

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Class 22 – Question and Answer Session

By Shaykh Ahmed al-Wasaabee

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Transcribed on Sha'baan 9, 1426 / September 13, 2005 by Abu Abdullah.

The shaykh began with the Khutbatul Haajah.

Question:

What will be the status of the classes during Ramadaan?

Answer:

If the classes were to continue during Ramadaan, then it would not be at the same time because the brothers in Dammaaj sleep during the beginning part of the night and wake up during the middle part of the night and then pray Taraweeh until Fajr. We, the brothers and sisters of Toronto, are to get back to Shaykh Ahmed regarding the time for the class during Ramadaan.

Q&A

1. There are many statements in the English language which are very common, but the origin with regards to them is ash-Shirk. Phrases such as “You are lucky,” or “Good luck,” or “Jesus,” or “Holy Smokes.” If we make these statements not intending shirk by it, is it still shirk?

Ans: In reply to the first two statements mentioned in the question, saying that things happened coincidentally (i.e. out of luck), then this phrase has come in the Sunnah. And the shaykh mentioned to us the statement of the Prophet (صلى الله عليه وسلم), when he hap hazardously met Abu Bakr (radyAllaahu ‘anhu), in the past (...*word unclear*...). So this phrase has come in the Sunnah, and there is nothing wrong with saying this word, as long as the believer believes that this does not entail the leaving of the qadaa (preordainment) of Allaah (subhaana wa ta’laa). And as for the belief of the Mulhidoon, the ones who do not believe in the existence of Allaah (subhaana wa ta’laa), and say that the creation of this world is by coincident, and it is not due to the creation of a Creator, then this is not allowable, and it is disbelief in Allaah (subhaana wa ta’laa). So the one who says this word (i.e. lucky or coincidentally) with the belief of the Mulhidoon, then he is in a very dangerous situation and he must seek repentance from this.

And the shaykh then mentioned the ruling of the one who says “Jesus” or “Jesus Christ,” which is a statement that is common amongst the Christians in the west. So the shaykh mentioned that ‘Eesaa (‘alayhis salaam) is a Prophet from amongst the Prophets, and Allaah (subhaana wa ta’laa) raised him up to the heavens in body and soul. And he will descend

close to the Final Hour by the permission of Allaah, and he will kill the dajjaal, and annul the jizyah, and kill the pig, and break the cross. And he will descend upon a white minaret in Dimishq, and he will descend at the time of Fajr. And he will be asked to lead the Fajr salaah, but he will refuse and say that Allaah (subhaana wa ta'laa) has made the people of Muhammad Imaam's to one another, so the Imaam of Muslims (the Mahdi) will lead the people in prayer.

So anyone who makes this blasphemy of Prophet 'Eesaa (by saying "Jesus" or "Jesus Christ"), then this is considered kufr. This is mocking Allaah (subhaana wa ta'laa) and His Messengers and His Signs. And if a person does this unintentionally, being new in al-Islam and living in a society where this phrase is very rampant and common on the tongues of the people, and if he unintentionally says this phrase, then it is upon him to testify that Laa ilaaha illAllaah Muhammadur Rasouullaah, and then to seek repentance.

The proof for this is that the Arabs used to make oaths in the name of their fathers, and they would also swear by Laat and Uzza, and these were two of the idols that were worshipped in Makkah at the time, and Prophet (صلى الله عليه وسلم) said to them, "Whoever swears by Laat and Uzza, then he must say Laa ilaaha illAllaah." So the shaykh mentioned that the people who say this phrase ("Jesus Christ") unintentionally, then it is upon them to seek the forgiveness of Allaah (subhaana wa ta'laa) and to say this statement of Laa ilaaha illAllaah. This does not mean that they have left the fold of al-Islam, but this is in order to follow the naseehah of the Prophet (صلى الله عليه وسلم), and to follow his order and command.

2. Would it be disbelief to study at a kaafir school (i.e. public school system in Canada), knowing that we live in a kaafir country, and that we also need an education? This is in addition to the fact that these schools have free-mixing environments where the women do not cover properly. And if studying at these schools is not permissible, is there any exception for those who wish to study at these schools so as to attain some certificate or degree so as to facilitate their plans for hijrah?

Ans: First of all, any of the schools which contain free mixing environments and intermingling of the genders, then attendance in these schools and studying in them is not allowable for whatever reason. And if the schools are free of free mixing and intermingling, then it is allowable to study in these schools if what is being taught does not contain ideology of kufr or systems of kufr. And if it does not contain what promotes kufr, nor does it call to it. So if a Muslim was to study for example engineering, be that of planes or cars or computers (or other than them), and all these being from the inventions of mankind, in order that he may benefit himself and benefit the Muslims, then this is allowable and it is desired that the Muslims may benefit from this type of knowledge.

