

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class 13 – The Six Pillars of Eemaan, Proofs for the Increasing of Eemaan, Proofs for the Decreasing of Eemaan

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The shaykh began with the Khutbatul Haajah.

Review

1. What is the ruling on the one who jokes around regarding the signs of Allaah (subhaana wa ta'laa)? And what is the proof for this?
2. What is the ruling on the one who is forced with regards to the ten invalidators?
3. What is the definition of Eemaan with Ahlus Sunnah wal Jama'ah?
4. What is Eemaan with the deviant sect of Ikraamiyyah?
5. What is the understanding of Eemaan with the deviant sect of Jahmiyyah?
6. According to the deviant belief of Jahmiyyah with regards to Eemaan, which previous nations would be rendered believers?

THE SIX PILLARS OF EEMAAN

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEDEE ADILLATIT TAWHEED:

So know Oh Muslim brother, may Allaah grant me and you success with what He loves and what pleases Him, that when the Messenger (ﷺ) was asked by Jibreel ('alayhis salaam) about Eemaan, he (ﷺ) said, "It is to believe in Allaah, His Angels, His Books, His Messengers, The Last Day, and that you believe in Qadr, its good and its bad." So Jibreel ('alayhis salaam) said to him, "You have spoken the truth." (Bukhaari, Kitaab-ul-Eemaan 1/18, no. 50 and Muslim, Kitaab-ul-Eemaan 1/39-40, no. 9 and 10; narrated by Abu Hurayrah and Umar, the wording is the hadeeth of Umar found in Muslim).

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

All things are based on pillars, and when a pillar of a building breaks, then the whole building breaks with it. This is similar to Eemaan, such that the whole of Eemaan is destroyed with the destruction of one pillar. The shaykh mentioned this great hadeeth in full, to stress its important, and the hadeeth is:

On the authority of 'Umar (radiyallaahu anhu) who said: "While we were one day sitting with the Messenger of Allaah (ﷺ) there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (ﷺ) rested his knee against his thighs, and said, 'O Muhammad! Inform me about Islaam.' Said the Messenger of

Allaah (صلى الله عليه وسلم), 'Islaam is that you should testify that there is no deity save Allaah and that Muhammad is His Messenger, that you should perform salaah (ritual prayer), pay the zakaah, fast during Ramadaan, and perform Hajj (pilgrimage) to the House (the Ka'bah at Makkah), if you can find a way to it (or find the means for making the journey to it).' Said he (the man), 'You have spoken truly.' We were astonished at his thus questioning him and telling him that he was right, but he went on to say, 'Inform me about Eemaan (faith).' He (the Messenger of Allaah) answered, 'It is that you believe in Allaah, and His angels, and His Books, and His Messengers, and in the Last Day, and in fate (qadr), both in its good and in its evil aspects.' He said, 'You have spoken truly.' Then he (the man) said, 'Inform me about Ihsaan.' He (the Messenger of Allaah) answered, 'It is that you should worship Allaah as though you could see Him, for though you cannot see Him yet He sees you.' He said, 'Inform me about the Hour.' He (the Messenger of Allaah) said, 'About that the one questioned knows no more than the questioner.' So he said, 'Well, inform me about the signs thereof (i.e. of its coming).' Said he, 'They are that the slave-girl will give birth to her mistress, that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings.' Thereupon the man went off. I waited a while, and then he (the Messenger of Allaah) said, 'O 'Umar, do you know who that questioner was?' I replied, 'Allaah and His Messenger know better.' He said, 'That was Jibreel. He came to teach you your religion.'" (Muslim, no. 9).

The shaykh mentioned that it is very important for us to study this hadeeth, and to memorize and understand the aqeedah of the Muslim that is mentioned in this hadeeth.

The statement of Allaah (subhaanahu):

لَيْسَ الْبِرُّ أَنْ تُولُؤْا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allāh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets. (Al-Baqarah 2:177)

In this verse are mentioned five pillars of Eemaan, and in other verses are mentioned the sixth pillar, which is belief in the Qadr (decree) of Allaah (subhaana wa ta'laa).

