (1/71), refer to *Sharhul'Aqeedatit-Tahaawiyyah* (no. 370) with the checking of Shaykh al-Albaanee. **BENEFIT - THE DANGER OF RUSHING TO PERFORM TAKFEER:** Commented an-Nawawee (d.676H) with regards to the aforementioned *hadeeth*, "They differ as regards interpretation of this returning. So it is said, Disbelief (*kufir*) returns upon him if he is making that lawful,' and this is far from the context of the narration. And it is said: It is taken to refer to the *Khawaarij* since they declare Believers to be disbelievers." Refer to *Sharh Saheeh Muslim* (2/50). Stated al-Haafidh Ibn Hajar (d.852H) with regards to the interpretation of this *hadeeth*, "And what is correct is that the *hadeeth* was said as a warning against a Muslims saying that to his brother. And it is said, 'What returns upon him is his speaking ill of his brother and the sin of declaring him a disbeliever,' and this is reasonable. And it is said, 'It is to be feared that will lead him into disbelief,' just as it is said, 'Sins lead towards disbelief. So it is to be feared that if he continues in that and persists in it then he will have an evil end. And I prefer from these sayings that it refers to one who says it to one from whom nothing is known except Islaam and there is no justification for his claim that he is a disbeliever. So in such a case he becomes a disbeliever because of that as will be explained. So the meaning of the *hadeeth* is that his judgement of *takfeer* returns upon himself so what is meant is *takfeer* not *kufir* - so it is as if he passed judgement of *kufir* upon himself since he passed this judgement on one who is like him." Refer to *Fathul-Baaree* (10/466). Said Imaam ash-Shawkaanee, "Judging that a Muslim has left Islaam and entered into disbelief is something that it is not fitting for a Muslim who believes in Allaah and the Last Day to do, except with a proof (*burhaan*) which is clearer than the day-time sun. Since it is established in the authentic *hadeeth*, reported by a group of the Companions that he who says to his brother, 'O *Kaafir!*' Then it returns back to one of them. And in another wording, 'Whoever addresses a man with *kufir*, or says 'Enemy of Allaah!' and he is not that it returns back upon him. And so there is in these *ahaadeeth* and their like the severest reprimand and the greatest warning against hurrying to perform *takfeer*; and Allaah - the Mighty and Majestic says,

[Q.3]: How do we understand the *hadeeth* of Muslim, from Abee Sa'eed al-Khudree? There occurs in it, "So Allaah will take out from it (Hell) a people who had not done any good."⁴

[A.3]: We understand it as being general, and that the proof for the disbelief of the one who abandons the Prayer is specific. It is known amongst the Scholars that the general cannot take precedence over the specific, because this *hadeeth* does not say, 'those who did not pray.' This goes to the extent that we can say that this contradicts the texts showing the disbelief of the one who abandons the Prayer. Rather, he said, "...who had not done any good," so the text does not specifically mention the Prayer. Rather, it is general and the texts indicating the disbelief of the one who abandons the Prayer is specific, so it is specified by what specified it.

[Q.4]: Is the difference concerning the one who abandoned the Prayer a difference that has entered into the realm of *Ahlu-Sunnah* or not?

[A.4]: Yes, it is a difference that has entered into the realm of *Ahlu-Sunnah*. And *Ahlu-Sunnah* differ amongst themselves concerning this, just as they differ - for example -

"But such as open their breast to disbelief." [Sooratun-Nahl 16:106]

So it has to be the case that the heart embraces disbelief and the heart is at peace with it and the soul is satisfied with it - so the appearance of wicked beliefs is not to be taken into account here - especially if one is ignorant of the fact that they are contrary to Islaam. And likewise, account will not be taken of the appearance of an action of disbelief whose doer did not intend by it to leave Islaam and enter into disbelief - and likewise account will not be taken of a word spoken by a Muslim which is a saying of disbelief - but he does not believe what it means." Refer to *SaylulJarraar* (4/578).

