

## Al-Makruhaat & Their Effect on Eemaan

Shaykh Zayd bin Haadi al-Madkhalee, may Allah have mercy upon him

**Q:** *Eemaan* increases with obedience and decreases with sins, so does *Eemaan* decrease with the *Makruhaat* (hated actions - of a lesser degree than what is deemed Haraam) and increase with the *Mustahabaat* (actions which are liked or preferred - of a lesser degree than what is deemed Waajib)?

**A:** "*Eemaan* increases with the recommended deeds without a doubt because they are from the righteous actions. As for the hated actions which are considered disliked yet not prohibited, then they are not the same, meaning, they are not of equal status. Indeed, to steer clear of some of the hated actions is from shielding oneself from doubtful matters, those which the Messenger of Allah (صلى الله عليه وسلم) said regarding them:

فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ

'So whoever avoids the doubtful affairs has absolved themselves regarding their religion and dignity. And whoever falls into the doubtful affairs will fall into the forbidden affairs.'

[Agreed Upon]

The things which are disliked on one hand may be acceptable on another. For example, the prohibition of eating certain herbs (i.e. garlic and onions) at the time one wishes to offer prayer and when entering the *Masaajid* (mosques), and it's permissibility otherwise. And there is no harm in the lesser of these two. So, the point is that *Eemaan* increases with righteous and recommended actions and it does not decrease with the *Makruhaat* which are deemed as such because they are discouraged (not reaching the status of prohibition)."

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**Source:** Shaykh Zayd al Madkhalee's explanation of the Muqadimah of Ibn Abee Zayd al-Qayrawani, Darul Miraath Publications, p. 26

**Translation:** Abu Mohamed Abdul Kareem Hagedorn, 21 Shawwal 1436 in accordance with August 8 2015, Cincinnati, OH USA