It is not enough for a person to believe in just one of the pillars of Eemaan, but rather he has to believe in all of them for him to be called a believer. So if one believes in Allaah, but does not believe in His Angels, then he is considered to be a disbeliever. And if one believes in Allaah and His Angels, but disbelieves in the Books, then he is considered to be a disbeliever. And so forth. Therefore, belief in all of the pillars of Eemaan must be attained for one to be called a believer, and if belief in one of the pillars is missed, then this person is not a believer, rather he is a disbeliever.

Shaykh Ahmed focused on the last pillar of Eemaan (as mentioned in the hadeeth of Umar), which is belief in Qadr, the good of it and the bad of it. He mentioned that it is important for us to have a correct understanding of this pillar of Eemaan. So we should not be like the deviant sect Qadariyyah, who believe that Allaah (subhaana wa ta'laa) has decreed the good and has not decreed the evil. And this sect has strayed greatly with regards to this belief of theirs. Verily, Allaah (subhaana wa ta'laa) has decreed both the good and the evil, according to this hadeeth. The first traces of this deviant sect, the Qadariyyah, appeared during the Khilaafah of 'Umar ibn al-Khattab. There was an individual during 'Umar's time who had certain doubts with regards to Qadr, and 'Umar (radiyAllahu anhu) had him beaten, until the man said that what was in his head has left. However, after the death of 'Umar

ibnul-Khattab (radiyAllaahu anhu), this same man returned back to his deviant belief. So the Qadariyyah denied the statements of Allaah (subhaana wa ta'laa), and they denied the statements of the Messenger concerning Qadr. And they have false and evil understandings of the verses the clearly establish the Allaah (azza wa jal) has decreed both good and evil. So it is waajib upon the Muslims to study their aqeedah and their deen, and not to show aversion and to turn away from studying their deen, so that they can be successful in this world and in the Hereafter.

THE PROOFS FOR THE INCREASING OF EEMAAN

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

Allaah (subhaana wa ta'laa) said:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." (Aali Imran 3:173)

And Allaah (‘azza wa jal) said:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone). (Al-Anfal 8:2)

And Allaah (subhaana wa ta'laa) said:

وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ

And whenever there comes down a Sûrah (chapter from the Qur'ân), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice. (At-Tawbah 9:124)

And Allaah (subhaana wa ta'laa) said:

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

And when the believers saw ALAḥzâb (the Confederates), they said: "This is what Allâh and His Messenger (Muhammad SAW) had promised us, and Allâh and His Messenger (Muhammad SAW) had spoken the truth, and it only added to their faith and to their submissiveness (to Allâh). (Al-Aḥzâb 33:22)

And Allaah (ta'laa) said:

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ

He it is Who sent down As-Sakinah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. (Al-Fath 48:4)

And Allaah (subhaana wa ta'laa) said:

وَيَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا

And the believers may increase in Faith (Al-Muddaththir 74:31)

From Jundub ibn Abdullaah (radiyAllaah ta'laa anhu) who said, "We were with the Prophet (صلى الله عليه وسلم) as young men, and we used to learn and study belief and Eemaan before we used to learn and study the Qur'aan. And then we would learn and study the Qur'aan, and it would increase our Eemaan." (Ibn Maajah, no. 61).

Abu Hurayrah reported Allaah's Messenger (صلى الله عليه وسلم) as saying: "A strong believer is better and is more lovable to Allaah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allaah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: 'If I had not done that, it would not have happened so and so,' but say: 'Allaah did that what He had ordained to do' and your "if" opens the (gate) for the Shaytaan." (Muslim, no. 2664).

Look at the book, *The Incereasement of Eemaan and Decreasement*, by Shaykh 'Abdur-Razzaq ibn 'Abdul Muhsin al-Abbaad.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

The believers' Eemaan increases through performing righteous actions and acting in obedience to Allaah (subhaana wa ta'laa), and shunning disobedience to Him.