⁴ **BENEFIT - IBNUL'UTHAYMEEN AFFIRMS HIS DEFENSE OF IMAAM AL-ALBAANEE AND HIS SCHOOL:** Said Imaam Muhammad Ibn Saalih al'Uthaymeen (d.1421H) - *rahimahullaah* - about al-Albaanee and those who accuse him of *irjaa'*, "Whoever accused Shaykh al-Albaanee of *irjaa'* has erred. Either he is one who does not know al-Albaanee or he is one who does not know *irjaa'*. Al-Albaanee is a man from *Ahlu-Sunnah* - may Allaah have mercy upon him - a defender of it, an Imaam in *Hadeeth*. We do not know of anyone who has surpassed him in our time. However, some people - and we ask Allaah's pardon - have jealousy in their hearts. For when one of them sees that a person has been met with acceptance, he begins to find fault with him on account of something, just like the hypocrites, those who used to defame those believers who would give freely in charity - and those who would find nothing but the striving of the believers. So they would defame the one who would give charity in abundance, and also the poor person who would give charity! We know the man from his books - may Allaah have mercy upon him - and I know him from sitting with him on occasions. He is *Salafee* in *'aqeedah*, of sound *manhaj*. However some people desire to perform *takfeer* of the servants of Allaah due to something that Allaah did not perform *takfeer* of them. Then they claim that whoever opposes them in this *takfeer* is a *Murjiyee'* - a lie, slander, and mighty fabrication. Therefore, do not listen to this saying regardless of whomever it comes from!" From the audio cassette, *Makaalmaat ma'a Mashaayikhid-Da'watis-Salafiyyah* (no. 4). Directly after the Standing Committee delivered its verdict upon the two books of Shaykh 'Alee Hasan, some of the students of knowledge from Yemen, from the students of Abul-Hasan al-Ma'aribee phoned Shaykh Muhammad Ibn Saalih al'Uthaymeen - *rahimahullaah* - on the 28th of Jumaadal-Aakhirah 1421H and asked him, "What is your view concerning the *fatwaa* issued by the Standing Committee concerning the two books of Shaykh 'Alee al-Halabee, *at-Tahdheer min Fitnatit-Takfeer* and *Sayhatun-Nadheer*, and what is your view concerning it?" The Shaykh replied, "I have not read the two books, and I do not like the fact that this *fatwaa* was issued, because there is within it what creates turmoil amongst the people - and my advice to the students of knowledge is they should not give any care for the *fatwaa* of so and so and so and so..."

concerning the requirements of ablution and the obligations of ablution from the meat of the camel and whatever else resembles that.

[Q.5]: Some say that if one leaves off actions with the limbs completely has left from *eemaan*. However, it does not necessitate that he does not benefit from it due to the origin of *eemaan* and the *shahaadatayn* (two testimonies). Rather, he benefits from them just like the one who wishes to perform *Hajj* (pilgrimage), yet he does not see 'Arafah, despite the fact that it is a pillar. So he still benefits from the other pillars. So what is your statement concerning that?

[A.5]: We say that this is not correct. He will not benefit from his *eemaan* whilst abandoning the Prayer which the texts indicate to result in the disbelief of the one abandons it. Likewise, if he abandons stopping at 'Arafah, his *Hajj* will not be correct, as is indicated by the *Sunnah* of the Prophet (*sallallahu 'alayhi wa sallam*). As for the one who reaches 'Arafah before *Fajr* on the day of sacrifice, then he has reached it, and whoever does not, then he has not; to the extent that if he continues after that to the stoning, setting up at Minaa, *tawwaaf* (circling the *Ka'bah*) and the *sa'ee* (running between as-Safaa and al-Marwaa), he would not have performed *Hajj*.

[Q.6]: Some say that the statement of Shaykh al-Albaanee (d.1420H) – *rahimahullaah* – concerning *eemaan* was the statement of the *Murji'ah*. So what is your statement concerning that?

[A.6]: I say as the elder said,

‘Speak about him, there is no blame upon your father due to rebuke;
Or fill the gap that he had.’

