

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 65

ولا يَسْتُبُونُ الْفَاسِقَ الْمَلِيَّ الْإِسْلَامَ بِالْكَلْبِيَّةِ، وَلَا يُحْلِدُونَهُ فِي النَّارِ؛ كَمَا تَقُولُ الْمُعْتَزَلَةُ.
 بَلِ الْفَاسِقُ يَدْخُلُ فِي اسْمِ الْإِيمَانِ الْمَطْلُوقِ؛ كَمَا فِي قَوْلِهِ: ﴿فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ﴾ [النساء: 92] ، وَقَدْ
 لَا يَدْخُلُ فِي اسْمِ الْإِيمَانِ الْمَطْلُوقِ؛ كَمَا فِي قَوْلِهِ تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ
 قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا﴾ [الأنفال: 2] ، وَقَوْلُهُ ﷺ: «لَا يَزِينِي الرَّأْيِي حِينَ يَزِينِي
 وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ
 مُؤْمِنٌ، وَلَا يَنْتَهَبُ نَهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ حِينَ يَنْتَهَبُهَا وَهُوَ مُؤْمِنٌ»
 وَنَقُولُ: هُوَ مُؤْمِنٌ نَاقِصُ الْإِيمَانِ، أَوْ مُؤْمِنٌ بِإِيمَانِهِ فَاسِقٌ بِكَبِيرَتِهِ، فَلَا يُعْطَى الْاسْمَ الْمَطْلُوقَ، وَلَا
 يُسَلَبُ مُطْلَقَ الْاسْمِ.

They do not divest the sinner who is on the path (of Islam) of Islam in its entirety, nor do they believe that he will stay in Hell forever as the Mu'tazilah state.

Rather, the sinner falls under the banner of absolute Imaan (al-imaan al-mutlaq), as Allah, Most High, says: You should free a believing slave. [al-Nisaa': 92]

It is also possible that they may not enter under the banner of absolute Imaan, as Allah, Most High, says: The believers are those whose hearts tremble when Allah is mentioned, and whose faith is increased when His Signs are recited to them. [al-Anfaal: 2]

The Prophet ﷺ also said: The adulterer, when committing adultery, is not a believer. The thief, when stealing, is not a believer. The person drinking alcohol, when drinking, is not a believer. The one who forcibly steals something of value, and people raise their eyes to look at him doing it, is not a believer when he steals. [Bukhari, Muslim]

We say that such a person is a believer with a deficiency in his Imaan, or he is a believer by virtue of his Imaan and a sinner by virtue of his sin. As such he is not granted the title in its absolute sense (al-ism al-mutlaq) and neither is he divested of the title in its essence (mutlaq al-ism).

وَلَا يَسْلُبُونَ الْفَاسِقَ الْمَلِيَّ الْإِسْلَامَ بِالْكُلِّيَّةِ

They do not divest the sinner who is on the path (of Islam) of Islam in its entirety.

- This is a continuation of what was mentioned previously as being from the principles of *Ahlu Sunnah wal-Jama'ah* regarding *Imaan*. From these principles is that they do not negate complete *Imaan* from the sinner, nor do they believe that he will abide in the Hellfire for eternity.
- The *faasiq* is the one who has exited from the obedience of Allah. As mentioned previously, *fisq* is divided into two categories.

1. Major *fisq* which removes a person from the fold of Islam if they commit it. Allah says:

﴿وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ﴾

But as for those who were rebellious, their refuge will be the Fire. [al-Sajdah: 20]

2. Minor *fisq* which does not remove a person from the fold of Islam if they commit it. Allah says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا﴾

O you who have believed, if an evildoer brings you news, verify it. [al-Hujuraat: 6]

- The *faasiq* who has not exited Islam, is a *faasiq milli*. They have committed a major sin or are persistent upon minor sins. This is why the Sheikh specifically referred to him *al-faasiq al-milli*. He is still ascribed to the *millah* (way) of Islam and has not exited from it.
- Therefore, *Ahlu Sunnah wal-Jama'ah* do not say of a *faasiq milli* that he is not a Muslim. However, they may say that his *Imaan* is deficient because of the sins they commit.

وَلَا يُجَلِّدُونَهُ فِي النَّارِ؛ كَمَا تَقُولُ الْمُعْتَرِلَةُ

Nor do they believe that he will stay in Hell forever as the Mu'tazilah state.

- Meaning, the Mu'tazilah (and also the Khawaarij) deny His Islam and consider him a permanent inhabitant of the Hellfire.
- Despite this, they still do not call him a disbeliever but believe that he is in a state between the two states of belief and disbelief.

بَلِ الْفَاسِقُ يَدْخُلُ فِي اسْمِ الْإِيمَانِ الْمُطْلَقِ

Rather, the sinner falls under the banner of absolute Imaan (al-imaan al-mutlaq)

- Here, the Sheikh explains the correct ruling regarding the sinful Muslim who is still on the path of Islam. He describes their *Imaan* as *mutlaq* (absolute). This refers to the general *Imaan* under which both the complete *Imaan* and incomplete *Imaan* fall under.