Allaah's statement:

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ

While as for those who accept guidance, He increases their guidance, and bestows on them their piety. (Muhammad 47:17)

Explaining the verse is Soorah Aal-Imraan (3:173), the shaykh said that this verse connects belief in Allaah with trust in Him (azza wa jal). So the believers put their trust in Allaah, and have trust in Allaah that he will protect them from the evils of the disbelievers. So when the believers put their trust in Allaah and truly believe that Allaah (subhaana wa ta'laa) is sufficient for them, then this

increases their Eemaan. The shaykh also pointed out that the second verse in the text (Soorah Al-Anfaal 8:2), is also another situation where belief and placing trust in Allaah are mentioned together. From the attributes of the believers is that when Allaah (subhaana wa ta'laa) is mentioned, or his verses are mentioned, or his attributes are mentioned, their Eemaan increases. However, their hearts tremble with fear from the greatness of Allaah (azza wa jal). And they put their trust in Allaah (jalla wa 'ala). Explaining the verse in Soorah At-Tawbah (9:124), the shaykh mentioned that the hypocrites and the disbelievers possess the opposite characteristics. So when Allaah or his signs are mentioned to them, this increases them in their doubts, doubts about the promise of Allaah (subhaana wa ta'laa), and it increases them in turmoil and destruction. Regarding the verse in Soorah al-Ahzaab (33:22), the shaykh mentioned that when al-Ahzaab (the Confederates) gathered around Madeenah, to destroy the deen of al-Islam and to end the da'wah of the Messenger (ﷺ), and to finish off Islaam and its people, the believers said that this what Allaah and His Messenger has promised us. And Allaah indeed fulfilled his promise by protecting to them from their enemies.

Allaah's statement:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا

O you who believe! Remember Allāh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of AlAhzāb (the Confederates)]. (Al-Ahzāb 33:9)

So Allaah (subhaana wa ta'laa) was sufficient and enough for his believing servants. Therefore, it is evident from all the verses present in this section that the one whose Eemaan increases is the one who obeys Allaah (subhaana wa ta'laa) and obeys the Prophet (ﷺ) and follows the Prophet's Sunnah, and stays away from those things that Allaah and his Messenger have forbidden.

Explaining the hadeeth of Jundub, the shaykh mentioned that in the speech of Allaah is guidance and light, and that Allaah (subhaana wa ta'laa) guides those who contemplate over His speech.

Allaah's statement:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

Do they not then consider the Qur'ān carefully? Had it been from other than Allāh, they would surely have found therein much contradictions. (An-Nisa 4:82)

In the Qur'aan is the news of the previous nations, those nations who denied their Messengers, and how Allaah (subhaana wa ta'laa) destroyed them, and how He protected the believers, the Messengers and their followers. And by reading the Qur'aan, the believer increases in his Eemaan. And in many instances in the Qur'aan there is the call to the people in general, and to the believers in specific, when Allaah (azza wa jal) starts His statement by "O you who believe."

Ibn Mas'ood is reported to have said, "When a believer hears 'O you who believe,' then he should pay attention because it is either something that Allaah (subhaana wa ta'laa) is ordering you to do, or it is something he is forbidding you to do."

And Ibn Mas'ood then quoted the following examples:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ

O you who believe! Obey Allāh and His Messenger. (Al-Anfal 8:20)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

O you who believe! Fulfill (your) obligations. (Al-Ma'idah 5:1)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ

O you who believe! Follow not the footsteps of Shaitān (Satan). (An-Nur 24:21)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, ALAnsāb, and ALAẓlām (arrows for seeking luck or decision) are an abomination of Shaitān's (Satan) handiwork. (Al-Ma'idah 5:90)

So the verses that begin with 'O you who believe,' then these are specific for the believers. And the verses that start with 'O you people,' then these include both the believers and the non-believers.

An example is Allaah's statement:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ

O mankind! Worship your Lord (Allāh), Who created you and those who were before you. (Al-Baqarah 2:21)

And the shaykh also mentioned the famous narration of Umm-ul-Mu'mineen Aa'isha (radiyAllaahu anha), who said when asked about the character of the Prophet (صلى الله عليه وسلم), that his character was the Qur'aan. The shaykh said that the meaning of this is that the Prophet (صلى الله عليه وسلم) stopped where the Qur'aan stopped, and followed the rules and orders of Allaah (jalla wa 'ala), and stayed away from what Allaah (subhaana wa ta'laa) forbade in the Qur'aan.