Indeed, al-Albaanee was a Scholar, *muhaddith* and *faqeeh*, even though he was stronger in *hadeeth* than *fiqh*. And I do not know of any of his speech ever indicating *irjaa'*. However, those who wish to perform *takfeer* of the people say about him and his likes that they are *Murji'ah*.⁵ So it is by way of applying evil nicknames,⁶ and I testify for Shaykh al-Albaanee –

⁵ **BENEFIT – IBNUL'UTHAYMEEN AFFIRMS HIS DEFENSE OF IMAAM AL-ALBAANEE AND HIS SCHOOL:** Said Imaam Muhammad Ibn Saalih al-Uthaymeen (d.1421H) – *rahimahullaah* – about al-Albaanee and those who accuse him of *irjaa'*, “Whoever accused Shaykh al-Albaanee of *irjaa'* has erred. Either he is one who does not know al-Albaanee or he is one who does not know *irjaa'*. Al-Albaanee is a man from *Ahlu-Sunnah* – may Allaah have mercy upon him – a defender of it, an Imaam in *Hadeeth*. We do not know of anyone who has surpassed him in our time. However, some people – and we ask Allaah’s pardon – have jealousy in their hearts. For when one of them sees that a person has been met with acceptance, he begins to find fault with him on account of something, just like the hypocrites, those who used to defame those believers who would give freely in charity – and those who would find nothing but the striving of the believers. So they would defame the one who would give charity in abundance, and also the poor person who would give charity! We know the man from his books – may Allaah have mercy upon him – and I know him from sitting with him on occasions. He is *Salafee* in *'aqeedah*, of sound *manhaj*. However some people desire to perform *takfeer* of the servants of Allaah due to something that Allaah did not perform *takfeer* of them. Then they claim that whoever opposes them in this *takfeer* is a *Murjiyee'* – a lie, slander, and mighty

rahimahullaah – that he is upright, having sound *'aqeedah* (creed) and good intention.⁷ However, despite that, we do not say that he did not have mistakes, because there is none free from error besides the Prophet (*sallallaahu 'alayhi wa sallam*). Indeed, he erred in some issues where the correct view was in opposition to his statement, and he was correct in some issues. However, acting upon his erroneous statements is not correct, such as his statement permitting the woman to unveil her face and hands. So even if this is what is

fabrication. Therefore, do not listen to this saying regardless of whomever it comes from!” From the audio cassette, *Makaalmaat ma'a Mashaayikhid-Da'watis-Salafiyyah* (no. 4). Directly after the Standing Committee delivered its verdict upon the two books of Shaykh 'Alee Hasan, some of the students of knowledge from Yemen, from the students of Abul-Hasan al-Ma'ribee phoned Shaykh Muhammad Ibn Saalih al-Uthaymeen – *rahimahullaah* – on the 28th of Jumaadal-Aakhirah 1421H and asked him, “What is your view concerning the *fatwaa* issued by the Standing Committee concerning the two books of Shaykh 'Alee al-Halabee, *at-Tahdheer min Fitnatit-Takfeer* and *Sayhatun-Nadheer*, and what is your view concerning it?” The Shaykh replied, “I have not read the two books, and I do not like the fact that this *fatwaa* was issued, because there is within it what creates turmoil amongst the people – and my advice to the students of knowledge is they should not give any care for the *fatwaa* of so and so and so and so...”