كَمَا فِي قَوْلِهِ: ﴿فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ﴾ [النساء: ٩٢]

As Allah, Most High, says: You should free a believing slave. [al-Nisaa': 92]

- The believing slave referred to in the *ayah* also includes the *faasiq milli*. So, if a person buys a slave who is *faasiq milli* and sets them free to pay off a *kaffarah* they owe, then it is sufficient.
- Therefore, the *Imaan* referred to in the *ayah* is general and includes the slave who has complete *Imaan* and the slave who has incomplete *Imaan*.

وَقَدْ لَا يَدْخُلُ فِي اسْمِ الْإِيمَانِ الْمَطْلُوقِ كَمَا فِي قَوْلِهِ تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ

وَجَلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا﴾ [الأنفال: ٢]

It is also possible that they may not enter under the banner of absolute Imaan as Allah, Most High, says: The believers are those whose hearts tremble when Allah is mentioned, and whose faith is increased when His Signs are recited to them. [al-Anfaal: 2]

- Meaning, the *faasiq milli* might not be included, if pure and complete *Imaan* is being referred to.
- The term (إِنَّمَا) express restriction, meaning the believers referred to in the *ayah* are exclusively those who have complete and absolute *Imaan*. Therefore, the *faasiq* is not included, because when the *ayaat* of Allah are recited to them, it does not increase them in *Imaan*, and when Allah is mentioned to them their hearts do not tremble in fear.
- So, the Sheikh clarified that *Imaan* could be used to mean general *Imaan (mutlaq al-Imaan)* and it can be used to mean absolute *Imaan (al-Imaan al-Mutlaq)*. Therefore, it is correct to say of a *faasiq* that he has general *Imaan (mutlaq al-Imaan)* meaning its basis, but he does not have complete *Imaan (al-Imaan al-Mutlaq)*.

وَقَوْلِهِ ﷺ: « لَا يَزِي الزَّانِي حِينَ يَزِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا

يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهَبُ هُبَّةً ذَاتَ شَرَفٍ يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا

أَبْصَارَهُمْ حِينَ يَنْتَهَبُهَا وَهُوَ مُؤْمِنٌ»

The Prophet ﷺ also said: The adulterer, when committing adultery, is not a believer. The thief, when stealing, is not a believer. The person drinking alcohol, when drinking, is not a believer. The one who forcibly steals something of value, and people raise their eyes to look at him doing it, is not a believer when he steals. [Bukhari, Muslim]

- This is another example of how *Imaan* is used to refer to the absolute *Imaan* which is complete (*al-Imaan al-Mutlaq*). The *Imaan* that is negated from the fornicator, the thief and the consumer of alcohol is complete *Imaan*, and not *Imaan* in its entirety. This is based on the *ijmaa'* (consensus) that the fornicator, thief and drunkard can inherit from a Muslim.
- The *hadith* proves that while these people commit these sins, complete *Imaan* is negated from them. They are not apostates; however, their *Imaan* is deficient.

وَنَقُولُ: هُوَ مُؤْمِنٌ نَاقِصُ الْإِيمَانِ، أَوْ مُؤْمِنٌ بِإِيمَانِهِ فَاسِقٌ بِكَبِيرَتِهِ، فَلَا يُعْطَى الْأِسْمَ الْمَطْلُوقَ، وَلَا

يُسَلَّبُ مُطْلَقَ الْأِسْمِ.

We say that such a person is a believer with a deficiency in his Imaan, or he is a believer by virtue of his Imaan and a sinner by virtue of his sin. As such he is not granted the title in its absolute sense (al-ism al-mutlaq) and neither is he divested of the title in its essence (mutlaq al-ism).

- This is a clarification by the Sheikh of the correct title given to the *faasiq milli* according to *Ahlu Sunnah wal-Jama'ah*.
- The difference between the general thing (*mutaq al-shay'*) and the absolute thing (*al-shay' al-mutlaq*) is that the absolute thing is complete, while the general thing means the basis of it is present, although it may not be complete.

- Therefore, the *faasiq milli* is not given the absolute name of *Imaan*, meaning the completeness of the name, nor are they denied the general name of *Imaan*, whereby they are no longer believers.
- Rather, he is a believer with deficient *Imaan*, or a believer by virtue of their *Imaan* and a sinner by virtue of their sin. This is the just and balanced *madhab* (methodology) of *Ahlus Sunnah wal-Jama'ah*.

Review questions

1. What are the two categories of *fisq*? Which category does the *faasiq milli* belong to? Why was he given this name?
2. What is the stance of the Mu'tazilah regarding the *faasiq milli*?
3. Briefly explain the difference between general *Imaan* (*mutlaq al-Imaan*) and absolute *Imaan* (*al-Imaan al-Mutlaq*).
4. 'The adulterer, when committing adultery, is not a believer. The thief, when stealing, is not a believer. The person drinking alcohol, when drinking, is not a believer.' - Which *Imaan* is negated from these categories of people who commit major sins?
5. What are the two correct titles that *Ahlus Sunnah wal-Jama'ah* give to the *faasiq milli*? How do these titles represent the balanced approach?