Explaining the hadeeth of Abee Hurayrah, the shaykh mentioned that the strong believer is more beloved to Allaah than the weak one because the strong believer is able to fulfil his covenants with Allaah (subhaana wa ta'laa), and is obedient to Allaah (azza wa jal) by fulfilling His orders and staying away from His prohibitions. And every time a believer gets closer to Allaah by fulfilling Allaah's orders and staying away from His prohibitions, then this servant is the one that becomes beloved to Allaah. And every time a servant distances himself from Allaah by doing those things that he been made forbidden for him, and not fulfilling that which he has been ordered to do, then his belief becomes weaker and he distances himself from Allaah (subhaana wa ta'laa) and His love. So it

is upon the believer to correct himself and to repent to Allaah (subhaana wa ta'laa), in order that they may get closer to Allaah (subhaana wa ta'laa) and they become his beloved slaves. The shaykh mentioned that some of the ways to nearness and closeness to Allaah is by way of seeking Allaah's help, as is mentioned in the hadeeth. And one of the ways of seeking Allaah's help is by learning. So a Muslim who learns his deen and calls to it and teaches it to others, then he is seeking the help of Allaah (subhaana wa ta'laa).

The shaykh mentioned a beautiful hadeeth emphasizing the reward for the one who teaches the deen to others. He mentioned the hadeeth where the Prophet (ﷺ) said, regarding the one who teaches the people, "Verily Allaah and His Angels, and even the fishes in the sea, and the ants in their holes, make salutations and pray upon him."

Regarding the end of the hadeeth by Abu Hurayrah (radiyAllaahu anhu), the shaykh mentioned that when a believer does a particular action and the outcome of this action is other than what he was expecting, then the believer should not say that if only I were to do this or that then this would have happened or this would not have happened. But rather he should say: Qadarullaah maashaa fa'al. And the expressing of regretment is opening the door for the work of the Shaytaan.

THE PROOFS FOR THE DECREASING OF EEMAAN

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

From Abu Hurayrah (radiyAllaahu anhu) who said that the Messenger of Allaah (ﷺ) said, "Eemaan consists of seventy something branches, the highest of them is to say 'Laa ilaaha illa Allaah' and the lowest of them is to remove something harmful from the path and modest is a branch of eemaan." (Bukhaari, Kitaab-ul Eemaan 1/8, no. 9 and Muslim, Kitaab-ul Eemaan 1/63, no. 35, and the wording is of Muslim).

From Abu Sa'eed al-Khudree (radiyAllaahu anhu) who said, "I heard the Messenger of Allaah (ﷺ) say, "Whoever from you sees an evil then let him change it with his hand and if he is not able to, then with his tongue and if he is not able to do that, then with his heart (i.e. hate it in his heart) and that is the weakest of eemaan." (Muslim, Kitaab-ul Eemaan 1/69, no. 49).

Abu Hurayrah reported Allaah's Messenger (ﷺ) as saying: "A strong believer is better and is more lovable to Allaah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allaah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: 'If I had not done that, it would not have happened so and so,' but say: 'Allaah did that what He had ordained to do' and your "if" opens the (gate) for the Shaytaan." (Muslim, no. 2664).

Abu Sa'eed al-Khudree who said that the Messenger of Allaah (ﷺ) said, "I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion." (Bukhari, no. 298 and Muslim, no. 79 and 80; also reported by Ibn 'Umar and Abu Hurayrah in Muslim).

A Notification: The proofs for the increasement of Eemaan are also proofs for its decrease. For verily before it increased, it was a shortcoming. So the verses that proof the increasement of Eemaan, by the understanding of these verses, the proof is also established that Eemaan decreases.

Benefit: Every believer is a Muslim and not the opposite.¹

Allaah's statement:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islām),' for Faith has not yet entered your hearts. (Al-Hujurat 49:14)

Narrated Sa'd bin Abee-Waqqas, "Allaah's Apostle distributed (Zakat) amongst (a group of) people while I was sitting there but Allaah's Apostle left a man whom I thought the best of the lot. I asked, "O Allah's Apostle! Why have you left that person? By Allaah I regard him as a faithful believer." The Prophet commented: "Or merely a Muslim." I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then asked Allaah's Apostle, "Why have you left so and so? By Allaah! He is a faithful believer." The Prophet again said, "Or merely a Muslim." And I could not help repeating my question because of what I knew about him. Then the Prophet said, "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allaah." (Bukhari, no. 28 and Muslim, no. 150).

Refer to Tafseer ibn Katheer, Sooratul-Hujuraat, and adh-Dhaariyaat.