⁶ And this is from the signs of the people of innovation, refer to *'Aqeedatus-Salaf Ashaabul-Hadeeth* (p. 119) of as-Saaboonie. **BENEFIT – A SIGN OF AHLUL-BID'AH IS THEIR INVENTING EVIL NICKNAMES FOR AHLUS-SUNNAH:** Stated Imaam Aboo Haatim ar-Raazee – *rahimahullaah*, “A sign of the people of innovation is that they fight the people of narrations (*Ahlul-Athar*),” *Sharh Usoolul-I'tiqaad* (1/39) of Imaam al-Laalikaa'ee. Said Wakee' Ibnul-Jarraah ar-Ra'oosee – *rahimahullaah*, “The people of knowledge write what is in their favour and what is against them. However, the people of desires (*ahwaa'*) do not write anything except what is in their favour,” related in the *Sunan* (1/26) of ad-Daaraqutnee. Stated Abul-Fadl 'Abbaas Ibn Mansoor as-Saksakee (d.683H) – *rahimahullaah* – with regards to *Ahlus-Sunnah*, “And every sect has called them with a name that is not in conformity to their true reality, out of envy for them and as a fabrication against them. And they ascribed to them that which they did not hold as their doctrine. So the *Qadariyyah* labeled them the *Mujbirah* (the compelled ones). The *Murji'ah* called them the *Shakkaakiyyah* (the doubters). The *Raafidah* called them the *Naasibah*. The *Jahmiyyah* called them the *Mushabbihah*. The *Ash'ariyyah* called them the *Mujassimah*. The *Ghaaliyyah* (extremists) called them the *Hashawiyyah* (worthless ones). The *Baatiniyyah* called them the *Muswaddah*. The *Mansooriyyah* (a sub-sect of the *Khawaarij*), and they are associates of 'Abdullaah Ibn Zayd, called them *Murji'ah* due to their saying that the one who abandons the Prayer, without rejecting its obligation, is a Muslim based upon the correct view in the *madhhab*. And they say that this speech of theirs leads to the statement that *eemaan* is speech without action, yet all of this is incorrect concerning them. Rather, they are the *Firqatul-Haadiyyatil-Mahdiyyah* (the Rightly-Guided Sect), and their creed is the correct creed and the clear and manifest faith (*eemaan*), that with which the *Qur'aan* was revealed and which has come in the *Sunnah* and that which the Scholars of the *Ummah* from *Ahlus-Sunnah wal-Jamaa'ah* have agreed upon.” Refer to his treatise, *al-Burhaan fee Ma'rifatil'Aqaa'id Ahlil-Adyaan* (p. 65-66). Said Imaam Aboo 'Uthmaan Ismaa'eel as-Saaboonie (d.449H), “And the characteristics resulting from the effects of innovations upon their people are obvious, and manifestly clear. The most important of their signs and characteristics is their severity in enmity and hatred towards the Carriers of narrations of the Prophet (*sallallaahu 'alayhi wa sallam*), their disdain of them, their scorn of them, and their naming them with *Hashawiyyah* (worthless ones), *Juhalaah* (ignoramuses), *Dhaahiriyyah* (literalists), and *Mushabbihah* (anthropomorphists). So this is due to their belief concerning the narrations of the Prophet (*sallallaahu 'alayhi wa sallam*) – that they are devoid of any real knowledge and that the real knowledge is that which *Shaytaan* throws at them from the results of their corrupt intellects, the dark whisperings of their souls, the false notions of their hearts which are devoid of any goodness, their words and proofs which are devoid of truth and their unjustified and futile doubts.” From the powerful *Salafee* treatise, *'Aqeedatus-Salaf wa Ashaabul-Hadeeth* (p. 101-107).

⁷ So it is binding to refer to *at-Ta'reef wat-Tanbi'ah bi Tas'eelaatish-Shaykh Muhammad Naasirud-Deen al-Albaanee fee Masaa'ilil-Eemaan war-Radd 'alal-Murji'ah*.

necessitated by the proofs according to him, then it is not befitting to spread such an idea in this age, since the people, and I mean many people, are ready for this. So as long as the people are safeguarding it, there is no argument, because it would open up a door for the people and they would leave off an obligation. So it is obligatory upon the student of knowledge to highlight this guiding principle, that if something will lead to evil, then it should be left off. Have you not seen the *hadeeth* of the Prophet (*sallallaahu 'alayhi wa sallam*) when he said to Mu'aadh, "Do you know what is the Right of Allaah upon His servants, and what is the right of the servants upon Allaah?" He said, "Allaah and His Messenger know best." He said, "The Right of Allaah upon His servants is that they worship Him alone and do not associate anything with Him. And the right of the servants upon Allaah is that He does not punish those of them who do not associate anything with Him." So Mu'aadh (*radiyallaahu 'anhu*) said, "Should I not spread this good news amongst the people O Messenger of Allaah?" He said, "Do not give them this good news, they might become lazy with it."⁸ So he prohibited him from spreading this *hadeeth*, despite it being a very important affair in *'aqeedah*, out of fear that it may be understood with this problem. He also wanted to demolish the *Ka'bah* and rebuild it upon the foundations of Ibraaheem (*'alayhis-salaam*), but he left it off because the *Quraysh* were newly reverted from disbelief. So he feared that this might be a *fitnah* (trial, tribulation) for them. So the true Scholar is the one who has knowledge and he nurtures the people. So knowledge is not only theory. Rather, it is theory and practical application.