And it is upon the Muslims to cooperate upon righteousness and fearing of Allaah (subhaana wa ta'laa). Allaah's statement:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى

Help you one another in AlBirr and AfTaqwa (virtue, righteousness and piety). (Al-Ma'idah 5:2)

So studying in schools which are free from intermingling of men and women, then this is allowable as long as it is free from those things which are muharram (not allowable) in the deen. And also with the condition that what is being studied does not contain disbelief in it.

And the shaykh mentioned the order of the Prophet (صلى الله عليه وسلم) to Zayd bin Thaabit to study the language of the Jews. And Zayd bin Thaabit (radiyAllaahu anhu) went on and mentioned that he had mastered the language of the Jews in fifteen days. And this was of benefit to the Prophet (صلى الله عليه وسلم), as Zayd bin Thaabit was able to translate the letter of the Jews for the Prophet (صلى الله عليه وسلم) and also write to them. And Shaykh Ahmed mentioned that the language was studied so that the Prophet (صلى الله عليه وسلم) and the Muslims may be safe from the planning and the plotting of the Jews.

3. The one who apostates from al-Islaam is ordered to be killed. So how do we understand this in light of the verse of the Qur'aan where Allaah (subhaana wa ta'laa) says:

لَا إِكْرَاهَ فِي الدِّينِ

There is no compulsion in religion. (Al-Baqarah 2:256)?

Ans: With relation to the murtad (apostate from deen of al-Islaam), then first of all, his repentance is to be sought. And if he repents, then the sword is lifted from him. And if he does not repent, then he is killed as an apostate.

And the meaning of the aayah 2:256 is that Allaah (subhaana wa ta'laa) has sent to the people Messengers and Prophets, who have made clear to the people their deen, with clear proofs, examples, and miracles. And they have left no doubt in the minds of the people of the truth of al-Islaam. And when a person enters into al-Islaam, it is not due to compulsion and being forced, but rather it is due to the clear proofs that Allaah (subhaana wa ta'laa) has conveyed to the people (through the Messengers) concerning the truth of the deen of al-Islaam.

And whenever the Prophet (صلى الله عليه وسلم) used to send out an army to fight in the path of Allaah (subhaana wa ta'laa), the Prophet would say to the leader of the army, *“Call them to three things, the first being al-Islaam, and if they do not accept al-Islaam, then the jizyah, and if they do not accept the jizyah, then the sword”* (Muslim).

So if they enter into al-Islaam, then they have protected their blood, and their wealth, and their property, and it is upon them what is upon the believers. And if they pay the jizyah, then their blood is still saved. But if they refuse al-Islaam and also the jizyah, then we resort to the third alternative, which is fighting.

And Shaykh Ahmed mentioned that the harm of the murtad (apostate) is much greater than the kaafir who has been brought up in disbelief. This is because the murtad, who while being a Muslim knows the reality and truth of al-Islaam, and then turns back on his heels and becomes a kaafir, then his harm to the Muslim Ummah is greater than the kuffaar who have not made apostation after knowing the truth. And it is important to note that this apostate entered into al-Islaam without being forced and without any compulsion.

So there is no contradiction, inshaaAllaah, between this verse (2:256), and the statement of the Prophet (صلى الله عليه وسلم), “Whoever changes his Religion, then kill him.”

Then Shaykh Ahmed read to us from the book of Imaam Muhammad al-Ameen ash-Shanqeetee (rahimahullaah), who was an ‘aalim originally from Mauritania, but was residing in Saudi Arabia, just before the time of Shaykh Abdul Azeez ibn Baaz (rahimahullaah) [he was born in 1897 and died in 1972]. And he has written a book that deals with the verses that seem to be contradictory, and he explains and clarifies the meanings of these verses and directs them in their proper direction, and he has said regarding this verse 2:256:

“And this verse points to the fact that there is no compulsion for anyone for entering into the deen of al-Islam. And this verse has examples, such as the statement of Allaah:

أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

So, will you (O Muhammad (صلى الله عليه وسلم)) then compel mankind, until they become believers? (Yunus 10:99)

And the statement of Allaah:

وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ

And you (O Muhammad) are not a tyrant over them (to force them to Belief). But warn by the Qur'aan, him who fears My Threat. (Qaf 50:45)