Benefit: Islaam and Eemaan, when they are mentioned together, then they separate in their meaning. And when they are separated, then they come together in meaning. Meaning that if Islaam is mentioned by itself, then Eemaan also enters in along with it. And that if Eemaan is mentioned by itself, then Islaam enters into it. And if they are mentioned together, then Islaam is explained by the apparent deeds, and Eemaan is explained by the deeds and actions of the heart. And return to *Kitaab-ul Eemaan*, by Shaykhul-Islaam ibn Taymiyyah.

Benefit: The believers are of two categories. The first category is the proceeders, and they are the ones that are brought close. And the second category is the companions of the right hand side, and they are the righteous.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

It is understood from the proofs that were mentioned in the previous chapter (with regards to the increase of Eemaan), that the opposite is also true. So if Eemaan increases by obedience, then it also decreases by disobedience. So all the verbalised proofs establish that Eemaan increases by obedience. And the proofs also establish, by way of unverbaised proofs, that Eemaan decreases by disobedience.

Explaining the hadeeth of the seventy branches of Eemaan, the shaykh mentioned that some of the early scholars of hadeeth, such as Imaam al-Bayhaquee (rahimahullaah), who is Ahmed ibn Hussayn

¹ Refer to notes on Class 8 (May 21, 05).

Abu Bakr, has written a book explaining this hadeeth, and the book is called *The Branches of Eemaan*. This book is around twelve volumes! And some later scholars have summarized this book and abridged it. And in this book Imaam al-Bayhaquee (rahimahullaah ta'laa) mentions over seventy chapters, mentioning proofs from the Kitaab and the Sunnah to establish which actions constitute the branches of Eemaan. So he mentions in this book, that from amongst the branches of Eemaan is shyness, and obedience, and the establishment of salaah, and having mercy upon the young ones, and having respect for the elders. He also mentions that all the etiquettes of Islaam are to be considered from amongst the various branches of Eemaan.

Q&A

1. There is man here, whose name is Shabbir 'Alee, and he makes da'wah to Non-Muslims by using the bible. One of the things he said is that Allaah does not know of an action until it actually occurs. And that is why evil happens. So what is the ruling on this man?

Ans: This is the belief of the Qadariyyah. As it is mentioned in the hadeeth of Ibn 'Umar in Saheeh Muslim, that the religious people in Basra (Iraaq), who were studying, some of them said that Allaah (subhaana wa ta'laa) does not know an event until it happened. This is the belief of the Qadariyyah, and if this person is praying, and fasting, and establishing the acts of Islaam, then astraying is attributed to him. And he has gone far astray, and the Muslim community must be warned against him, and warned against consulting with him, or interacting with him. And Shaykh Ahmed has made the ruling upon him that he is astray.

2. There is an Imaam in the Toronto community, who is an Imaam of one of the larger masjids in the city where many Muslims attend and pray in, and this Imaam believes that the Prophet (ﷺ) can hear the statements of the people no matter where they may be in the world. So what is the ruling on this Imaam?

Ans: It seems that this Imaam has some traces of Soofiyyah. He seems to be on the deviant sect of the Soofiyyah. It has been authentically narrated that the Prophet (ﷺ) has told us to send the salaah and salaams on him, and that these salutations of his followers reach him. However, this is a specific case. As for the Prophet (ﷺ) hearing the statements of the creation or the believers, then this is clear straying in the matter of Eemaan. It is also possible that he (the Imaam) could also be Huloollee and I'tihaadee. And if it is heard that this Imaam also believes that Allaah (subhaana wa ta'laa) is everywhere and in every place and has become one with the creation, along with the previous attribute that was mentioned about him, then the prayer behind him is not allowed because he is a disbeliever. As for what has been narrated to us this evening the he believes that the Prophet (ﷺ) can hear the statements of the people, then this person is astray. The shaykh advises the brothers to try and pray in another masjid, and to distinguish themselves, and to be distinct from this masjid. The shaykh reiterated that if it becomes known that this Imaam, along with his belief that the Prophet (ﷺ) can hear the statements of the creation, believes that Allaah (subhaana wa ta'laa) has merged with the creation, and has become one with the creation, then he is a disbeliever and prayer behind him is not permissible. These beliefs are from the deviant sect of Soofiyyah. And some of the innovated beliefs of the Soofiyyah have reached the level of disbelief and have taken them outside the fold of Islaam.