[Q.7]: 'The questioner quotes speech from Shaykhul-Islam Ibn Taymiyyah and he seeks clarification for it. "From *eemaan* is that which is a pillar, without which, *eemaan* cannot be complete. And from it is that which is obligatory, *eemaan* decreases due to abandonment of this obligation, and the person deserves a prescribed punishment. And from it is that which is *mustahabb* (recommended), and whomsoever leaves it comes down from a higher level. So from its parts is that which causes incompleteness if it leaves. And from it is that which causes imperfection if it leaves. And from it is that which takes away *eemaan* in totality if it leaves. And it is statement and belief,"⁹ as the brother has mentioned these words from the speech of Shaykhul-Islam.' The Shaykh says, "So what is the problem?" The questioner replies, "The brother seeks clarification concerning these words.'

⁸ Related by al-Bukhaaree (no. 5967), Muslim (no. 48-51), at-Tirmidhee (no. 2643), Ibn Maajah (no. 4269) and Ahmad (3/260-261)

⁹ *Majmoo'ul-Fataawaa* (7/637); *Sayhatun-Nadheer* (p. 67), "And these words of his - may Allaah have mercy upon him - are sufficient for the people of truth, will bring healing to the diseased souls, and are adequate for the followers of guidance...and whoever contradicts this, or disputes it, then has departed from justice and has behaved haphazardly. And it is said to him,

'And how many are there who find fault with a correct saying;
Yet their criticism comes only from a faulty understanding.'

I say, these are words; no addition is made to them, except that it constitutes a fabrication against the Muslims. It constitutes a great slander against the unsuspecting righteous ones and exceeding the bounds against the servants of Allaah with suspicion...and it is in front of Allaah that all the disputants will be gathered."

[A.7]: This is clear, from *eemaan* is that which results in disbelief if left off, like if one denies a pillar of *eemaan*, this amounts to disbelief. From it is that which makes it complete, such as the statement of the Prophet (*sallallaahu 'alayhi wa sallam*), “None of you truly believes, until he loves for his brother what he loves for himself.”¹⁰ The intended meaning here is the completeness of *eemaan*. And there could be something in it that is *mustahabb* (recommended), such as when the Prophet (*sallallaahu 'alayhi wa sallam*) informed that the women are deficient in intellect and Religion; and their deficiency in the Religion is that they must leave off the Prayer during the days of menstruation, despite the fact that this does not occur by her will. This is a deficiency in completeness.

[Q.8]: ‘The one who leaves off actions in general (*jinsul'amal*) is a disbeliever, the one who leaves off one of the actions (*aahaadul'amal*) is not a disbeliever.’ What is your opinion concerning that?

[A.8]: Who has stated this principle?! Who has said it?! Did Muhammad, the Messenger of Allaah say it?! These are words without any meanings. We say, whomever Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*) have made a *kaafir* (disbeliever), then he is a *kaafir*. And whomever Allaah and His Messenger have not made a *kaafir*, then he is not a *kaafir*; this is the correct view. As for *jinsul'amal*, or *noo'ul'amal* (type of action), or *aahaadul'amal*, then all of this is clangor having no benefit in it.

[Q.9]: Are the actions of the limbs a condition for the basis (*asl*) of *eemaan* and its validity (*sihhah*), or are they a condition for the perfection (*kamaal*) and obligation?

[A.9]: It differs. So the one who abandons the Prayer for example, is a disbeliever. Therefore, performing the Prayer is from the binding characteristics of *eemaan*. And I advise my brothers that they leave off researching and delving into these things, and that they return to what the Companions (*ridwaanullaahi 'alayhim*) and the *Salafus-Saalih* were upon. They did not know the likes of these affairs. The Believer is the one that Allaah and His Messenger make a Believer. And the disbeliever is the one that Allaah and His Messenger make a disbeliever; and that is the end of it.