And there are numerous verses that point to the conclusion that there is compulsion for the kuffaar in entering into al-Islam. Like the statement of Allaah (subhaana wa ta'laa):

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدْعُونَ إِلَىٰ قَوْمٍ آوَلِي بِأَسِّ شَدِيدٍ يُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ

Say (O Muhammad (صلى الله عليه وسلم)) to the bedouins who lagged behind: “You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender (to al-Islam).” (Al-Fath 48:16)

And the statement of Allaah:

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ

And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allaah). (Al-Baqarah 2:193)

And the meaning of fitnah here is shirk. And along with this, these ayaat can be explained by the authentic hadeeth:

“I have been ordered to fight the people till they say: ‘Laa ilaaha illAllaah’ (None has the right to be worshipped but Allaah)” (Bukhaaree, no. 388 and no. 2754).

And the answer to what seems to be contradictory between some of these verses is from two perspectives.

The first answer, which is the most correct of answers, is that this verse, *There is no compulsion in religion. (Al-Baqarah 2:256)*, is specific to the Ahlul Kitaab, the Jews and the Christians. And the meaning of this is that before the descending of the revelation of them being attacked and fought, then they are not to be forced and compelled to enter into the deen of al-Isaam in anyway whatsoever. And after the descending of the revelation that establishes fighting, they are not to be forced and compelled to enter into the deen of al-Isaam if they give the jizyah, being submissive and humble in this, and not being prideful, as the verse in Soorat-ut-Tawbah points to¹. And the proof that this verse (2:256) is specific to the Ahlul Kitaab is what Abu Dawood and Ibn Abu Haatim and Nasaa’ee and Ibn Hibbaan and Ibn Jareer have narrated from the hadeeth of Ibn ‘Abbaas (radiyAllaahu anhu), that there was a woman, and every time she bore a child, the child died. So she made an oath binding upon herself that if one of her sons were to live, then she would make him a Jew. So when the Jewish tribe of Banee Nabeer was kicked out of Madeenah, and from amongst them were the sons of the Ansaar, and they said that “we will not leave our sons,” so Allaah (subhaana wa ta’laa) said: *There is no compulsion in religion. (Al-Baqarah 2:256)*.

And the second answer, it is that this verse is abrogated by the verses of fighting. Such as the statement of Allaah,

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ

Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikoon. (At-Tawbah 9:5)

And it is known that Sooratul-Baqarah is from one of the first of what has descended after the Prophet’s (صلى الله عليه وسلم) hijrah to Madeenah. And Sooratut-Tawbah is from some of the last verses that have descended. And the statement of abrogation is narrated from Ibn Mas’ood and Zayd ibn Aslam. And according to other situations, the verses of the sword have descended after the verse: *There is no compulsion in religion. (Al-Baqarah 2:256)*. And the verses that have been descended after are more forthcoming and probable to hold onto than the previous verses. Wallaahu a’alam” [End of Imaam ash-Shanqeetee’s words].

4. Is it kufr if one believes that everyone should be upon the religion of their family?

فَاتُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ¹

Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. (At-Tawbah 9:29)

Ans: This belief is not allowable and we are not allowed to have this belief. And this is the belief of kuffaar and mushrikeen, and this is what they used to rebuttal the call of the Prophet (صلى الله عليه وسلم). In addition, the previous nations also said this same thing to the Messengers that were sent to them. They said:

إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ

"We found our fathers following a certain way and religion, and we will indeed follow their footsteps." (Az-Zukhruf 43:23)

It is upon the Muslims to be upon the Kitaab and the Sunnah upon the understanding of the Salaf of this Ummah. And if one's family member has opposition towards the Kitaab and the Sunnah upon the fahm (understanding) of the Salaf-us-Saalih, then he is not to be followed in this. And if one's father, by the grace of Allaah (subhaana wa ta'laa), is a Sunnee, a Salafee, then one must follow his father in what he is upon, in all that is good.

Narrated Abu Hurayrah (radiyAllaahu anhu) that Allaah's Messenger (صلى الله عليه وسلم) said, "No child is born except on Al-fitra (Islam) and then his parents make him Jewish, Christian or Magian." (Bukhaaree, no. 4446).

So if one's father is upon the deen of al-Islaam, then he is to be followed in this. And if one says that everyone is to follow what their father and family is upon, even if what they are upon is kufr, then this is the belief of the kuffaar and what they used as arguments against the da'wah of the Prophet (صلى الله عليه وسلم), and the da'wah of the Messengers that have passed before him.