[Q.10]: If we are in a country where the people of knowledge have ruled that the one who abandons the Prayer is not a disbeliever via *kufir akbar* (major disbelief), then one who has abandoned the Prayer dies in this country; then must the people leave off cleaning and performing the Prayer over him? And is it prohibited to bury him in the graveyards of the Muslims in this country? And did he die as a Muslim if he was performing *taqleed* (blind following) of the Scholars of his country?

[A.10]: As for the one who believes that he is a *kaafir*, yes. So this one does not pray over him. As for the one who does not believe that, then let him pray over him. This is how the difference must be looked upon.

¹⁰ *Majmoo'ul-Fataawaa* (1/200)

[Q.11]: We know that there is the Muslim and the *kaafir*. However, is there such a person whom it is possible for us to describe as one whose ruling is ‘unknown?’ Did the people of knowledge from the *Salaf* use this phrase?

[A.11]: No, the ruling is clearly restricted in the Book of Allaah the Mighty and Majestic. Allaah the Mighty and Majestic says,

“He is the One who created you. So from amongst you is the disbeliever, and from amongst you is the Believer.” [Sooratu-Taghaabun 64:2]

There is no one whose condition is unknown, except if the proofs concerning his *eemaan* or *kufir* were unknown to some of the people. In that case, his ruling could be unknown, or it could be that the man himself is unknown; no one knows about him. So this one is unknown by way of condition (*haal*). Along with that, the basic principle concerning the Muslim is *Islaam*, until a clear proof is established that they have left *eemaan*. When it comes to performing the *janaazah* (Funeral Prayer), yet the person was an innovator, then we doubt in his *eemaan*. So there is an exception made in the supplication for him. So we say, ‘O Allaah! If he was a Believer, then forgive him and bestow mercy upon him.’ The condition concerning this *du’aa* (supplication) occurs in the *Qur’aan*, as Allaah the Exalted said,

“And those who accuse their wives, having no witnesses except themselves, then let one of them testify four times, bearing witness to Allaah that he is from amongst the truthfulness.” [Sooratu-Noor 24:6]

The exception occurs if this doubt of yours has occurred after deliberation and has a basis. So if not, then the basic principle (*asl*) concerning the *janaa’iz* of the Muslims is that they are Muslims. So supplicate to Allaah and do not make an exception.

[Q.12]: We want clarification concerning the statement of Ibn Taymiyyah - *rahimahullaah* - when he said, “However, whatever settles in the hearts must be attested in the actions. So the action attests to the fact that there is *eemaan* in the heart. If the action is not present, it is denial of *eemaan* in the heart, because what is in the hearts necessitates outward actions. So absence of the obligator indicates absence of the obligation.”¹¹

[A.12]: The statement of the Shaykh is obvious. It is related from al-Hasan al-Basree (d.110) - *rahimahullaah*, “Faith (*eemaan*) does not come about by mere wish or embellishment. Rather, it is what settles in the heart and is attested by the actions.” This is known from the statement of the Prophet (*sallallaahu ’alayhi wa sallam*), “Indeed, there is a piece of flesh in the heart. If it is healthy, all of the body is healthy. If it becomes corrupt, then all of the body becomes corrupt. Indeed, it is the heart.”¹² So it is known

¹¹ Related by al-Bukhaaree (1/116) and Muslim (no. 1599)

¹²

that if there is *eemaan* in the heart, then it is inevitable that it will become manifest upon the limbs.

[Q.13]: 'Major disbelief and major *Shirk* comes back to *istihlaalul-qalbee* (declaring lawful in the heart). So there is no statement or action that amounts to *kufri-akbar*, except that it comes as a result of *istihlaal qalbee*.' So what is your opinion concerning this statement, and is this the belief of *Ahlu-Sunnah*?

[A.13]: All of this is idle speech. Disbelief and *eemaan* depends upon the *Sharee'ah*. So whomsoever Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*) have made a disbeliever, then he is a disbeliever; whether that occurs due to an action, belief, statement or deed. Whomever Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*) have not made a disbeliever – and he is affiliated with *Islaam* – then he is a Believer whom it is not permissible for us to perform *takfeer* upon. Even though the beginner seekers of knowledge and the zealous youth traverse this path about which we say, beware of these affirmations and expressions. The disbeliever is the one whom Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*) have made a disbeliever, and the Believer affiliated with *Islaam* is the one whom Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*) have not performed *takfeer* upon.