Narrated Said bin al-Musaiyab from his father, When the time of the death of abu talib approached, Allah's Apostle went to him and found Abu Jahl bin Hisham and 'Abdullah bin Abi Umaiyah bin Al-Mughira by his side. Allah's Apostle said to abu talib, "O uncle! Say: None has the right to be worshipped but Allah, a sentence with which I shall be a witness (i.e. argue) for you before Allah. Abu Jahl and 'Abdullah bin Abi Umaiyah said, "O abu talib! Are you going to denounce the religion of Abdul Muttalib?" Allah's Apostle kept on inviting abu talib to say it (i.e. 'None has the right to be worshipped but Allah') while they (Abu Jahl and Abdullah) kept on repeating their statement till abu talib said as his last statement that he was on the religion of Abdul Muttalib and refused to say, 'None has the right to be worshipped but Allah.' (Bukhaaree, no. 1280).

And Ibn 'Abbaas (radiyAllaahu anhumaa) asked the Prophet (صلى الله عليه وسلم), "Have you been able to help your uncle (Abu Taalib) in any way? For Verily he used to get angry for your sake and he used to help you (i.e. in the days of Makkah)." So the Prophet (صلى الله عليه وسلم) replied, "If it wasn't for me, he would be in the lowest depths of the Fire. But Verily he is in pool's of Fire that reach up to his ankles, and this causes his brain to boil" (A Hadeeth).

Therefore, what led Abu Taalib to the Fire was following his forefathers in the religion.

So in conclusion, this belief is not allowable.

5. Some of the Imaams of the Salaf, such as Imaam an-Nawawee and al-Haafidh ibn Hajr al-Asqalaanee, have made statements that could even be considered heresy. So how do we understand this with what we have learned in the previous class, that anyone who makes statements such as these has committed kufr. For example, it has been narrated that Ibn Hajr said that it is permissible to call upon the Prophet (صلى الله عليه وسلم). And it has been narrated that Imaam an-Nawawee said that the Prophet's (صلى الله عليه وسلم) parents are not being punished in the Hell Fire.

Ans: *'Amr bin al-'Aas reported that he heard Allaah's Messenger (صلى الله عليه وسلم) as saying: "When a judge gives a decision, having tried his best to decide correctly and is right, there are two rewards for him; and if he gave a judgment after having tried his best (to arrive at a correct decision) but erred, there is one reward for him" (Muslim, no. 4261).*

From the Imaam's of Ahlul Sunnah wal Jama'ah, those who have made mistakes in issues due to their ijhtehaad, and they tried sincerely to arrive at the truth, but they erred, then they still get a reward for their striving to reach the truth. And what has been mentioned in the question, that al-Haafidh ibn Hajr al-Asqalaanee (rahimahullaah) said that one can use the high status and the high rank of the Prophet (صلى الله عليه وسلم) to get close to Allaah (subhaana wa ta'laa), then Ibn Hajr probably used as a proof for this a hadeeth were a man came to the Prophet (صلى الله عليه وسلم), and the Prophet (صلى الله عليه وسلم) ordered this man to make wudoo' and then to seek closeness to Allaah by the high rank of the Prophet (صلى الله عليه وسلم).

And al-Haafidh ibn Hajr made ijhtehaad in this ruling, even though it is wrong, because the hadeeth is not authentic, but rather it is da'eef (weak). But al-Haafidh ibn Hajr, being from the greatest of the scholars of hadeeth, made this one mistake in trying sincerely to arrive at the truth. And this one mistake does not take him outside of the fold of al-Islam, and inshaaAllaah this mistake will be forgiven by Allaah (subhaana wa ta'laa).

Regarding Imaam an-Nawawee (rahimahullaah), and what has been narrated about him that he said that the parents of the Prophet (صلى الله عليه وسلم) are not in the Fire, then Shaykh Ahmed mentioned that he is not aware of this statement being narrated from Imaam an-Nawawee. Shaykh Ahmed mentioned that this statement has been narrated from other 'Ullema, one of them being Imaam as-Suyootee, who has immense knowledge and has books in every branch of knowledge. But he has numerous mistakes, one of them being that he has some elements of Soofiyyah. And this statement is very well known to be narrated from him, that he believes that Allaah (subhaana wa ta'laa) after the death of the Prophet (صلى الله عليه وسلم), raised up the Prophet's parents, and that they were living, and then they embraced al-Islam, and then Allaah (subhaana wa ta'laa) took their lives and they died upon al-Islam. And there is no truth in this statement of his.

And every man has mistakes, and shortcomings, and faults, and the examples that have been mentioned do not take a person outside of the fold of al-Islam.