[Q.14]: You have mentioned in your lectures that it is obligatory upon the student of knowledge to rule in favour of what the majority of Scholars are upon.

[A.14]: I did not say it like that. However, the questioner came away with that understanding. We say, if a person holds an opinion that this statement is correct, but it opposes the majority, then he must not rush to rule in favour of it, until he refers back to the Scholars and reads the books to see if what he is upon is correct and that what is mentioned by the majority is incorrect. Then he must research and debate until it becomes clear that he is correct. So I say and I repeat, if you hold this statement to be correct and preponderant, yet it opposes the majority of the Scholars, or what the Scholars of the country are upon, then do not rush to rule in favour of it until you are certain and it has become apparent to you after much research, debate and referral that the correct view is with you. So then at that moment, it is inevitable that the truth must be made clear. There is a difference between this statement, 'Do not rule in favour of what opposes the majority,' and my statement, 'Do not rule in favour of it until you are certain.'

[Q.15]: What is the ruling upon the one who works with the *Islaamic* groups and parties?

[A.15]: As for the one that traverses the path of the *Salaf*, then this is the one that is upon the truth. Whatever opposes that, then it is a sect. Indeed, there occurs in the *hadeeth* of the Prophet (*sallallaahu 'alayhi wa sallam*), which has been authenticated by the Scholars, that this *Ummah* shall split up into seventy-three sects, all of them being in the Fire, except one. They said, 'Which one is it?' He said, "Whomsoever is upon the likes of what I and my Companions are upon." [11] So the apparent, Victorious Sect is that which is upon the

manhaj of the *Salafus-Saalih* as a belief in the heart, a statement upon the tongue and an action with the limbs.

[Q.16]: What is the statement of the Shaykh – *hafidhahullaah* – concerning reading this book written by one of the youth, he says, ‘*Takfeer* is not performed upon the Muslim until he leaves off a foundation (*asl*) of *eemaan*?’

[A.16]: I said in this meeting that the one who abandons the Prayer is a disbeliever, even if he affirmed its obligation.

[Q.17]: He says in another place, “The majority of the Scholars – not the *Murji’ah* – speak of salvation for the one who abandons action.”

[A.17]: These people wish to spill blood and to declare the *haraam* lawful. What is with the author of this book? The foundational principles of *Ahlus-Sunnah wal-Jamaa’ah* are as what was mentioned by Shaykhul-Islam Ibn Taymiyyah in *al’Aqeedatul-Waasitiyyah*. As for those who have no concern, except for *takfeer* (*jinsul’amal* (leaving off actions generally), *noo’ul’amal* (types of action) and *aahaadul’amal* (a single action) and whatever resembles that, why ... (words of the Shaykh – *rahimahullaah* – are not clear).

QUESTIONER: We apologize for prolonging these types of questions. In reality, the reason for this is that one of the seekers of knowledge with us here in Qatar studies this book and what revolves around these issues and affairs.

ANSWER: I did not say anything in connection to the book, it is obligatory upon the ministry of higher education to look into the book and to ban it if there is nothing else the book is concerned with. So there is no difference concerning this.

[Q.18]: Some say that it is inevitable that one begins with the issues of *eemaan* and to judge the people concerning *eemaan* and *kufr*, and that this is from the most important affairs of *Tawheed*, so it inevitable to direct importance to this. So is this correct? And what are the issues that the knowledge of *Tawheed* begins with? And what should the people be taught first?

[A.18]: This is correct in relation to when we are speaking to the disbelievers. As for when we are speaking to the Muslims who pray our Prayer with us, fast our fast with us and perform our *Hajj* with us, then we explain to them the rules and regulations of these deeds. Then, we explain to them *Tawheed* as well, because there is found in some of the Islamic countries, that which amounts to *kufr akbar* and *Shirk akbar*. So there is no escape from explaining the likes of this.

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